

THE
FIGURES
OR
TYPES
OF THE
Old Testament,

BY WHICH
CHRIST and the Heavenly Things of the
Gospel were Preached and Shadowed to the
People of GOD of Old.

Explain'd and Improv'd in sundry

SERMONS.

By SAMUEL MATHER, sometime Pastor
of a Church in *Dublin.*

The Second Edition, To which is annex'd, (more than
was in the former Edition) a SCHEME and TABLE of the whole,
whereby the READER may readily turn to any Subject treated
of in this BOOK.

L O N D O N,

Printed for Nath. Hillier, at the Prince's Arms in Leaden-
hall-street, over against St. Mary Axe, 1705.

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LONDON
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T O T H E
R E A D E R,
E S P E C I A L L Y

Those of that C H U R C H, to which this Author
was sometime P A S T O R.

EVERY Church is by the Ordinance of Christ a Pillar of saving Truth, holding it forth to be seen and read of all Men; the Teachings and Ordinances administered in Churches being among the chief of the Ways, whereby the blessed God instructs and enlightens a dark World in the way of Eternal Life. These following Discourses are part, and but part of those many precious Truths and Teachings held forth by this Servant of Christ, in the course of about fifteen Years Ministry, in that Candlestick in which the Lord made him a shining Light. The Prophets do not live for ever; but their Words and Fruit should, yea will live and remain after they are gone to their everlasting Rest.

Not long after this Author had gone thro' this Subject, God took him to Heaven, (when he wanted above six Months of being six and forty Years old) by an Imposthume in his Liver; which as Some who were conversant with him judged, hung upon him when he studied and preached these Sermons; and which perhaps was the Reason, that from the beginning to the finishing of them so long a space ran out. Having no more time to review them, and make any Additions unto the Notes that he prepared for Preaching, they are less perfect than otherwise they would; and it is not unlike, but that many things studied by him before-hand, and delivered in Preaching, especially in the Applicatory part (wherein he had an Excellency) are lost, because not written down by himself. Had he lived to have

A reviewed

reviewed and prepared these Discourses for the Press, it is like he would have spoken to and cleared up some Things more fully; and perhaps, on second thoughts, have in some Passages delivered himself somewhat otherwise.

It is not expected that every one, much less critical and captious Heads, will subscribe to every thing which they may here meet with. In so diffuse and vast, and withal so obscure a Subject, and so untrodden a Path, it is no wonder if every one will not tread in just the same steps with him; for there are some Things wherein he departs from the Sentiments of some other learned and judicious Persons. His making some of the old legal Ordinances Types of the instituted Church, and Ordinances under the New Testament and our Ordinances the Antitypes of theirs, it may be Some may not assent unto, following therein Ames Prol. in Pl. 2. and Mr. Jeans, who (Exam. Exam. p. 241.) cites Chamier tom. 4. l. 9. c. 11. Sect. 13. 15. pag. 515. Tilenus Syntag. Part. ult. Disp. 63. Sect. 12. Ames. Bellarm. Enerv. tom. 3. l. 4. c. 7. to which he might have added those Words of his tom. 3. lib. 1. cap. 4. Thes. 13. and lib. 2. cap. 4. Thes. 4. But Others there are who go with this our Author. See Beza on 1 Cor. 10. 6. and on 1 Pet. 3. 21. and Mr. Cotten, Holiness of Church-Members, cap. 2. sect. 12. and 13. Not to mention any of the Schoolmen, or the elder Writers among Christians, who are very frequent and very express to this Purpose. Nor can it be denied that there is a common Nature wherein their Institutions and ours agree, the one being a Shadow or darker Adumbration, the other a more lightsome and lively Image of the same Things. And it is beyond all Contradiction, that the Holy Ghost himself doth frequently instruct us in our Duty, with reference to our Institutions, from theirs under the Old Testament, with relation to their typical Ordinances. As for his calling our Institutions the Antitypes to theirs, tho' there should be a Truth in that Observation, Theologi Græci Typum & Antitypum promiscuè usurpant pro iisdem, pro re significatâ nunquam. Jodoc. Laren. apud Twiss. Animadv. in Corv. Def. Armin. cont. Tilen. pag. 280. yet there is a strict and proper Acceptation of the Word, wherein it may be said, that our Institutions are the Antitypes of theirs: vid. Jun. Animadv. in Bell. Contr. 3. lib. 1. cap. 9. not. 25. and in that Sense the Holy Ghost useth

useth it, 1 Pet. 3. 21. Nor needs any one stumble at our Author's using it in somewhat a different Signification; for Usage is the Master and Rule of Language; Loquendum cum vulgo, sentiendum cum Doctis.

But it is not for the sake of such Passages that these Discourses are Published: But at the instant desires of many, and for the sake of that Gospel-light which shines throughout the whole, and which is therein cast upon so great a part of Holy Scripture, which was written not for their Use only who had the worldly Sanctuary, and were to observe those carnal Ordinances; but for ours also, who live in these better times of the New Testament. And tho' every thing be not so clearly and convincingly made out, as some perhaps will desire; yet that the Work is singularly useful will be manifest of it self: Nor is any humane Writing without its Defects; and those which come out after the Author's Deaths, and were not by their own hands finished for the Press (which is the Case of this) must have Allowance beyond others. Besides, that this is a Subject which None, or almost none hath waded through before him. How he was indowed for it, and what he had attained in it, is not for so obscure and incompetent a Pen as writes this, to say. If this Work find encouraging Acceptance, other of his Labours may possibly be Published hereafter. For besides This, and those three other small Tracts, viz. his Defence of the Protestant Religion against the impotent Assaults of a Popish Priest, his Irenicum, or Essay for Union among the reforming Parties in these Nations; and his Two Sermons against the Ceremonies, on 2 King. 18. 4. which are already Printed; there are some other Works of his, not unfit to see the Publick Light.

As to you who were sometime his Charge, and used to sit under his Ministry, this Providence should be looked on by you, as that which adds greatly unto your Account. If you be not judicious and established Christians, if you be not living thriving Souls, you will be most inexcusable. God hath made you as a City on an Hill, not only by the eminency of Place where you sojourn, but also by the lustre of those Stars in his Right hand, whom he hath formerly set among you: Those hoary Heads, zealous and lively Dr. Winter, that mighty Man in Prayer; grave and judicious Mr. Timothy Taylor; and those of fewer days, in whom yet was the Inspiration of the Almighty to give them

them Understanding, *holy, humble Mr. Murcot, and this Author, the clearness and weightiness of whose Preaching some of you have a precious Remembrance of, must all of them be accounted for unto God one Day, by you that sat under their Ministry.* Dr. Winter thought the Joy and Glory of Saints in Heaven receive some Addition there, as their Works while they were on Earth do bring forth Fruit here below, grounding this his Judgment on Jer. 32. 19. and the like Scriptures; see his Epistle before Mr. Murcot's Sermons. And there are that think, *godly Ministers shall at the Day of Christ have the presenting unto Him, those that have been Converted and savingly wrought upon by their Ministry.* The Apostle Paul seems to have an Expectation, that he should present the Corinthians unto Christ as a chaste Virgin espoused unto the Lord by him, 2 Cor. 11. 2. and he look'd on the Thessalonians as his Joy and Crown of glorying before God not only in this World, 1 Theff. 3. 9. but also hereafter in the Presence of our Lord Jesus Christ at his coming, 1 Theff. 2. 19, 20.

If the affectionate Remembrance of your former Teachers, which still lives in your Hearts, and ought so to do, shall stir you up to make a fruitful Improvement of such Monuments of their Labours as are yet with you, whatever Advantage shall accrue to them who are now above a thankless World and cloudy Sky, certainly you will be gainers unspeakably. Those Exhortations of the Apostle do speak unto you. Remember those that have had the Rule over you, and have spoken to you the Word of God, whose Faith follow, considering the end of their Conversation; Jesus Christ is the same yesterday, to day and for ever: He will be the same to you that he hath been to them. You have not yet resisted unto Blood; but how soon you may be called forth unto it, is with him in whose Hand are all our Times. The Churches of the Hebrews in Judæa had stood, when the Apostle so wrote to them, much about the same time that you have been in the Fellowship and Order of the Gospel. And as they then might and did see a Day of National Calamity approaching, Heb. 10. 25. so may you discern black and threatening Prognosticks. Wherefore forsake not the assembling of your selves together as the manner of some is, but Exhort and Incourage one another to it, and that so much the more as you see the Day approaching

proaching, lift up the Hands that hang down, let the feeble Knees be strengthened, and make streight Paths for your Feet, lest that which is lame be turned out of the Way, but let it rather be healed. Follow Peace with all Men, and Holiness, without which no Man shall see the Lord; looking diligently, lest any Man fail of the Grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled, &c. For ye are not come unto the Mount that might be touched, *Ye are not under the old dark legal Dispensation, which was full of Terrour*; but ye are come to Mount Sion, and to the City of the living God: *ye are under a far more glorious Gospel-Dispensation and have in these Discourses the Gospel and spiritual Glory of that old Dispensation shining out upon you*; the Veil being taken off from it by the Ministry of this Servant of Christ for your sakes. For what your Ministers are, they are for you. Epaphras was a faithful Minister of Christ for the Church at Coloss. This Author was inlightned by Christ for you. The Influences that the Ministers are the Subjects of, are for their People. If their Consolation abound thro Christ, it is that they may be able to Comfort others by the Comfort wherewith they themselves are Comforted of God, 2 Cor. 1. 4, 6. If they be enabled to walk Exemplarily in Gospel-simplicity, holiness, justness and unblamableness through variety of singular and sore Tryals it is for your sakes, 1 Theff. 1. 5. with chap. 2. 2, 3, 4, 5, 6, 7, 9, 10. their Light and Gifts are yours and for you, 1 Cor. 3. 22. These Sermons in the Preaching of them were in a peculiar manner for you: So are they now in this making of them yet more Publick. So are those that now labour among you in the Word and Doctrine your Servants for Christ's sake. The Blessing of Heaven go along with both this Book and their Labours. Amen. And let every one also that reads, say Amen.

NATHANAEL MATHER.

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I

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FIGURES
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OLD-TESTAMENT.

BY WHICH

Christ and the Heavenly Things of the Gospel were
Preached, and Shadowed to the People of God
of Old.

23 Mar. 1666.

Hebrews IV. ii.

*For unto us was the Gospel Preached, as well as unto them: But
the word Preached did not Profit them, not being mixed with
Faith in them that heard it.*

THE Scope of this Epistle, is to perswade them to persevere
in their Christian Profession, and not to fall off to *Judaism*,
from the Gospel to the Law. To this end, he sets before
them the Excellency of the Gospel above the Law, the Excellency of
Christ above Moses. In the Prosecution whereof, he inserts many
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The Gospel Preached under the Old

wholesome Exhortations, and Applications of those former Truths, and Dispensations of Old to us in Gospel Times : And, having from *Psalm* the 95th spoken of their being shut out of God's rest, because of their Unbelief, in *Cap. 3. 18.* And to whom sware he that they should not enter into his rest, but to them that believed not ? He applies this, *Cap. 4. 1.* Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it : And inforceth this Caution, by paralleling their State with ours in the Words of the Text. For unto us was the Gospel preached, as well as unto them.

You see how the Text comes in as an inforcement of that Exhortation, take heed of falling short of entering into rest, seeing the Gospel is preached unto us as it was unto them, and it became unprofitable unto them, because they did not take heed of that Sin which is here dehorted from, even the Sin of Unbelief.

In the Words are three Propositions.

1. *The Gospel was preached both under the Old and New Testament ; to them as well as to us ; to us as well as them.* The Apostle joins these together, unto us, as well as unto them.

2. *There be some, who tho' they hear the Gospel, yet do not profit by it :* They are but high-way ground, stony ground, thorny ground hearers, as *Matth. 13.* The Word may be preached to many that live under the clear and powerful Dispensations of the Gospel, yet they not profit by it. There is but one sort of good Ground, of fruitful hearers : Many there are to whom the Gospel is Preached, but they hear it unfruitfully, and unprofitably.

3. *The main Cause of this unprofitableness under the Gospel is their Unbelief.* The Reason of unfruitfulness and barrenness under the preaching of the Gospel, is want of Faith in them that hear it. *The Word did not profit them, not being mixed with Faith.* Unbelief is the Cause of this unprofitableness. Many complain of their own unprofitableness, and take no Notice of the Cause of it. It is for want of Faith. It is the first of these three that I design to speak unto, the Lord assisting.

Doctr. 1. The Gospel was preached to them under the Old Testament, as well as to us under the New. I put it so, as best soiting with the Scope I intend. The Apostle here supposeth it as a known and granted Truth, that they had the Gospel ; and he adds, that we have it too, as well as they : But that they had it, he supposeth it as a Thing beyond all question ; as a Thing received, and believed, and understood amongst them, and that needed no dispute. For unto us was the Gospel preached as well as unto them. As if he should say, no doubt it was preach'd to them, and so it is to us also, *Gal. 3. 8.* And the

the Scripture foreseeing that God would justify the Heathen through Faith, preached before the Gospel unto Abraham, saying, in thee shall all Nations be blessed.

The Gospel is the glad Tidings of Man's Recovery by Jesus Christ, out of the State of Sin and Death into which he was fallen; into a State of Favour and Communion with God again; into a State of Life and Happiness. Now this was made known to them of old; these glad Tidings sounded in their Ears, as well as ours, *Psal. 89. 15. Blessed are the people that know the joyful sound.*

The Reasons for the Proof of it, may be such as these.

Reas. 1. Because they had the same Gospel blessings and mercies promised, preached, and revealed unto them, that we have now revealed and made known unto us; and in the same way, and upon the same account as we have them now.

There be two Branches of this Argument.

1. That they had the same Gospel Mercies preached and held forth, and this,

2. In the same way, and upon the same account.

1. They had the very same Gospel Blessings and Mercies that we have in these latter Days. This will be easily made out and appear, if we Enquire what the good Things of the Gospel are, we shall find that they were exhibited unto them, as well as unto us. And what are they?

In general, That God would be their God. How oft is this promise made to them? And so he is to us.

Now this includes three things. 1. *Regeneration.* 2. *Reconciliation and Remission of Sins.* 3. *Everlasting Salvation.*

1. *Regeneration, or the New Heart, the Heart of Flesh, the writing of Gods Law in the Heart.* You know most of these are Old Testament Phrases, *Jer. 31. 33. I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.* This was preached and held forth to them by that Seal of Circumcision, *Deut. 30. 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live:* And by all their legal washings and purifications, which signified their cleansing from Sin; from the filth and power, as well as from the guilt of it, *Ezek. 36. 25, 26, 27. Then will I sprinkle clean water upon you, and ye shall be clean: From all your filthiness, and from all your Idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: And I will take away the stony heart out of your flesh, and I will give you an*

an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. This includes the whole frame of Saving Grace, a new disposition in the Heart, new Principles, new Walkings: This succeeds the Old Man, corrupt Nature: This is one great Gospel Blessing common to them with us.

II. A second great Blessing of the Gospel is *Reconciliation and Remission of sins*, Isa. 1. 18. *Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wooll,* Jer. 31. 34. *I will forgive their iniquities, and I will remember their sins no more.* And innumerable more promises they had of this throughout the Old Testament. This part of the Gospel was preached and shadowed forth to them by all their Sacrifices and Oblations, which are therefore said to *make atonement* for them: It is a Phrase often used in the nine first Chapters of *Leviticus*, *He that sinned, shall bring such or such an Offering: And the Priest shall make Atonement for him concerning his sin, and it shall be forgiven him: Levit. 5. 6. He shall bring his Trespass-Offering unto the Lord for the sin which he hath sinned, &c. And the Priest shall make an Atonement for him concerning his sin: and ver. 10. He shall offer a Burnt-Offering according to the manner, and the Priest shall make an Atonement for him for his sin which he had sinned, and it shall be forgiven him.* Hence it is, that we find the Saints under the Old Testament, were so full of Confidence and Holy Boldness, in seeking and pleading with God for pardon and forgiveness of Sin: As we see in the *Psalms*, and other Scripture-Prayers, what Strong and Eminent Actings of Faith they had this way: Which to expect had been a presumptuous thing, if they had had no Promise to ground their Faith upon: But they had very plentiful Assurances and Promises of it in those times. And that is a *Second Gospel-blessing* revealed and assured to them, as well as to us; the *Remission of all their Sins.*

III. *Everlasting Life and Salvation in Heaven.* This is not a Truth revealed only by the Gospel, but was well known, clearly revealed, and firmly believed by the Saints of old. They had assurance of this that they should live with God for ever in Glory. *When I awake I shall be satisfied with thy likeness,* Psal. 17. 15. *Thou wilt guide me with thy counsel, and afterwards receive me to glory,* Psal. 73. 24. *In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore,* Psal. 16. 11. They looked for another Country, whereof *Canaan* was but a Type and Shadow, as the Apostle shews in this Epistle to the *Hebrews*, Cap. 11. 16. They knew there was an Eternal State

State of Happiness for the Saints, as well as an Eternal State of Misery for the Wicked; they did believe this in those days.

Thus we see they had the same Gospel-blessings preached unto them of old, that we have at this day: And these blessings and good things are demonstrations that it was *Gospel*, because these Blessings are not promised in the *Law*. The *Law* knows no Remission, or Regeneration of a lost Soul, no Salvation of a Sinner. This was the first Branch of the Argument; but for a more clear and full Eviction of it, the second Part of the Argument was this.

2. Because they had these Blessings *upon the same account, and in the same way as we have them now*. I speak as to the Principal and Internal Causes of them: For in the outward way and manner of Dispensation, there was a difference, but not in this. For upon what account have we these precious Benefits, and good Things of the Gospel? You will find, if you consider it aright, that it was then, as now. *We receive all from the meer Mercy, and Free-grace of God in Christ*; and *this was the Fountain of their Supplies also*: If they had received Pardon of Sin, and Grace, and Glory, on the account of their own Merits and Works of Righteousness, then it had not been *Gospel*; But they had them in the same way we have them, as to the internal Cause from whence all Blessings come, even from the Mercy and Free-Grace of God; a very glorious Attribute of God, and most abundantly, yea continually held forth throughout the Old Testament: *That he is the Lord, the Lord God, gracious and merciful*. How many Prayers, and Psalms, and Songs of Praise unto him, for that his Mercy endureth for ever? How sweetly, how pathetically do the Prophets Teach and Preach it to them? This all the Saints of Old had recourse unto. *David*, Psal. 51. 1. when seeking Pardon, *have Mercy, (saith he) upon me, O God, according to thy loving kindness: According to the Multitude of thy Mercies blot out my Transgressions*: And *Daniel* 9. 8, 9. when he besought the Lord on behalf of the Jews, *O Lord, to us belongeth confusion of face, &c. because we have sinned against thee: To the Lord our God belong Mercies and forgivenesses, tho' we have rebelled against him. We do not present our Supplications before thee for our Righteousnesses, but for thy great Mercies*, ver. 18. and for thine own sake, ver. 19. This then was that they had recourse unto, as the Fountain of all the Good whereof they stood in need, and of all their Supplies, even the infinite Mercy of God.

Moreover, it was the Mercy of God in Christ, his Mercy thro' the Mediation of Jesus Christ. For only thro' Him is Mercy communicated to Sinners, so alone is Mercy communicated: Therefore *Daniel* there prays, Dan. 9. 17. *Look upon thy Sanctuary that is desolate, for the Lord's sake,*

sake, that is, for the Lord Jesus Christ's sake. Hence they did so often make mention of *Abraham, Isaac, Jacob*, (as being the Types of Christ) in their Prayers, and especially of *David*; *For thy Servant David's sake*, Psal. 89. not as resting in *David* literally; but looking beyond the shadow, unto him that was the Truth thereof; for by *David* they meant Christ: Christ is oft called by that Name, because *David* was so Eminent a Type of him.

And *what* is it in Christ that procures all these Blessings in the Gospel for us? It is his *Blood* and Satisfaction that atones Justice; his Prayers and *Intercession* that prevail with Mercy for us; and so it was of Old: Both these had an influence into *their Mercies*, as well as *ours*.

1. The Death and Blood and Satisfaction of Jesus Christ. This all their Sacrifices pointed at. *For it was impossible that the blood of Bulls and Goats should take away sins*. Heb. 10. 4. *Yet it sanctified to the purifying of the flesh: How much more shall the blood of Christ, &c.* Heb. 9. 13, 14. See how clearly the Prophet *Isaiah* preacheth this, *Isai. 53.* throughout the Chapter, but look especially to ver. 10. *When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days: And the pleasure of the Lord shall prosper in his hand.* This was the Mystery of all the Sacrifices wherein Blood was shed: They were Types and shadows of the Blood of Christ.

2. His Prayers and Intercessions. For, look, as Mercy is *Purchased* by the Merit of his *Death*, so it is communicated and *applied* thro' the Vertue of his *Intercession*: Justice is satisfied by his *Death*, and Mercy intreated in his *Intercession*, and so both those great Attributes are acknowledged and glorified in Zech. 1. 12. *Then the Angel of the Lord, that is, Jesus Christ the Angel of the Covenant that appeared, he answered and said, how long wilt thou not have Mercy on Jerusalem, and on the Cities of Judah, against which thou hast had indignation these threescore and ten years! And the Lord answered the Angel that talked with me, with good words, and with comfortable words, ver. 13.* here the prevailing power of his *Intercession* is set forth.

And as the Merit of his *Blood* was shadowed by the *Sacrifices*; so the Efficacy of his *Intercession* was shadowed forth by the *Incense* and Sweet Odours offered up to God under the Law. These related to the Prayers of Jesus Christ; he offers *Incense* with the Prayers of the Saints, Revel. 8. 3, 4. *And another Angel came and stood at the Altar, having a Golden Censer; and there was given unto him much Incense, that he should offer it with the Prayers of all Saints upon the Golden Altar which was before the Throne. And the smoke of the Incense which came with the Prayers of the Saints, ascended up before God out of the Angels hand.*

They

They had therefore both the same Gospel-blessings, and upon the same Gospel account, as we, namely, from the meer Mercy of God, thro' the Mediation of Jesus Christ, thro' his Death and Intercession.

Reas. 2. A second Argument might be taken from an *Historical Induction* of all those former times, and the several Gospel Discoveries which the Lord vouchsafed to them all along from time to time.

As to *Adam* in Paradise after his Fall. The Gospel was preached to him in that great and blessed Promise, that *the Seed of the Woman should break the Serpents head*. This was the first Gospel Sermon that ever was preached.

Afterwards to *Abraham* the Gospel was preached, Gal. 3. 8. when it was promised that *in thy seed shall all the Nations of the World be blessed, and in Isaac shall thy seed be called*.

To *Moses*, and by *Moses* to *Israel*, when the Lord said, *I am the Lord thy God that brought thee forth out of the Land of Egypt*: For he was a Typical Mediator.

There were yet further Discoveries in *David's* time: Christ is the true *David*.

Thus I might go through the whole Old Testament, and shew you how the Lord from time to time made further and further discoveries of himself to his people in succeeding ages.

Reas. 3. Either the Gospel was preached unto them of old, or else it will follow, that they were all damned, or else that they were saved without Christ; which to imagine were infinitely derogatory and dishonorable to the Lord Jesus Christ. The Fathers before the coming of Christ were saved and went to Heaven. But without Christ there is no salvation. For there is no other name under heaven, &c. Acts. 4. 12. It is impossible that any Sinner should be saved without Christ. *Qui salutem cuiquam promittit sine Christo, nescio an ille salutem habere potest in Christo, Austin.* He that promiseth any man Salvation without Christ, I know not whether he can have Salvation by Christ. By the works of the Law shall no flesh be justified or saved, Rom. 3. 20. Gal. 2. 16. Jesus Christ therefore is the same yesterday, and to day, and for ever, Heb. 13. 8. that is, in all times and ages: And so we may apply it thus; Yesterday under the Law, to day under the Gospel, and for ever, Jesus Christ is the only Saviour. Therefore if the Old Testament Saints were saved, it was by Christ, and if by Christ, they had the Gospel preached to them as well as we.

So we see the Truth of the Doctrine.

Obj. 1. But why do we call it the Old Testament, if it was Gospel?

Ans.

Answ. This is only in regard of the manner of Dispensation : We do not call the first part of the Bible, or the times wherein it was written, *the Old Testament* ; and the latter part of the Bible, and the times wherein it was written, *the new Testament*, as if the former were meer *Law*, and the latter nothing but *Gospel*. No, therefore take heed of mistaking here. For there is very much of the *Gospel*, and the Grace of God in Christ revealed in the Old Testament ; many precious Gospel-truths in the Old Testament : And there is very much of the *Law* and threatnings thereof declared, written down and left upon Record to us in the New Testament. Yea, there is more of Hell and Damnation, there are more dreadful threatnings thereof in the Sermons of our Lord Jesus Christ recorded in the four Evangelists, than is to be found in all the Old Testament. But we call it the Old Testament, because it was the *first* Dispensation of the Gospel : And the Gospel we call the New Testament, because it is the *new* Dispensation of the same everlasting Gospel ; therefore the reason is only in the way and manner of their Dispensation, and not in the Subjects themselves.

Obj. 2. But there is a second Objection : viz. That the Apostle often speaks of *That ancient Dispensation*, as if it was *Law*, and not Gospel. Some Scriptures call *that* Old Testament Administration, *Law*, and the *Ministration of Death* : as John. 1. 17. *the Law came by Moses, but Grace and Truth by Jesus Christ*. and 2. Cor. 3. 7. *the ministration of Death written and engraven in Stone* : and ver. 9. *the ministration of Condemnation*. If it was *Law*, (may some say) then it was not *Gospel*.

Answ. We must distinguish between the *thing* preached, and the *manner* of preaching, between the Shell, and the Kernel, the Shadow, and the Substance. Now the *thing* preached was the *Gospel* ; tho' the *manner* of preaching it was *legal* : The Kernel was Gospel, tho' the Shell was Law : The Spirit and Substance, and Mystery of that Dispensation was Evangelical, tho' it was involved in a legal Shell and outside, and overshadowed with the Shades and Figures of the Law. God never had but one way only to save men by ; but it had divers fashions and forms, divers outward discoveries and manifestations ; in those times in a more legal manner, but afterwards more like it self, in a more Evangelical Manner.

This Legality of that Administration appears chiefly in five things, which were the peculiar Properties and Characters of that Dispensation ; by which it is distinguished from the Gospel-dispensation, as being much inferiour to it. So we shall shew you two Things at once, both the Differences of the two Administrations, and withal the Preeminence and Excellencies of the New above the Old. *It was dark, weak, carnal, brutish, and terrible.*

1. It was *dark*, but the Gospel is *clear*: all things were involved in thick and dark shadows Tho' there was a Light in that Mosaical Pædago-
gogy, which did appear and shine forth into the Minds of God's Elect, yet withal there was a Cloud of Darknefs, as to the outward Admini-
stration, especially if compared with the Dispensation of the Gospel since the coming of Christ.

There was and is a *double use of Types* and parables, and of that whole way of Argument by Similitude and Comparisons: They do both *darken* and *illustrate*: If explained and understood, they do exceedingly enlighten and illustrate; but if not explained, they are like a Riddle, they cast a dark mist and cloud upon the thing.

So was the Law of *Moses* to all those that were not instructed by the Spirit to understand the Mystery of it. The Reason and Meaning of it was hidden to the most of them; hence a *Vail* is said to be upon their Hearts, that they could not see to the end of that which is abolished, &c. 2 Cor. 3. 13, 14, &c. as the Apostle there discourseth at large.

2. It was *weak*, but the Gospel is *powerful*, 2 Cor. 3. therefore that is called the Letter, *this* the Spirit.

3. There was much of *external Pomp and Splendor*, but little of that Power and Spirituality that is in Gospel-worship Tho' that Pomp and Splendor were very pleasing to the people, yet upon *this* account partly the Apostle calls them *carnal Ordinances*, Heb. 9. 10. and a *worldly Sanctuary*, ver. 1. because they consisted so much in outward, low, sensible things, so suitable to the relish, desire, and disposition of a carnal Heart. Therefore the carnal Jews were very tenacious of these *externals* of *Moses*, tho' desperately averse to the *things themselves* included and intended in them. Christ opposeth their local Worship to *spiritual* Worship, Job. 4. 21, 23. implying it was not so spiritual as Gospel-worship. The carnal Jews did turn it into meer Law and Works by their abuse and misunderstanding of it. As the Pharisees; how did they trust in outward Works, and expected Salvation by their own Righteousness? They rested and sat down in the Shell and outside of things Rom. 9. 32. As it were by the *Works of the Law*. For they had no *real* legal Perfection in them; but only in their own proud and false Conceit, they thought the bringing of a Sacrifice was *that*, which did expiate Sin, and Merit and deserve Acceptance with God: They did not look beyond all, to the meer Mercy and free Grace of God in Christ; they did not look to the end of things, to the time of Reformation which was to come, and so they stumbled at the stumbling-stone.

4. It was a burthensome Dispensation, *Acts 15. 10. a Yoke which neither our Fathers, nor we, were able to bear.* Their Services were an insupportable Yoke, an intolerable Burthen, both as to their number and nature: They had a great number of external Observations, from all which the Gospel hath set us free.

5. The manner of Administration was legal, in regard of the *Bondage and Terror* of it. It left impressions of *terror* upon their spirits. God appeared in such dreadful Majesty unto them on *Mount Sinai*, as shook the Mountain, and shook all their Hearts, so terrible was it that *Moses* said, *I exceedingly fear and quake,* Heb. 12. 21. so terrible to all the people, that they wished that God would never speak unto them immediately any more, v. 19. so the Lord gave an Interpreter to reveal and speak the Mind of God unto them; and so it hath been ever since. Hence was that Speech of *Austin*; *Brevis differentia Legis & Evangelii, timor & amor*, the difference between Law and Gospel in brief is Fear and Love.

Thus you see the *Doctrine* cleared up, and so much shall serve for the clearing up this Truth, and removing these Objections against it.

We shall conclude with two or three words of *Use*.

Use 1. Incouragement to study the Old Testament, and the Types and Shadows of the Law. Is it so that the Gospel was preached to them under the Old Testament, as well as to us under the New? We see then the usefulness of the Old Testament to New-Testament Saints: We see what use there is of searching into these ancient Dispensations. Will you search into the Mystery of the Gospel? Then consider how God instructed and taught them of old. There are some Gospel Truths Eminently and expressly revealed and mentioned to them of old, as that of *Forgiveness of Sins, &c.* Therefore let us search into those ancient Administrations, because there is much Gospel there; tho' the Shell be hard, yet there is excellent Substance in the Kernel.

Use 2. Direction how to attain to the understanding of those Mysteries; study the Gospel: For it was Gospel that was preached to them. *Ædus gratiæ clavis totius Scripturæ.*

Use 3. We may here learn another lesson, which wise *Agur* learned (and it was his wisdom) to know that he wanted Wisdom, *Prov. 30. 2, 3.* Many, coming to read Chapters in the Levitical Law, are apt to think, this is a sealed Book, we are not to bring these Offerings to God now, we know not what use to make of it: Many Christians make no more use of them, than of Apocrypha. *This may shew us our ignorance.* For there is no part of the Scripture but is of use; we might see much of God, and of the Gospel in them, if we had skill to search out the meaning

meaning and Mystery of them. *But we have not the understanding of the holy.* Poor, dark, ignorant Creatures we are, the Lord knows. *Quantum est quod nescimus!*

Use 4. Incongruement to believe and receive the Gospel: For it is the everlasting Gospel. This use is the direct Scope of this Text, they had a promise of entering into rest, but came short of it thro' Unbelief. Take we heed therefore of unbelief, lest we enter not into rest: For the Gospel is preached to us as well as to them. There is ground of encouragement to believe the Gospel, to embrace and close with it; for it is that which all the Saints of God both under the Old and New Testament have ventured their Souls upon. The Gospel was preached to them as well as to us, and to us, as well as unto them. Thou mayest safely venture thy Soul in that way wherein so many Saints in all ages are gone to Heaven: Let us take heed lest we fall short by unbelief; *for the Gospel was preached to us as well as unto them; but the Word profited them not, because it was not mixed with Faith in them that heard it.* Take heed, *having the Promises of entering into rest, lest any of you fall short;* Take heed of falling short of the good things of the Gospel, of that Rest which the Gospel gives to sinful, guilty, weary Souls. Is such a Gospel preached, and such glad-tydings revealed, and wilt not thou close with them, and receive them gladly and thankfully?

All the Gospel Dispensations in the Book of God will rise up against thee, if thou art an Unbeliever; all the Saints of old will judge thee, and testifie against thee. They had but a little glimmering Light, yet they ventured all upon that. But now the Sun appears and shines on the World in Clearness and Glory. They might have objected, that the height of Gospel-light is not discovered, which might be great hinderance to them; therefore if God was angry with them then, how much more with us now, how shall we escape, if we neglect so great Salvation? If every word spoken *then* was steadfast, and was sufficient to bring Souls out of the state of Sin and Death, to Happiness; how much more the Word and Light that we enjoy? *For if the Word spoken by Angels was steadfast, and every Transgression and Disobedience received a just recompence of Reward, Heb. 2. 2, 3. how shall we escape, if we neglect so great Salvation?* Unbelief is a damning Sin in all ages; but the more clearly the Gospel is preached, the more inexcusable is the Unbelief of sinners that perish in their Sins; the more inexcusable is their Sin, and the more deep and dreadful will their Damnation be. The Apostle calls the Gospel the Word of Truth; Unbelief saith it is a Lye: It gives God the Lye; it makes him a Lyar, and makes the Gospel a Fable. If there be a way of recovery, why should'st not thou believe
C 2 and

and venture thy Soul on that; if there be no such way, then the Gospel is a Lye, and wilt thou say the Gospel is a lye? We have a proverb, *as sure as Gospel*. There is nothing so clear, and sure, and certain, as the Gospel. All Happiness depends on the believing of the Gospel. Therefore take heed of, and strive against Unbelief, labour as much against it as against any other Corruption: And the chief help is a clear understanding, a clear insight and understanding in the Mystery of the Gospel, this will help against all thy Unbelief; then all thy Objections will vanish as Darkness before the Sun. It's Ignorance of the Gospel from whence so many Objections arise: Beg of God to give thee clear Gospel-Light, and this will be the best means to overcome and overpower that Sin of Unbelief. Did men see the Excellency, the Truth and Goodness of the Gospel; they would receive it gladly and thankfully. The Gospel is both true tydings and glad tydings, it's both true and glad tydings. Now were this believed, it would cheer up the Hearts of poor Sinners.

Hebrews I. i, ii, iii,

God, who at sundry times, and in divers manners spake in time past unto the Fathers by the Prophets, hath in these last days spoken unto us by his Son, whom he hath appointed Heir of all things, by whom also he made the Worlds: Who being the Brightness of his Glory, and the express Image of his person, and upholding all things by the Word of his power, when he had by himself purged our Sins, sat down on the right hand of the Majesty on high.

THAT the Gospel was preached to them under the Old Testament, as well as to us under the New, hath been cleared from Heb. 4. 2: where the Apostle saith, *Unto us was the Gospel preached, as well as unto them*. We are next to consider, *How* it was preached unto them. Now to this the Text answers, that it was done *in divers manners, and at sundry times*. ΠΟΛΥΤΡΟΠΩΣ and ΠΟΛΥΜΕΡΩΣ.

The scope of the words is to compare and prefer the Gospel Discoveries and manifestations of God before the Legal. Which he doth by a most elegant Antithesis between them: *Then God spake to the Father, now to us; that was by the Prophets, but now by his Son: Those Discoveries were of old, and so are passed away, but the Gospel is in these last days; And finally, when he spake in divers manners, and at sundry times: But now he hath fixed upon this one way, and once for all, to reveal himself by his Son.*

We

We may resolve the Text into four general Propositions or points of Doctrine.

1. That it hath pleased God to speak or reveal Himself, and his Mind, and Will, unto poor lost Man, in order to his Happiness and Salvation. For he speaketh here only of the Gospel Discoveries.

2. That there be two grand Discoveries or Dispensations of the Mind of God unto the Sons of Men; the one before, the other since the coming of his Son.

3. That under that former Dispensation God did reveal and speak his Mind of old unto the Fathers by the Prophets in divers manners, and at sundry times.

4. That in this last Dispensation, instead of all those former various Discoveries used of old, he hath spoken his Mind unto us only by his Son.

You see the two last Doctrines do contain and hold forth the Differences and peculiar Characters of each Dispensation.

It is only the *third* Doctrine that we are now to speak unto, viz. that under the old Dispensation God did reveal and speak his Mind unto the Fathers by the prophets in divers manners, and at sundry times.

1. It was of old; therefore now passed away, as Heb. 8: 13. that which decayeth, and waxeth old, is ready to vanish.

2. To the Fathers; that is, to their Ancestors; for he writes this Epistle to the Hebrews, as the Title of it shews.

3. By the Prophets; all those by whom God revealed his Mind to others were in that respect Prophets, that is, Discoverers or Revelers of the Mind of God.

4. In divers manners.

5. At sundry times.

These two last I intend a little to insist upon, viz. these divers manners, and sundry times. I shall endeavour to shew,

1. What were these divers manners or ways of Discovery.

2. What were the several times, or the several pieces and parcels of it. For this is the Importance of the two Words, ΠΟΛΥΤΡΟΠΩΣ and ΠΟΛΥΜΕΡΩΣ.

1. I shall speak first to the Manner; as being first in consideration, tho' last mentioned in the Text. The Lord was pleased herein to use great variety; he did not limit and confine himself to one way and manner of Discovery; but he spake sometimes in one manner and sometimes in another. It concerns us to enquire into it, so far as we have Scripture-light to guide us. For we are built upon the Foundations of the Prophets and Apostles, Ephes. 2. 20. Yet we must do it with Sobriety of Spirit,

Spirit, eschewing and taking heed of vain Curiosity. For they themselves who received those extraordinary Manifestations did not always fully know the manner of them in all circumstances: as the Apostle Paul himself knew not whether in the Body, or out of the Body, 2 Cor. 12. 2. This is one of the great things God doth, which we cannot comprehend, as *Elihu* speaks, *Job.* 37. 5. Yet so far as the Scripture goes before us, we may safely follow. These divers manners therefore of Gods speaking, or revealing his Mind of old, may be referred chiefly to these seven Heads,

1. By Visions.
2. By Dreams.
3. By Voices.
4. By inward Inspirations and Impulses of his Spirit.
5. By legal Types and Shadows.
6. By Signs and Wonders.
7. By a special and peculiar kind of Intimacy and Familiarity.

1. The Lord was wont then to speak by *Visions*: I mean *visible* Apparitions and Representations of things to the Eye; the Person being awake and not asleep. I do not mean things represented meerly to the Mind and inward Thoughts; for this will come in afterwards under another Head; Namely, that of inward Inspiration and Revelation; but I speak now of such Visions wherein things were really and indeed objected to the outward Senses. Hence the Prophets are called *Seers*; hence that Phrase, *the Visions of God*, used concerning Prophecies. And what was it that they saw? Sometimes they saw *God* himself; sometimes the *Angels*; and sometimes *other things* were represented, and did appear in Vision to them.

1. Sometimes the Lord himself did appear in Visions to them. Not as tho' his Essence were corporeal or visible. He dwells in *Light unapproachable*, 1 Tim. 6. 16. whom no Man hath seen, or can see; but created Manifestations and Representations of his Glory he did appear in. So *Exod.* 20. 18. -- and 19. 18, 19, 20. *Jehovah* descended Symbolically, in regard of the glorious Tokens and Symbols of his Presence. But then they saw no similitude, only Fire and Smoke, and the Mountain shaking, *Deut.* 4. 12. And they saw the God of Israel: And there was under his Feet, as it were a paved work of a Saphire Stone -- also they saw God, and did eat and drink, *Exod.* 24. 10. 11. And the Lord descended in the Cloud, and stood with him there, and proclaimed the Name of the Lord, and the Lord passed by before him, and proclaimed &c. *Exod.* 34. 5. 6. It seemeth by the expressions, *Deum humanâ effigie pertransisse*; that God passed by in an humane shape.

All the three Persons of the Trinity have appeared distinctly invisible Representations.

God the Father and the Son, *Dan. 7. 9.---13. I beheld till the Thrones were cast down, and the ancient of days did sit; — I saw in the night Visions; and behold one like the Son of Man came with the Clouds of Heaven to the ancient of days — Revel. 4. 1. compared with Chap. 5. 7. where we find, that the Lamb took the Book out of the right hand of him that sat upon the Throne. So that here be two of those glorious Persons distinctly appearing. Ezek. 1. 26. Above the Firmament there was the likeness of a Throne, and upon it the likeness as the appearance of a Man about it — It seems to be meant of God the Father, because Ezek. 9. 2. 4. He is distinguished from the Man with a Writers Inkborn by his side, who is thought to be our only High Priest the Lord Jesus Christ.*

The second Person Jesus Christ appeared to Moses, *Exod. 3. 2, 4. For he is called the Angel, which agrees not so well to the first Person. And Moses prays for his Good will, Deut. 33. 16. Therefore it was not any created Angel, but Jesus Christ the Angel of the Covenant of Grace; as a præludium to his Incarnation. So to Isaiab 6. 1. he saw the Lord. It is the Lord Jesus Christ, so it is interpreted, John 12. 41. So Gen. 32. 24. And Jacob was left alone, and there wrestled a Man with him until the breaking of the day; that is, God in the form of a man, as the old Geneva Note hath it. The prophet Hosea saith, it was God Hos. 12. 3, 4. and Jacob wept and made supplication unto him, and there be, or God, spake with us.*

The third Person, the Holy Ghost appeared in the shape of a Dove at the Baptism of Jesus Christ, *Matth. 3. 16.*

2. Sometimes *Angels* have appeared. Sometimes in Bodies of humane shape provided for them by the power of God, either created of nothing, and after the Apparition annihilated; or compacted of the four Elements, and especially of Air condensed, and then resolved again, after the Appearance was past, into the matter of which they were compounded.

As to Lot, *Gen. 19. 1, 10. And there came two Angels to Sodom, and Lot seeing them rose up to meet them, and bowed himself with his Face to the ground. These Angels vers. 10. are called Men.*

To David, *2. Sam. 24. 17. And David spake unto the Lord, when he saw the Angel that smote the people, and said, Lo I have sinned, and I have done wickedly, &c. He saw the Angel. Which is further explained, 1 Chron. 21. 16, And David lift up his eyes, and saw the Angel of the Lord stand between the Earth and the Heaven with a drawn Sword in his hand.*

At Christ's Resurrection divers Angels appeared in the shapes of Men, *Matth. 28. 2, 3. An Angel rolled back the Stone from the door of the Sepulchre, and sat upon it, &c. Luke 24. 4. Behold two Men stood by them in shining Raiment.*

So at his Ascension, *Acts 1. 10. Behold two Men stood by them in white Apparel.*

Sometimes the Angels did appear not only in humane shapes, but with other Representations accompanying them: as Horses and Chariots of Fire, that is with Riders upon them, *2 Kings. 6. 17. Behold, the Mountain was full of Horses and Chariots of Fire round about Elisha. Zach. 1. 8. Behold a Man riding upon a red Horse, and behind him there were red Horses speckled and white—and 6. 1. there came four Chariots out from between the two Mountains, ver. 5. These are the four Spirits of the Heavens.*

3. Sometimes other things were represented and shewn in Vision to the Prophets to signifie to them the Mind of God: as *Jerem. 1. 11, 13. The Prophet there seeth the rod of an Almond tree, and a seething pot, with the face thereof toward the North, So Amos cap. 7. ver. 1, 4, 7, 8. has several things presented in Vision to him.*

And this is one of these divers manners of the Lords speaking, viz by *Visions, or Representations to the eye Waking.*

2. Another manner was by *Dreams*, that is, by Representation of things to the Fancy in *sleep*: And they had not only things presented, but usually Words spoken, to interpret them. Sometimes the Lord gave divine Dreams to wicked men; as to *Pharaoh* and *Nebuchadnezzar*: But they knew not what they meant, and so were not Prophets; but the Lord sent the Interpretation by others, who were his faithfull Servants. But the Prophets and Servants of God usually had both the *Dream*, and some further light for the Perception and Interpretation of it. As to *Abraham*, *Gen. 15. 12. And when the Sun was going down, a deep sleep fell upon Abraham, and lo, an horror of great Darknes fell upon him, and he said unto Abraham, know of a surety, &c. ver. 13.*

And to *Jacob*, *Gen. 28. 12, 13. the Dream of the Ladder, ver. 12. is interpreted to him by God in the following verses, and 31. 11, 12. The Angel of the Lord appeared to Jacob in a Dream, and speaks unto him: and 46. 2. God spake unto Israel in the Visions of the night. So to Daniel, cap. 7. 1, 7, 13. the divers night-Visions he had there are afterwards interpreted to him, ver. 15, &c. To Joseph, Matth. 1. 20. An angel of the Lord appeared to him in a Dream, saying, fear not to take unto thee Mary thy Wife; and Matth. 2. 13, 19. An Angel of the Lord appeareth in a Dream to him, saying, arise, and take the young Child and his*

his Mother, and go into the Land of Israel. This way and manner of speaking seems to have been very frequent and usual in those ancient times: As those words of *Elibu* intimate, *Job* 33. 14, 15, 16. For God speaketh once, yea twice, in a Dream in a Vision of the night, when deep sleep falleth upon Men, in slumbers upon the bed, then he openeth the Ears of Men, &c.

See *Aynsworth* on
Gen. 20. 3. and
Gen. 37. 5.

3. A third manner was by *Voices*, by an audible Voice uttered either by God himself immediately, or by Angels. And these audible Voices are accompanied sometimes with visible Appearances to the eye; but sometimes the Voice alone without any visible apparition, as to our first Parents, *Gen.* 3. 3. It was the Voice of God, and not of an Angel. For he saith, the Tree which I commanded &c.

But the most famous Instance hereof was at the giving of the Law upon Mount Sinai, *Exod.* 19, and 20. where the Lord spake with an audible Voice from Heaven: Chap. 19. 9, 20. so that the People might hear; and Chap. 20. 22. and see, that the Lord talked with them from Heaven. *Deut.* 5. 22, 23. 24. These words the Lord spake unto all your Assembly in the Mount, out of the midst of the Fire, of the Cloud, and of the thick Darkness, with a great Voice. And when ye heard the Voice — *Heb.* 12. 26, Whose Voice then shook the Earth:

So *Matth.* 17. 5. A Voice out of the Cloud said, this is my beloved Son. But they saw no similitude, *Deut.* 4. 12. 15. 1 Kings 19. 12, 13. A still small Voice.

4. By an inward Instinct; by immediate Inspirations and Impulses of the Holy Ghost. So to David. 1 *Chro.* 28. 12, 19. tho' he had it in Writing also, and left it to his Son — But it was revealed to him by the Spirit of God. — So to Philip, *Acts* 8. 29. The Spirit said unto Philip —

To Peter, *Acts* 10. 19. The Spirit said unto him, and *Acts* 11. 12. the Spirit bade me go with them — To Paul and Silas, *Acts* 16. 7. Not to go into Bithynia; but the Spirit suffered them not.

5. By legal Types and Shadows: These were speaking things. And what did They speak? They spake forth Gospel Truths and Mysteries. The Ceremonial Law was the Gospel in Types and Shadows. *Heb.* 10. 1. The Law having a shadow of good things to come. A Type is a legal shadow of Gospel Truths and Mysteries. These were the standing Ordinances and Instructions of those times.

6. By Signs and Wonders. These had a Voice, and did speak the Mind of God: These were attestation to the Truth and Mind of God, and to the Authority of the Messenger. See *Exod.* 4. 8. If they will not believe thee, nor hearken to the Voice of the first Sign, they will believe the Voice of the latter Sign — *John.* 3. 2. We know, that thou art a Teach-

er come from God : For no man can do these Miracles that thou doest, except God be with him. The Lord may work Miracles now. But he doth not now send forth any person with a Commission to do it, as he did of old.

7. By a special and peculiar kind of intimacy and familiarity; as it were mouth to mouth, without Parable or Riddle; without Obscurity; with all possible familiarity. And this was Moses his privilege, *Numb. 12. 8. with him will I speak mouth to mouth*; apparently, and not in dark speeches, *Exod. 33. 11, 23. The Lord spake to him face to face*, as a man speaketh to his Friend, — *thou shalt see my back parts* — That phrase of speaking mouth to mouth, notes the clearness, and certainty, and familiarity of it: as when Joseph saith, ye see it is my mouth that speaketh unto you, *Gen. 45. 12*. This was a privilege peculiar unto Moses, *Deut. 34. 10. There arose no prophet like him since, whom the Lord knew face to face*. That which comes nearest to it seems to be the ineffable things that Paul saw and heard in the third heaven, *2 Cor. 12. 1, 2, 3, 4* — and the Revelation given to the Apostle John in the Isle of Patmos, which is the clearest, and yet withal the deepest and most wonderful of all the Prophecies recorded in the Scripture.

There be two Questions may arise here, which would be briefly spoken to.

Quest. 1. Whether there were not counterfeits of these things; and if there were, how did they discern the Lords voice in these extraordinary dispensations from Satan's Voice in his delusions?

Answ. It is true, there were counterfeits of them; there were Visions, Dreams, seeming Miracles, Impulses from Satan, as well as from God. *Diabolus est Dei simia*. Hence that Caution of Moses, *Deut. 13. 1*. And hence are those complaints of the Prophet Jeremy, cap. *14. 13. 14, 15*. And that is a famous Instance of a lying Spirit in the mouths of *Abahs* Prophets, *1 Kings 22. 22. 23*. Therefore to have a Vision, to dream strange and supernatural Dreams, to have a powerful Impetus and afflatus from a Spirit, are not things simply peculiar to the true Prophets of God. But though Satan did, partly out of Craft, to deceive thereby the more effectually, and partly out of Blasphemy and Malice, to put an affront as it were upon God, use ways and means of deceiving, that had some resemblance of God's own ways and Ordinances; yet there were manifest and palpable differences between them. I shall name but these four.

1. The Lord did not usually suffer Satan to transform himself so far into an Angel of Light, as to come in these ways unto his own people, unto such as were truly Godly. Search the Scriptures, and you will not find, that

that *Satan* did appear to give Satanical Dreams and Visions, and the like, to such as were Godly: It is true, he did tempt them; but in a more spiritual manner, as he tempted *David* to number the people. Or by other outward means: As when the young Prophet, that came from *Bethel* was deceived by the old one. But when *Satan* did inspire any with Dreams and Visions, &c. it was done to wicked and ungodly men. As to *Saul*, when he raised up the Devil, he and the Witch saw the Gods, that is, Spirits, infernal Spirits, ascending up out of the Earth. And to the false prophets of *Ahab*, those four hundred Idolaters; they spake as Prophets, and were acted by a Spirit; but it was a lying Spirit, and they were lewd and wicked men: So that there was a great difference in the Person or Subject recipient of Divine Revelations, and of Satanical Delusions.

2. In Divine Discoveries there was an holy Elevation of their Minds, when they did receive them; but in the Organs and Instruments of *Satan* there was only a stupefaction and depression of them. As when *John* did receive the Revelation, he was in the Spirit, chap. 1. 10. Sometimes they were so far elevated, and raised, and acted by the Spirit, that they did not attend to any other thing; but were transported above Sense and sensible things, to attend wholly to the Visions and Revelations of God: So *Peter* fell into a Trance, *Acts* 10. 10. *Paul* was in *ecstasy*, *Acts* 22. 17. Hence oftentimes they fell upon their Faces, being astonish'd at the Majesty and Glory of the Lord; both gracious and natural Fear concurring—*Ezek.* 1. 28. *Dan.* 10. 8, 9. *Matth.* 17. 6, 7. But this Ravishment of Spirit was not a stupefaction, but an holy Elevation of their Minds, whereby they were taken off and lifted up above all these low things, to the highest exercise of Faith and spiritual Reason, and so better fitted and composed to receive those Divine Irradiations and Manifestations of God. So *Daniel* 10. 1. He understood the thing, and had understanding of the Vision: So *Balaam*, when the Lord was pleased in an extraordinary case to act him after the manner of a true Prophet, *Numb.* 24. 4, 16. falling into a trance, but having his eyes open.

But on the contrary, such as were acted by *Satan*, they had their extatical Furies, wherein their Minds were so discomposed, that they were not *compotes sanæ mentis*, As some have written of the *Sybil*s; that when after their Prophesying, they came to themselves again, they had forgotten what they had said, and so could not review and correct what was written from them: But it was not so with the Prophets of God, *John* wrote, and had Order to write his *Apocalypse*: and so the other Prophets. And when those to whom, and by whom the Devil

spake, were not discomposed to such a degree, even to fury and Distraction; yet they were always debased and brought down below themselves. The Lord's Prophets were raised above themselves; These were depressed even below themselves by dealing with Satan.

3. The Prophets and Servants of God *had an inward Seal from God of the Truth of what they spake*. Not unlike that *new Name in the white Stone*, which none could read but he that had it, Revel. 2. 17. Jer. 11. 18. — They believed, and therefore spake, 2 Cor. 4. 13. See *Isai. 52. 6. My people shall know, that I am he that doth speak, behold it is I*. The true Prophets were no Scepticks; they were as sure of what they said, that it was the Mind of God, as Ministers are now, when they preach the Gospel, 1 *Job. 1. 1, 2*. On the contrary, those by whom Satan spake, either knew, that they were acted by the Devil, as the Witch at *Endor*; Or else were deluded by him to think it was God; or else knew not, but were uncertain in themselves.

4. *They had also some of those ordinary Rules of Tryal that we have now*. As for instance. If God confute them by the event, *Duct. 18. 21, 22*. — or if it correspond with the event; yet if it be contrary to the Fundamentals of Religion. See *Deut. 13. 1, 2, 3*. Or if they be wicked men on the one side, and the Prophets of the Lord on the other — This gave some glimmerings of Light to *Jehosaphat*, 1 *King 22. 7*. They were Baalites, pretenders indeed to *Jehovah*; but superstitious wretches; therefore he could not acquiesce in what they had said.

Quest. 2. Whether these ways of Discovery be now ceased, yea or no?

Answ. As to that, the Text is plain enough: That instead of all those divers manners used by God of old, he hath now substituted instead thereof this *one and only way of revealing himself, viz. in and by his Son*. And his Son speaks by his *Word and Ordinances*; as also by the Works of his *Providence*; in all which his Spirit breaths: Therefore there we are to meet with God, and to hear his Voice, and there only to expect it. These old things are vanished away.

Some think there be some footsteps of them to this day. See a notable Instance of Information by a *Dream*, in the Life of *Zuinglius Melch. Adam. p. 43*. And of a Vision in *Melancthon on Daniel 10*. But,

1. *Such things are altogether extraordinary*: The Lord goes out of his ordinary course, when he doth such things; they are not the standing ways that God hath appointed under the Gospel; therefore they are not to be expected or trusted to.

2. *They are only to be regarded in the way of a Providence*; not in the way of an Ordinance; and to be tryed and judged by the Matter of them, as agreeing or disagreeing with the Scripture. As if a man in a Dream have

have some Duty, some Scripture-truth brought to him, he is to observe and accept the Providence of God in it: Or if he find a strong impulse or motion of the Spirit in his Heart, whereby some Truth or duty is strongly impress'd and set upon his Heart; Let him examine it by the Scripture, and if the Scripture say it is a Duty, he is to look at that internal motion and impression, as a motion of the Spirit of God, else not.

Use 1. See the variety of God's Wisdom and Goodness to his people; that he hath so many ways revealed himself to them.

Use 2. We may see something of the lowness of that legal Dispensation, from this which hath been said; that the Lord spake in such divers manners.

Use 3. Bless God for the days wherein we live, and for the Dispensation we are under. It is much clearer and better. For it is by his Son, speaking by his Word, working and breathing by his Spirit. The Light shines much clearer. We see that which many Kings and Prophets and Righteous men have desired to see, and have not seen; as Matth. 13. 17. Luke 10. 24. Christ spake it to his Disciples then, but it holds true concerning all the Saints under the New Testament. It is true; there was a Cloud of Antichristian Darkness did arise, which did exceedingly obscure Gospel-light. But that Cloud was never so dark, but that the Elect of God did see through it in some measure. Moreover the Lord hath begun to dispel and scatter those Clouds of Antichristian Darkness, and will in time scatter them from off the face of the earth.

2. We are now to speak to the second Word, these *Sun-* 27 June
dry Times. Having shewed the *divers Manners* of the Lords 1667
speaking to his People of Old, we are now to shew the *divers times*,
or seasons, wherein he did it. For he spake not only *Πολυτεῖς*,
but *Πολυμεῖς*, by piece-meal, not all at once, but here a little, and
there a little; first once piece of his Mind was discovered *at one time*, then
another peice *at another time*; first a little Light brake forth, some darker
hints and intimations, then further and clearer Discoveries and Ma-
nifestations by degrees.

In the opening of this we shall have occasion to run through some
general heads of the History of the Church throughout the Scripture, till
the coming of Jesus Christ. And it is an Inquiry both useful and
profitable, and also pleasant and delightful to an inquisitive Mind; to
view the several states of Religion, and of the Church of God in the
several Ages of the World. Under every one of which we shall have
occasion to take notice both of *God's Manifestations*, and of *mens Departures*
from

from the Lord, and from the Truth; That we may see the occasion of every new Discovery : They departed and destroyed themselves; and then the Lord appeared again in recovering Dispensations.

Now these Πολλὰ μέρη, these several pieces and parcels of the Lord's Discoveries and Manifestations of himself may be referred to two general heads.

1. Before the Law.

2. Under the Law.

These were the two great pieces of it, and the Scripture takes notice of them both. Of that Dispensation that was before the Law, from Adam to Moses, the Apostle speaks, *Rom. 5. 14. Death reigned from Adam to Moses.* Of the Dispensation under the Law, our Saviour speaks, *Matth. 11. 13. For all the Prophets and the Law prophesied until John*: again, *Luk. 16. 16. the Law and the Prophets were until John.* The difference between these two lay chiefly in this; that under the former Dispensation, the ordinary way of preserving the Knowledge of God was only by *oral Tradition*: But from Moses his time, it was committed to *Writing*.

In both these the Church of God was *under-years*, in a state of Childhood, *Gal. 4. 1, 3.* But in the former, *viz.* the time before the Law, they were little Children, it was the very *Infancy*, and first and weak beginnings of the Church.

1. This period *Before the Law*: Or the Churches Infancy, may be subdivided into three particulars.

1. The Dispensation they were under from Adam to Noah.

2. From Noah to Abraham.

3. From Abraham to Moses.

1. *Adam's Dispensation*; I mean, *after the Fall*: For it is the gradual breakings forth of *Gospel-light* whereof the Text speaks.

We are to consider how the Lord then spake, and how far he revealed himself in that age and state of Mankind. Besides what was common to all times, *viz.* the *Works of God*, and the *Light implanted in man's Heart*: There were several things that were the *special Discoveries* and *Light of that Age*, I shall instance in four particulars.

1. *The Lord*, having convinced them of their Sin, gave them that famous promise, that the Seed of the Woman should break the Serpents Head, *Gen. 3. 15.* This was the first Beam of Gospel-Light, that ever brake forth unto lost and fallen Man: A comprehensive promise, which includes the whole Gospel; as you have formerly heard in many particulars upon that Text, *Gen. 3. 15.* This great and precious Promise they, and all the Saints for almost four thousand years did believe and live

live upon, waiting and longing for the coming of that *Blessed Seed*, that *victorious Seed*, that *should slay the Dragon*, and *destroy the Works of the Devil*; as 1 *Joh.* 3. 8. It is thought, that *Eve* did hope to have seen him in her days, and that she her self should have been the immediate Mother of the *Messiah*: And thence she called her first Son *Cain*, *possession*; thinking she had now got the Promise in possession and performance: But afterwards perceiving her mistake and disappointment, she called her next Son *Abel*, *Vanity*: As it is a common error we are apt to run into, in the exercise of Faith upon the Promises; we are apt to ante-date the time of performance, which is from a secret mixture and working of unbelief; for *he that believeth shall not make haste*, *Isai.* 28. 16.

2. To this promise the Lord added some outward and visible Signs and Tokens for the further help of Faith. In all times ever since God made Man, he hath given him some outward and sensible things, to be Signs and Representations of spiritual things, as being suitable to the Nature of such a Creature, Man consisting both of Soul and Body. Even before the Fall there were two Sacramental Trees, the Tree of Life, and the Tree of Knowledge of good and evil: And now under the Gospel, we have two Sacraments, Baptism and the Lord's Supper.

So in these first times after the Fall, they had something of the like nature: The signal instance hereof is, the *Sacrifices*, or the slaying of clean Beasts, and offering them and other things up to God to make atonement. For it is expressed that *Cain* and *Abel* did it, *Gen.* 4. 3, 4. and *Noah* afterwards. Which to have done without Order from God, had been detestable and abominable. Therefore there is no doubt, but as they were taught by their Parents; so their Parents were instructed from the Lord about it. And in *Noah's* time, we find there was a distinction of Beasts into clean and unclean, *Gen.* 7. 2. that is, *clean for Sacrifice*. For it doth not appear, that any of them were used for Food before the Flood.

What this aimed at, the Scripture is plain, *Heb.* 9. 22. *Without shedding of Blood, there is no Remission of Sins*: and Christ is said to have given himself a *Sacrifice for us*, *Ephes.* 5. 2. therefore they did look at Christ. Before Sin there was no need of any Sacrifice for Expiation of Sin. Hence among the Gentiles they had a custom of sacrificing, from some slender Fame remaining among them of such an Institution: For it was no part of the Light of Nature; tho' they were ignorant of the true God, the true Object to whom to present their Sacrifices.

Hither also some refer that passage, *Gen.* 3. 21. *Unto Adam also, and to his Wife, did the Lord God make Coats of Skins, and clothed them*. This is thought to have a further Mystery included and aimed at in it. For there

there is a spiritual Clothing often spoken of in Scripture. As they were under a *double Nakedness* both of *Soul* and *Body*; their Souls divested of Gods Image and original Righteousness, and their Bodies overspread with Shame: so the Lord provided a *double Clothing* for them: He did not cloth their Bodies, and leave their Souls naked; but he gave them both the upper Garment of *Justification* and imputed Righteousness, and the inner Garment of *Sanctification* and Grace inherent.

This may be considered also under another Notion, as one of the *Favours of providence* unto those first times of fallen Mankind; that now was the *Invention of many useful Arts and Sciences*. As God himself vouchsafed to teach them how to *make Clothes*: So We read also in *Gen. 4.* of sundry other Arts and Occupations, as ver. 20. *Jabal was the Father of such as dwell in Tents, and of such as have Cattel.* The meaning of it is well explained in the Margent, the first Inventor of Tent-making, and of Pastorage and keeping Cattle. And his Brothers Name was *Jubal*: He was the Father of all such as handle the Harp and Organ, ver. 21. the first Inventor of Musick: I mean *Instrumental Musick*; For *Vocal Musick*, Nature it self teacheth. And ver. 22. *The working of Mettals, by Tubal-Cain, an Instructor of every Artificer in Brasse and Iron*: whence arose the Heathenish mistakes and fables of *Vulcan*. These were great Mercies, and gave some further Discoveries of God to those, who had Eyes and Hearts to see him in his works. For all lawful Arts and Sciences, and all the Rules thereof, are Beams of Gods Wisdom, and Gifts and Operations of his Spirit, *Prov. 8. 12. I Wisdom dwell with prudence, and find out Knowledge of witty Inventions.* So *Bezaleel and Aholiab, Exod. 31. 3. I have filled him with the Spirit of God in Wisdom, and Understanding, and in Knowledge, and in all manner of Workmanship*: and ver. 6. *I have given with him Aholiab.* Those mean Trades and Occupations, *Isai. 28.* are the Gifts of God—The Lord teacheth the Husbandman how to thresh his Corn, and to beat out the Cummin.

3. *There was something also of Church-Discipline exercised in those first Ages of the Church.* A signal Instance hereof we have in *Cain, Gen. 4. 12. A Fugitive and a Vagabond shalt thou be in the earth.* God himself pronounceth Sentence upon him: ver. 16. he is sent forth loaden with the Curse of God from the Fellowship of his people. This is thought to have been about the hundred and thirtieth year after the Creation of the World. For probably *Eves* next Son, was the next year after *Abel's* Death, and then *Adam* was one hundred and thirty years old, *Gen. 5.*

Moreover it is noted, that in *Enos* his time there was a Reformation of things, *Gen. 4. 26. then began men to call upon the Name of the Lord*, which seems to be meant of a Segregation of the precious from the vile.

(1.) It.

(1.) It cannot be meant, that now men began to profane the Name of the Lord. For the Apostacy began before in *Cain*, and his Crew, which was before the Birth of *Enos* one hundred and six years.

(2.) Neither can it be meant, that now there was the first Religious Worship of God. For that had been long before by *Abel*; and by *Adam* and *Eve*, and others of the Godly in those times.

(3.) Therefore it seems clearly to be meant of some new Reformation of Religion: The wicked party being grown by this time very numerous; the godly, as it seemeth, withdrew from them; before, when there was but one *Cain* that had fallen off, Reformation might be attained by thrusting him out from among them.

(4.) But now, so great a number, and perhaps the greater part being corrupted, the Godly might not continue and mingle themselves with them; nor could they cast them forth. For this, a minor part could not do to the greater part.

(5.) Therefore they could do no more but withdraw and walk by themselves; and so they came to be called *the Sons of God*, that is, Professors of the true Religion; who were called by this Name; and the other were but *Sons of Men*.

From all which, it is matter of admiration, that there should be so much of opposition and aversion in the Minds of some, unto all manner of Church-Government and Discipline at this day, in this height of Gospel-Light: The outward Signs and Ceremonies of Religion having been connected with Discipline in all Ages, from the first Manifestation of the Gospel, even until now.

4. The Lord did in those days *inspire, and raise up some to be Prophets and Preachers of Righteousness* besides the Instructions of all the godly Parents to the Children. There were some persons peculiarly eminent amongst them: as *Enoch*; he prophesied that there was a day of Judgment coming, *Jude 14.* which was partly fulfilled in *Noahs* Flood; but shall be more fully and perfectly at the great Day. The Name of his Son *Methuselah* was a prediction of the Flood. For it signifieth *Mortis Gladius*, the Dart of Death; or when he is dead, God will send his sword, his Dart and Arrows of Divine Wrath and Vengeance against a wicked World. And *Noah* was a Preacher of Righteousness, he lived amongst them six hundred years before the Flood, and he preached and prophesied of the Flood for a hundred and twenty years before it came. Of whom we shall speak further by and by.

Now this first Dispensation of the Lord unto his Church continued from first to last about sixteen hundred fifty six years. For so long it was from *Adam* to the Flood: as you will find, if you compute and put

together the Lives and ages of those ten Antidiluvian Patriarchs recorded in the fifth Chapter of *Genesis*.

But there was an Apostacy, a falling away from God under this Dispensation. It began in *Cain*, and his Unbelief of the Gospel. For by Faith *Abel* offered a more acceptable Sacrifice than he, *Heb.* 11. 4. therefore the others wanting Faith, made his unacceptable: At last he kills his Brother, and being dealt with by God about it, he repented not, *Gen.* 4. But in time, the Apostacy grew to its height; that all *Flesh* had corrupted his way upon the earth, *Gen.* 6. 12. and there was a general Atheism and prophaneness, *Job* 22. 16, 17. The Apostasy under this *Adamical Dispensation* of the Gospel (for I know not what fitter term to express it) consisted chiefly in three things.

1. *Sensuality and brutish Lusts*; they took their swinge in their Lusts. This is mentioned in *Gen.* 6. 2. and *Matth.* 24. 38. *The Sons of God* saw the Daughters of Men, and took them Wives — Hence arose all the Heathenish Fables of the Adulteries and Whoredoms of their Gods. For the old Pagan Gods were indeed no other, but those old Gigantine Rebels and Sinners against the Lord in the first times and ages of the World.

2. *Violence and Oppression*, *Gen.* 6. 11. *The Earth also was corrupt before God, and the Earth was filled with Violence.* Being men of great Strength, and many of them no doubt Gyants, they did whatsoever they list.

3. *Sinful Mixtures and Confusion* between the Church and the world, *Gen.* 6. 2. *The Sons of God*, that is, the professors of Religion, married with the Daughters of Men, that is, Professors with such as were prophane. The Sons of God cannot be meant of the Angels, for they were not capable of bodily Lusts, they could not fall in love with Women.

Hereupon the Lord brought in Desolation, and cut them down with a Flood: as *Job* 22. 16. and so put this *Adamical Dispensation* to an end: But brought in another, and a new Dispensation of himself, viz.

2. To *Noah* and his Posterity. This was the Lord's second Dispensation to his People. For the Lord would not yet cast off his Care of wretched Man; but recover him, and set him up again once more. Now unto all the former Discoveries there were several Additions. For that great Gospel-Promise, that a Saviour should come, and that the Seed of the Woman should break the Serpent's Head; they had that, and did live upon it still; they had also Sacrifices, and Cloathing, and Church-Discipline; but new Discoveries were added: The Lord spake something more of his Mind unto them. There were some further Beams of Light appearing and shining forth upon them.

1. *He saved them by Water in the Ark.* The Story whereof you have in the 6, 7, and 8. Chap. of *Genesis*, remembred 1 *Pet.* 3. as a Type of Baptism. And (by the way) this could not but be of great use to all Posterity. For tho' Nature would teach men the use of Boats, and *transfer Vessels*, to pass the lesser Brooks and Rivers: Yet that they had any great Ships before the Flood is not probable: So that here it seems was the beginning of the Art of Navigation and Shipping.

2. *He renews his Covenant with them*, with Noah and all his Seed, even all mankind; and gave them the Rainbow for an outward Sign and Pledge thereof, *Gen.* 9. 8, 9, 12. to 18. This כו כז is the first instance where the word *Covenant* is used concerning the Transactions between God and Men. The Rainbow was the Sign thereof, (the horns downwards, and the back upwards to Heaven, intimating that the Lord will not shoot out of his Bow the Arrow of another Deluge) which, whether it were there before, and now only made a Sign of the Covenant, or that now it had its first Existence is disputable. But it is probable enough, that it might be altogether new: Yea, tho' we suppose the Rainbow to arise from natural Causes. For a years Deluge could not but cause a great alteration in all the Elements, and in the Clouds, and in the Air, whereby there might be new *Phænomena*, new appearances in the Heavens, which never were before. Moreover, it might be produced by a new creating Power of Providence, beyond the force of any natural Causes, and also instituted for a Sign of the Covenant. It could not have afforded any great assurance to them, if they had only the seeing and beholding of it, (which was all that was to be done in this Sacrament,) to see nothing but what they had seen before, could yield but small comfort and assurance to that new World.

And that this Covenant had a further Mystery in it, than merely outward Preservation from another Deluge; See *Isai.* 54.

9. *For this is as the Waters of Noah unto me — The Covenant of my Peace shall not be removed.* The Rainbow therefore was a Sign of the Covenant of Grace. Hence *Revel.* 4. 3. *Behold a Throne was set in Heaven, and one sate on the Throne — and there was a Rainbow round about the Throne,* *Revel.* 10. 1. Christ the Angel of the Covenant is described, as having a Rainbow upon his Head.

See *Caryl* on *Job.* 37. 15.

Confer on *Rom.* 5. 14. of Noah as a personal Type.

3. *He enlargeth their Provision of Food*, by giving them a Commission to eat the Flesh of the Brute Creatures, *Gen.* 9. 3. At first there is no mention of any other Provision, but the Fruits of the Earth, *Gen.* 1. 29. But now there was need of some further supply; because it is probable

bable, that the Vigor of the Earth, and the Virtue of the Herbs Plants and Fruits thereof, could not but be somewhat impaired and decayed by that whole years Winter.

Therefore, for men upon a Religious account to forbid the eating of some Meats, as the *Papists* forbid Flesh in Lent, it is a superstitious Infringement of the Liberty here granted, and given by the Lord unto all the Sons of *Noah*.

4. *The Blood was wholly reserved and excepted, Gen. 9. 4. But Flesh with the Life thereof, which is the Blood thereof, shall ye not eat.* This seems to be done partly upon a *Moral*, and partly upon a *Ceremonial* account.

Moral; for mans Health, and to prevent that Ferity and Savageness which Mankind is so apt to degenerate into: As in some barbarous Nations, they would drink the living Blood out of the Horse they rode upon, opening a Vein with an Instrument when they were thirsty. This is Barbarous and Savage; and this Prohibition here given, excludes and forbids such a Practice. Those Gyants of wickedness before the Flood, it is not improbable, but that to other barbarous and raging sins, they might add the eating of living Creatures alive; therefore the Lord doth so directly and expressly interdict and forbid it. And it is the Judgment of some very learned men, that the eating of Blood cold, and drest as other Meat, was not at all forbidden: For the Prohibition lies not directly against Blood, but against the eating of living Flesh; Flesh animated with the living Blood; the Blood being the Seat, and Chariot of the Life and Vital Spirits.

Some think it was done upon a *Ceremonial* account. The Blood was reserved as a sacred thing unto the Lord, till such time as that precious Blood was shed, which hath put an end to all Types and Shadows. This is expressed, *Levit. 17. 11. I have given it to you upon the Altar, to make an atonement for your Souls: For it is the Blood that maketh an atonement for the Soul:* As the former moral Reason is expressed, *v. 14.* It is true, the Ceremonial Law came by *Moses*; but the meaning is not, that there were no Parts at all of it before his time; for there were Sacrifices from the Fall of Man: But the meaning is, that *Moses* did incorporate and sum them all up together, with many divine enlargements and additions, into that great Body of Ceremonial Laws by him established and settled in that Church and People of *Israel*. Therefore there might be a Ceremonial Prohibition of Blood even from *Noah's* time.

5. *The Lord now gave unto Mankind that great Ordinance of Magistracy, Gen. 9. 6. Whoso sheddeth Mans Blood, by Man shall his Blood be shed.* Of which Divines say truly, that it is *Remedium corruptæ Naturæ*. But yet

yet corrupt Nature, so far as appears out of the Sacred History, never had the Use and benefit of it till now : But rather on the contrary, the Lord secures *Cain*, as it were, by special Dispensation, *Gen. 4. 15.* The Government of the World before seems to have been only domestical and paternal ; which might easily be ; Parents then living so long as to see whole Towns and Cities of their own Children and Posterity : But this paternal way of Government was so mild, that it was not effectual and sufficient to restrain Vice and Wickedness ; which grew to such Gigantick strength and height, that there was a necessity to cut the wicked down with a Flood.

But therefore now to prevent the like Degeneracy and Destruction, the Lord puts a stronger Bridle and Restraint upon the outrageous Wickedness and Corruption of mans Nature ; namely, this of Magistracy or Civil Government, whereby Some are intrusted with the Power of the Sword, to take away the Lives of others in grosser cases, especially that of Murther.

6. God divided the World among them, *Gen. 10.* which consisted of three parts then known, tho' not by these names, to wit, *Asia, Africk,* and *Europe*, whereof *Shems* Posterity dwelt chiefly in *Asia*, *Cham's* in *Africk*, and to *Japhet's* Posterity *Europe* fell, known in Scripture by this Name, *The Isles of the Gentiles*, *Gen. 10. 5.* of whose Posterity we our selves are.

And now one would think Mankind was happy, when God thus sets them up again, begins with them upon a new score as it were. But there were four things especially that did ruine all, and brought this Dispensation to an end.

1. *The Apostacy of Cham and his Posterity, Gen. 9. 22.* an unnatural Sin, to despise and dishonour his Parents, and himself not a Child when he did this, but above a hundred years old, *Calvin apud Willet in Cor. ver. 25.* the Curse is thundred forth against *Canaan*: So the Punishment answers the Sin. *Cham* is an ungratious Son to his Father, therefore he hath a cursed Son. And perhaps *Canaan* might be present and Partner in his Father's Sin, or the most delightful of his Children, being the youngest ; and so the Cursing him would be most likely to pierce and grieve his Fathers hard Heart. And it may be so express'd for the greater comfort of the Israelites ; that the Nations they were to expel, were a Generation of the Curse of God : But certain it is, that *Cham* himself was intended, and cursed in that Curse. This fell out about forty years (as some reckon) after the Flood.

2. *That impious attempt of building the Tower of Babel, Gen. 11. 4.* whether to secure themselves from another Deluge, through their unbelief

lief and distrust of God's promise; or thinking to climb into Heaven, a mad Project, but Sinners act sometimes at a strange rate of Madness, not knowing what they do; or that they were moved and acted by Pride and Vain glory, to get them a Name: This the Text expresseth, being probably the end most generally aimed at by them; tho' it is like they had various motives and inducements, and those very foolish and wicked. This Defection was from that of *Chams*, about sixty two years, as some compute.

3. There was a ruining Judgment came upon them for this sin, *viz.* the *Confusion and Division of Tongues*; a just and severe punishment (the *Hebrew* being retained among the godly Seed of *Heber*: Which was so denominated from him, because his posterity were the chief preservers of it) which was a punishment that did increase the Apostacy: For it made the Communication and Propagation of the Light and Knowledge of God amongst them more difficult.

4. *That provoking sin of Idolatry.* I mean that grosser sort of it, worshipping the Creatures and Images. That the rise of this Abomination was in this Period, may appear thus.

If it had been before the Flood, doubtless the Lord would have mentioned it amongst the Causes of that Destruction: He mentions other lesser sins, but not this:

Moreover it was amongst *Abraham's* Ancestors when they dwelt beyond the River *Euphrates*, *Josh.* 24. 2. The place where this Delusion first arose, seems to be *Babylon*, which is called *the Mother of Fornications*, which is meant of Idolatry, and Spiritual Fornications, as well as bodily, *Revel.* 17. 5.

And *Chaldea* is called *the Land of graven Images*, *Jer.* 50. 38. therefore it is likely, the first rise of this sin was at *Babel*, not long after the building of the Tower of *Babel*; It being an usual stratagem of *Satan*, when his Kingdom hath received some deadly stroke in one form, to find out some new Appearance, some new Device to appear in, to recover his Losses, and to seduce corrupted man again, as *Revel.* 12. *when the Dragon was cast down*, when *Paganish* Idolatry was destroyed, then he raiseth up *Papish* Idolatry, chap. 13. Beast-worship instead of Dragon-worship. So here, Atheistical Prophaneness being testified against by God from Heaven by the Flood, and then again by confounding the Builders of *Babel*; *Satan* betakes himself to this stratagem; that if there must be some Religion, and some worship among men; he would deceive them with a false Object, and so seduce them from the Knowledge and Worship of the only true and living God, by presenting a multitude of false Gods.

But

But thus this second Dispensation, under *Noah*, was corrupted and lost : Which continued about four hundred twenty seven years, as you will find if you compare the Lives of the Patriarchs, *Gen. 11*. But you must remember in the computing of it, that *Terab* was an hundred and thirty years old at *Abraham's* Birth, as appears out of *cap. 11. 32.* compared with *cap. 12. 4.* For *Abraham* was but seventy five when his Father *Terab* died, being two hundred and five. Now if seventy five be deducted out of two hundred and five, there remains one hundred and thirty. In the rest of the Computation and Chronology there is no difficulty.

3. And so we come to the Lord's *third Dispensation* ; when he sets his Church and true Religion as it were upon a new Bottom in *Abraham* and his Seed. Wherein the Lord spake forth something more of his mind, than ever formerly. There were now brighter Beams of Gospel-Light shining forth upon the Church of God than ever before. I shall instance but in four particulars.

1. The Lord calls him forth out of his own Country, and from his Fathers House, and so plucks him like a Brand out of the Fire, from the midst of Idols and Idolaters, *Gen. 11. 31. from Ur of the Chaldees to Haran, Gen. 12. from Haran into Canaan, Isai. 41. 2. who raised up the Righteous man from the East.*

2. He promised him a Seed, a blessed Seed ; that of him should come that great and blessed Seed so much expected and longed for by all the Saints ever since the first Promulgation of the Gospel to our first Parents in Paradise : That Seed in whom both he and all the Nations of the Earth should be blessed, *Genes. 22. 18.* Till then we do not find any particular and express mention of what Family the Messiah should come. But now this promise of this Seed is renewed and repeated seven or eight times over in the History of *Abraham* in *Genesis* : And it is a Promise, not only of a numerous Posterity, and a Church-Seed, viz. his Posterity to be the only Church of God on Earth ; but which is more, a Promise of that great and blessed Seed.

3. He promised him also the Land of *Canaan* for an Inheritance unto his Seed after him, when they had suffered, and been in an unsettled condition as strangers and pilgrims four hundred and thirty years, *Gen. 15. 13.* — *18.* which was a typical Land, and did relate unto another and a better Country beyond that, as *Hebr. 11.*

4. The Lord gave him Circumcision as a Seal of this Covenant, and of the Righteousness of Faith, *Gen. 17. 10. This is my Covenant, which ye shall keep between me and you, and thy Seed after thee — Every man child shall be circumcised. Rom. 4. 11. He received the Sign of Circumcision, a Seal of the Righteousness*

Righteousness of Faith. The duration of this Dispensation, under which *Abraham, Isaac and Jacob*, and the *twelve Patriarchs* and their Posterity continued and enjoyed God, till the Lord provided further Mercies for them by the hand of *Moses* (of which afterwards) I say, this Period and State of the Church continued about four hundred and thirty years, *Gen. 15. 13* —

We have now gone through the three first pieces, the three first steps and degrees of the Lord's gradual Patefactions and Manifestations of his Mind before the giving of the Law. Those other pieces of Discovery under the Law, we shall speak to (the Lord assisting) afterwards. Mean while let us reflect a little upon this that hath been said, in order to some practical Improvement of it, in some practical Inferences and Instructions from it.

Use. 1. See the Infant state of the Church and true Religion, how low and weak the first beginnings of it were. Christ compares it to a Grain of Mustard Seed, *Matth. 13. 31, 32.* in the first beginnings under the New Testament: It is true also of the old times.

2. We may here see how prone Mankind is to degenerate, and fall from God: God no sooner sets them up again, but they fall again. The Church of God had stood but a matter of a hundred and thirty years in *Adam's* Family, which included all Mankind; when *Cain* falls into open Murther. Well, he is turned out, and a matter of a hundred years after things are so corrupted, that *Seth* calls his Son *Enos*, miserable man. Well, about three hundred years after, (as some conjecture, for the particular time is not set down in the sacred History, but it may be supposed to be thereabouts from *Cain's* Defection and Ejection,) there is a new Reformation in the time of *Enosh*. How long this reformed state continued is not certain; but sure it is, that when the World was but sixteen hundred fifty six years old, there was such a general and universal Corruption of things, that the Lord thought it necessary to cut them down with a Flood: So it appears, that (as some have expressed it) all mankind is sick of the Falling sickness: Or, as the Lord himself complains, *Hos. 11. 7.* *My people are bent to backsliding from me, tho' they called them to the most High; yet none at all would exalt him: Tho' the Prophets called them to repent and turn to the Lord; yet there was none found, that would exalt and set up God in his heart and life. There is a backsliding bent upon the Heart, like the Byass upon the Bowl, that turns it aside, a departing Disposition of Spirit.*

3. Behold and see the free Grace of God in so many recovering Dispensations, and renewed Discoveries and manifestations of himself. Oh the Love of God to worthless Man! He was loth to give up such

a lost Creature. This is that Divine Philanthropy, whereof the Apostle speaks, *Tit. 3. 4.*

4. These old things being past and vanished away, *do not sit down with attainments of such low Dispensations*, but labour for such degrees of Light and Grace, and Communion with God, as becometh Saints under the New Testament Administrations. Beloved, the Dispensation of the Age wherein we live is high and glorious: But it may be thy particular Dispensation is low, thy own personal attainments come very short: Thou art but like a Believer that lived under *Adam's*, under *Noah's*, under *Abraham's*, Dispensation.

Signs of a Christian under a low Dispensation.

1. When there is an inordinate affecting, and a lusting after outward, and visible, and extraordinary Appearances and Operations, such as they were wont to have in those childish times: Such may be Christians, and may have the root of the matter in them; but they are Christians of the lowest form. There is a lusting in our hearts, by nature, after such things, after extraordinary Operations, which God is wont to cross, as he did in *Naaman*, *2 King. 5. 11.* so when Christians linger much after, and lay much weight upon Dreams, and Visions, and extraordinary Raptures, and Ravishments of Spirit: Or it may be look after Miracles, if they hear of any vain pretender thereunto.

I had rather have a little solid Comfort in that good old plain Scripture way of Faith and Repentance, and labouring with my own Heart to apply the Promises; and I value this more, than if an Angel should appear to me out of Heaven, to tell me, that I am a Child of God: For if an Angel should appear to me with such a Message, I profess, I should not know whether to believe him or not; but I am sure, that if I walk close with God, if I exercise my self unto Godliness, and unto Communion with him in Faith and prayer, and in seeking of him, and humbling my self before him daily; I am sure, that in this way I cannot miscarry; if the Gospel be true, I am safe, the Lord keeping me in that way.

I would not advise Believers utterly to reject all Evidences and Comforts, where there is possibly something of Enthusiasm intermixt, if there be a suitableness to their condition in the Promises brought to hand in such a way; and if there be a spiritual Savour in the Heart, and a relish of the Gospel, and the Promises and Blessings of it. I say then, receive them which way soever they be brought to hand, though it be by a Dream.

But I would exhort you not to rest in such a way; but labour for an higher, more solid and spiritual way of Comfort, and Communion with God.

2. Art thou acted by a spirit of Light and Love, or Darkneſs and fear? Haſt thou a dark or clear Light? It may be thy Candle gives but a dim Light, and ſmokes in the ſocket, as if it were going out: Thou art dark, as to the Light and Work of this age. This is a ſign thou art but low in thy attainments. Art thou acted by Fear or Love? If by Fear only, this is low and legal: If by love alſo, this is Goſpel-like. *The Law genders unto Bondage*, Gal. 4. 24. *It was delivered Heb. 12. 18. with darkneſs and tempeſt*: But the ſpirit of the Goſpel is a ſpirit of Faith and Love, not of Fear and terror.

3. Where there is an aptneſs to backſlide and fall off from good beginnings, and to fall again after recovering Diſpenſations. This is but a weak and infant ſtate; as little Children when firſt they begin to go, they catch many a fall.

4. Conſider of what ſtanding thy Profeſſion is: at firſt all Believers are but low and weak; but for an old profeſſor to be ſo, this is ſad. It may be thou haſt made a Profeſſion of Religion ten or twenty years. It is time for thee to put away childiſh things, *Heb. 5. 12.* you might have been for the time ſetled and eſtabliſhed Chriſtians, aſſured of Gods Love: But you are yet under the power of ſinful corruptions, of Pride, and Peeviſhneſs, and paſſion; yet under darkneſs and prevailing doubts about your Intereſt in God; and this after many years profeſſion of Religion: This might better become the Sons of God under thoſe old Diſpenſations, than one of thy years and ſtanding.

We have briefly gone through the ſeveral pieces of Diſcovery, the ſeveral Beams of Goſpel-light that ſhone forth before the Law, during that firſt period from Adam to Moſes.

The ſecond grand period is that under the Law, from Moſes to the Meſſiah. This we are now to ſpeak unto: We may call it the Legal or the Moſaical Diſpenſation. In this ſeaſon there were further, clearer, and more plentiful beamings forth of Goſpel-light upon the Church, above what had been before. Now might the Spouſe ſay, *The Voice of my Beloved, behold he cometh leaping upon the mountains, ſkipping upon the Hills, &c. Cant. 2. 8, 9.* The Worſhip of God, and the true Religion and Church of God was now reduced to a better conſiſtence and ſettlement in the world than ever before.

There were two things eſpecially which were the peculiar advantages of this Diſpenſation under the Law, wherein it did excel the former, which was before the Law.

1. That now the true Religion was preſerved and propagated by Writing to poſterity, which had been done before only or chiefly by Oral Tradition.

which

which might indeed be more easily done, when men lived so many hundred years: For some have well observed, that *three patriarchs*, for the space of two thousand years and more, from the beginning of the World to *Isaac*, might suffice to propagate true Religion. *Adam* to *Methuselah*, who lived with him two hundred forty two years: *Methuselah* to *Sem*; for *Methuselah* lived almost an hundred years after *Sem* was born: and then *Sem* to *Isaac*; for *Sem* lived five hundred and two years after the Flood, which reached to the fiftieth year of *Isaac*. And during most of this time all the world had but one Language, whereby they could speak and communicate their thoughts to whomsoever they would. Yet as to the generality of mankind the knowledg of God was quite lost and forgotten by some, and by others corrupted with Fables and Superstitions. Moreover, the Lives of men came now to be much shortened: For before the Flood they lived eight or nine hundred years; after the Flood but four or five hundred years. About the time of *Peleg*, when the Tower of *Babel* was built, there was a further decurtation of mens Lives unto two hundred years or thereabout. And lastly, in *Moses* his time, unto threescore and ten or thereabout, and there it hath stood ever since. Moreover there was a confusion of Languages, which did much increase the Darknes, and obstruct the Communication and Diffusion of Light among them.

Willer in
Gen. 9. 28.

The way of Oral Tradition is a very insufficient way, and found by experience so to be, as upon *other accounts*, so upon *these* occurring at this time.

1. In general, The Knowledge of God in a manner lost.
2. The Shortning of mens Lives.
3. The Confusion of Tongues.

Upon all which Occurrences the Lord thought it fit to intrust his Truth no longer with the frail and careless *Memories* of men, but to leave it upon Record in *Writing*, a much safer and surer way for the Preservation and the Propagation of it.

There is a threefold advantage of this way.

1. It is an help to the weakness of Memory: For if a thing be written, there it is, and a man may recall it by reading, when he doth not well remember it.
2. For the further Propagation and Diffusion of the Light: for there may be opportunity of writing to persons absent, and in after times, who may read, when they have not opportunity of hearing.
3. To prevent Corruption: In the way of Oral Tradition some may say one thing and some another.

2. A second Preeminence and advantage of this Dispensation above the former, was this, that *now the Gospel, and the true Religion and Worship of God was settled in a whole Nation and People by divine promise and Institution*: Whereas before it seems to have been only in Families and Congregations, formed chiefly according to the Light of Nature, wherein the Ordinances of Worship were celebrated by the Fathers and Heads of Families; but now a whole Nation are made the *Testes & Custodes* of it, the Witnesses and the Keepers of it, as a *Depositum* Committed to their trust, *Rom. 3. 2.*

As to the *Occasions* of introducing this new Dispensation, they were partly the *defections* under the former; but chiefly the *Lords own Love and Goodness*. For he had engaged himself by his Promise, and by his Oath, wherein he had pawned his Truth and Faithfulness to *Abraham, Isaac and Jacob*, that he would do great things for their Posterity. Therefore he is said to *remember that Promise in the things he did for Israel*. See *Psal. 105. 8, 9, 10.* he shews that *God remembered his Covenant with Abraham, Isaac and Jacob*. Then followeth a large Rehearsal of his Dispensations towards *Israel*: And then he concludes again ver. 42, 43. *For he remembered his holy Promise, and Abraham his Servant: and he brought forth his People with joy, and his Chosen with gladness.*

And there was need of some recovering Dispensation, because of those defections, that had been from under the Grace and Covenant made with *Abraham*. If you look back a little unto *Abraham's* Dispensation, you will find, that some of his Seed fell off, *viz. Ishmael and Esau*. And the Seed of *Jacob*, when they were in *Egypt*, they learned too much of their manners. It is thought their Calf in *Exod. 32.* was made in imitation of the Egyptian Idol *Apis*, which was an Ox: *Geneva Note on Exod. 32. 4.* *They smelled of the Leaven of Egypt, where they saw Calves, Oxen and Serpents worshipped.* See *Ezek. 23. 8.* *Neither left she her Whoredoms brought from Egypt: And what is meant by this, is more clearly and expressly held forth Ezek. 20. 8.* *Neither did they forsake the Idols of Egypt: Josh. 24. 14. put away the Gods, which your Fathers served on the other side of the Flood, and in Egypt.* Hereupon it was time for God to work, that he might not lose his People, and to put things into some better way: And so he brought in another great Dispensation, *viz.* that which was under the Law.

And as we subdivided the former Dispensation before the Law into three lesser pieces and parcels, namely, *Adams', Noab's and Abraham's* Dispensation: So we must subdivide this also into some lesser pieces.

This whole Dispensation under the Law may be subdivided into four particulars, under each of which there were remarkable Changes made by God in the state of Religion, and of his Church and People. 1.

1. The Dispensation of the Tabernacle and the Judges.
 2. The Dispensation of the Temple and the Kingdom.
 3. That sad Dispensation of Captivity in *Babylon*.
 4. The Dispensation of the second Temple after their Return.
- The first of these was from *Moses* to the Temple.
 The second from the Temple to the Captivity in *Babylon*.
 The third from the Captivity to the Return.
 The fourth from the Return to the Messiah.

1. *The first part of the Lord's Dispensation to his People under the Law was from Moses to the building of the Temple*: Most of which time they were under the Government of Judges. What the Lord did for them, and how, and what he spake; what further Discoveries of himself he gave them during this Period, you may see in these five particulars.

1. The Lord, in remembrance of his ancient Promise, *delivered them out of Egypt* with a high Hand, and with an outstretched Arm, with great Signs and Wonders, and Plagues upon *Pharaoh*, and all his Host, and all his Land, dividing the Sea before them: The History of all which is recorded in the Book of *Exodus* in the first fifteen Chapters of that Book, and so often celebrated with triumphing Praises in the Psalms and Prophets; who often speak of all his Wonders in the Land of *Egypt*, which it is thought were within two months before their departure: And of his dividing the Sea of *Edom*, that his redeemed might pass thro' upon dry ground: All which was a Type of Spiritual Redemption also; and therefore it was a Dispensation of much Mystery and Glory.

2. *He gave them his Law*: By Word of Mouth from Heaven, and in Writing in the Tables of Stone, and in the five Books of *Moses*: Both the *Moral*, *Judicial* and *Ceremonial* Law. For the *Moral* Law, The Lord came down upon Mount *Sinai* in much Majesty and Terror with an Host of Angels; and thundred forth with an audible voice from Heaven those *Ten Commandments*, *Exod. 19. 9. that the people might hear*: and *cap. 20. 22. he talked with you from Heaven*: And he wrote them in two Tables of Stone, and in the five Books of *Moses*. The *Ceremonial* and *Judicial* Laws were delivered in this last way, *viz. by Writing*, being left upon Record in the Books of *Moses*.

This is celebrated as a choice Mercy, *Psal. 103. 7. He made known his ways unto Moses, his Acts unto the Children of Israel*: yea as a peculiar and distinguishing Mercy, *Psal. 147. 2. last v. He sheweth his Word unto Jacob, his Statutes and Judgments unto Israel, he hath not dealt so with any Nation*.

And now seems to have been the first Invention of the Art of Writing. The first mention we find of it, is in *Moses* his time. In *Jacob's* time it may seem they had no knowledg of it; because in the Covenant between him

him and *Laban*, instead of any Articles in Writing between them, or signing or sealing of it, they only erect an heap of Stones, as Monuments of remembrance of it, *Gen. 31. 45. &c.* And the Invention is so admirable, that it seems to transcend all humane Wit and Industry. The reducing of all audible and articulate Sounds unto visible Marks; and that in so familiar and short a way, by twenty or thirty Letters, without any further load to the Memory: We may well ascribe it unto God himself, as the blessed Author and Inventor of it; to help his poor People to, and in the knowledge of himself: According to that in *Prov. 8. 12. I Wisdom dwell with Prudence, and find out knowledge of witty Inventions.*

3. The Lord accepted the whole Nation to be his own peculiar People, erecting a glorious Frame and Fabrick of Church and Common-wealth amongst them; wherein the Lord himself was King, and did immediately preside; and therefore it hath been fitly called a *Theocracy*: so *Gideon Judg. 8. 23. The Lord shall rule over you: Isai. 51. 16. that I may plant the Heavens, and lay the Foundations of the Earth, and say unto Zion, thou art my People.*

4. He gave them glorious and visible Symbols and Tokens of his Presence amongst them, walking before them in a Pillar of Cloud and Fire, *Exod. 13. 21, 22.* which Pillar rested upon the Tabernacle after it was Built, *Exod. ult. ult.* which also was a Symbol of his Presence with them: And so was the *Ark*, and the *Manna* from Heaven, *Exod. 16. 14, 15.* with the *Rock* that followed them, *Exod. 17. 6. 1 Cor. 10 4.*

5. The Lord himself conducted and led them through the *Desarts of Arabia* by the Hand of *Moses*; and into the Land of Promise by the Hand of *Joshuah*, drying up *Jordan* for them, subduing the Inhabitants before them, raising up Judges and Rulers for them; and finally training them up by many instructing Providences to fit them for the further Mercies he had yet in store for them.

One would think all things were now well settled; but there were two or three things, partly defects in this Dispensation it self, and partly some provoking evils on their part under it; by reason whereof the Lord brought in a further and an higher Dispensation afterwards.

1. There had been strange Rebellions and Provocations in the Wilderness, which have had an influence into all the sorrows and troubles that have befallen them ever since. *Murmuring* against God. *Mutinying* against *Moses* and *Aaron*, which the Lord took very hainously; and therefore destroyed *Corah*, *Dathan* and *Abiram* by miracle. For to disobey the just Commands of a lawful Magistrate, is to rebel against God himself. And above all, *Idolatry*; *Exod. 32. 34, 35. In the day when I visit, I will visit their Sin upon them, and the Lord plagued the people, because they made the*

the Calf which Aaron made. From whence the Jews have a Proverb, that in every affliction, in every calamity that comes upon them, there be some grains of the Molten Calf in it.

There were frequent Degeneracies and Oppressions under the Judges.

3. *The Tabernacle was unfixed.*

Upon all which accounts the Lord had not yet satisfied himself, in the expressions of his own Love towards them; but his Heart was full, and he was resolved to do yet more for them, and so to try them to the utmost. Therefore he was pleased to put a period unto this Dispensation, which began about the year of the World two thousand five hundred and thirteen, and lasted about four hundred eighty seven or eighty eight Years, *1 Kings 6. 1.*

2. *The Lord's second Dispensation under the Law, was from the Temple to the Captivity in Babylon.* In this Period the Glory of the Legal Dispensation rose up to the greatest height and splendor; and that chiefly in two particulars, the Glory of the Kingdom, and Temple.

1. *The Kingdom was settled in the House of David, as the Type and Progenitor of the Messiah.* And in his days and Solomons it extended to the utmost bounds, that God had spoken of to *Abraham*: tho' afterwards for their own sins they were cut short; the neighbour Nations shaking off the yoke, and the Kingdom it self divided into two parts; two Tribes only left to *Solomon's* Posterity. The Lord had promised *Abraham*, that his Seed should possess all the Land to the River Euphrates, *Gen. 15. 18.* And it was performed in *David's* time, and in *Solomons*, *1 King. 4. 21, 24. 2 Chron. 9. 26.* And this Kingdom was a Type of the Kingdom of Christ.

2. *The other piece of their Glory was the Temple.* Before God had dwelt in Tents; but now he had an House built unto his Name. The Lord turned his sitting Tabernacle into a fixed Temple; for which *David* made plentiful Preparation; *Solomon* did erect and set it up. He did it in seven or eight years time, or more precisely seven years and an half: For he began it in the second month, and finished it in the eighth, *1 King. 6. 1, and ult.* and he began it in the fourth year of his Reign, and finished it in the eleventh: Moreover he began it in the 480th year after the coming out of *Egypt*, and dedicated it seven or eight years after, which fell into the year of the World three thousand, or three thousand and one, as you will find, if you take the pains to compute and put all the former Periods together. And their Kingdom and Temple stood in some degree of outward Glory about four hundred years, from the finishing and dedicating of it, to the beginning of their Bondage under the Yoke of *Babylon*.

And

And now one would think they had been settled in such a condition as might have stood for ever. But the *Apostacies* were very great, which brought this high and prosperous Dispensation to an end, to a sad end. For,

1. The Peoples hearts being not so with God as became a people crowned with such Glory, God left them and their Princes, the first and wisest of them, the very Founders of their Kingdom and Temple, unto very great and enormous transgressions. *David* committed Adultery and Murther, a very unparallel'd case; for which the Lord threatneth, the Sword should never depart from his House. *Solomon* was left to the toleration of the publick exercise of Idolatry, for which God rent away the Ten Tribes from his Posterity: all which came to pass, as for other causes, so for the Sins of the People. As is said in a less transgression of *David*, 2 Sam. 24. 1. *And the Anger of the Lord was kindled against Israel, and he moved David against them, to say, Go number Israel and Judah.*

2. The ten Tribes under *Jeroboam* forsook the Temple and the House of *David*; which, tho' as to God's Providence, it was a righteous Judgment; yet on their part it was a grievous sin; it was a complicated Sin, many Sins involved in the bowels of it; for it was both Rebellion, and Schism, and Heresie; Rebellion against their lawful Prince, Schism from the true Church and Worship: yea fundamental Heresie: For as they say, *Look to thy House O David*: so in rejecting *David's* House, they reject the Messiah, who was to come of him, 2 Chron. 10. 16.

3. There were continual Backslidings to Idolatry, even in *Judah*, as well as *Israel*; yea when they saw the Ten Tribes carried away before their eyes for this Sin; yet the other would not take warning and reform, Ezek. 23. 10, 11 — *Aholab* signifies a Tent; this was the House of *Israel*, who were a corrupt Church: *Aholibab* signifies, my Tent is in her; this was *Judah*, which were the true Church of God; but they declined and departed from God so far, that he sent them away to *Babylon*.

3. And so we come to the third Dispensation under the Law, namely, the time of their Captivity and Bondage under the Yoke of *Babylon*.

There were three Deportations.

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|---|------------------------|
| 1. <i>Jeboiakims</i> , in whose time <i>Daniel</i> | } was carried captive. |
| 2. <i>Jechoniams</i> , in whose time <i>Ezekiel</i> | |
| 3. <i>Zedekias</i> , in whose time <i>Jeremiah</i> | |

They had now an experimental knowledge of the truth of all God's Threatnings. Yet during the time of this Affliction, the Lord did not cast off his care of them; but gave forth many Evidences of his unchangeable Love and Faithfulness toward them, under this sad Dispensation.

1. In that he did preserve them from utter *Destruction*; yet not leave them altogether unpunished, nor make a full end of them, *Jer.* 30. 10, 11. He restrained the Enemy from wholly rooting out the Nation, *Psal.* 106. 46 — gave them Favour in the sight of them that carried them captive.

2. In that he did convince them, and left an *everlasting Conviction* in the Heart of that people against the grosser sort of *Idolatry*: such an indelible Conviction as hath never been blotted out to this day. Inasmuch, that their great stumbling Block at this day against the Christian Religion is, the Idolatry of the Popish Christians: For the poor blind Jews consider the Christian Religion no otherwise, but as corrupted with those Antichristian Abominations and Idolatries: And therefore their Conversion and Return is not to be expected till Antichrist, that great stumbling Block, be removed out of the way.

3. The Lord gave them further and glorious Discoveries, by raising up excellent Prophets to them: as *Ezekiel*, *Daniel*, *Jeremy*, some part of his Prophecies were after the beginning of their Captivity and Bondage to the *Babylonians*.

This sad afflictive Dispensation continued about seventy years, *Jer.* 29. 10.

4. The fourth and last of all the Old Testament Dispensations is that of the second Temple, from the time of their Return out of Babylon, till the Messiahs coming. And herein there are these remarkable passages.

1. The Lord breaks the Yoke of Babylon, that his people might be delivered by the Hand of Cyrus, prophesied of by name some hundred years before his Birth, *Isai.* 44. 28. And as they were carried away at several times, so they returned also at several times, and by degrees. First *Zerubbabel*, *Ezra* 1. and a great company with him: Afterwards *Ezra*, *Ezr.* 7. 1. after these things — Lastly, *Nehemiab*.

2. They built the Temple and the City of God again, *Ezr.* 3. *Nehem.* 1, and 2. They met with many Difficulties and Obstructions in the Work; but yet at last it was done; both begun and finished by *Zerubbabel*, *Zach.* 4. in forty six years, *Job.* 2. 20. seven weeks, *Dan.* 9. 25. that is, forty nine years; viz. from the Edict of Cyrus: after which, we may well allow one year of preparation for their Journey, another year for their Journey, and a third year for preparing Materials for the Temple, wherein *David* and *Solomon* spent so many years: And if we deduct three out of forty nine, the remainder will be but forty six, as *John* 2. 20.

It wanted somewhat of its former Glory. As to the Structure thereof; the old men wept to see how much *Zerubbabels* Temple fell short of *Solomon's* Temple, in *Ezr.* 3. 12. As to the Utensils belonging to it; the

Ark was wanting, with the things contained in it, the *two Tables of Stone*, the *Rod of Aaron*, the *Pot of Manna*; also the extraordinary and miraculous tokens of God's Presence, as *Fire from Heaven*, &c. The Lord would have them now to be more spiritual, to see his Presence by Faith, when they could not see it with their eyes. Yet *Haggai* saith, it had a greater Glory, that is, in regard of the *Messiah's* bodily presence in it, which *Solomon's Temple* never had.

3. They renewed their Covenant with God, *Nehem. 9. ult.* and *cap. 10.* you have the Articles of this solemn League and Covenant.

4. The Lord guides them to the reforming of sundry Corruptions which had crept in amongst them, and raiseth them up to an higher pitch of Reformation than ever. *Gross Idolatry* they forsook for ever; of which we spake before. The *Preaching of the Word* was restored and renewed among them, *Neh. 8. 1.* — 8. strengthened by the prophesying of *Haggai* and *Zachary*, *Ez. 5. 1.* And the Histories of the Church in those times report also how there was great care to get true and perfect Copies of the Scripture, and to review the Copies they had.

And hither (as I suppose) belongs that famous work of the *Punctuation* of the *Hebrew Consonants*. Much Dispute there is among learned men about it. That it is of a *Divine Original and Authority* is unquestionable, if we do but grant the *Divine Authority* of the Scripture. For otherwise the Sense will be *vagus & incertus*, wandring and uncertain. Some think, it was as ancient as the first Invention of Letters, which is referred to *Moses*. But if we suppose that *Writing* (as all other useful Arts are usually) was brought to perfection by degrees; and that the Consonants might suffice, while it was a Mother Tongue of so great a People, and they in such a flourishing condition, not oppressed nor mingled with other People and Languages; than possibly the Points might be added afterwards. For when they fell under the Yoke of strangers, this help became necessary to be added: The Lord therefore did by *Ezra* and others, who were divinely inspired, now at least add them. For to refer it to an *humane Original*, is to overthrow the divine Authority of the Scripture.

Yea the Lord raiseth them to an higher pitch of Reformation than ever, *Nehem. 9.* They kept the *Feast of Tabernacles* so as it had not been kept from the days of *Joshua*. Doubtless *David* and other reforming Kings had kept it; but that part of the Ordinance, the dwelling in Booths had been, as it may seem, omitted and neglected by them. Another Corruption which was reformed, was the mixture of the Church with Heathens by strange Marriages, *Ezr. 9.* and *Nehem. 10.* And the *Samaritans*, those Mongrels, would have intruded; but
were

were rejected, *Ezra. 4.* Thus they purged and reformed themselves from these corrupting mixtures in the matter of the Church.

5. And lastly, the Old Testament was concluded by the Prophet *Malachy*, who was the last of all the Prophets. The Lord would have no Prophet beyond the first times of the second Temple; nor any Writings of men in the age immediately after the Apostles, immediately following the Gospel's Promulgation. That it might manifest it self more clearly by its own Light to be supernatural.

This Period, viz, that of the second Temple, continued four hundred and ninety years, *Dan. 9. 24.* seventy Prophetical Weeks is four hundred and ninety Solar Years.

Now such a People thus delivered and restored; twice delivered out of Bondage; first out of *Egypt*, and then a second time out of *Babylon*: one would think they would have abiden with the Lord for ever after. And one thing they did learn, viz. to forsake gross Idolatry, and this was all. But they grew more rigidly formal, and exquisitely hypocritical than ever: And Religion ran out into Sects and Parties and Factions amongst them. There were *Pharisees* and *Sadduces* and *Galileans* and *Herodians* amongst them, Names which the Scripture mentions; and Histories speak of another Sect, called the *Essenes*.

And thus it was with them, when our Lord Jesus came in the Flesh: The inward and spiritual part of Godliness, and the Practice of that which is truly so, was in a very great measure lost amongst them; being eaten out partly by their Sects and Divisions, partly by their rigid Formality and Hypocrisie: And thence at last the Lord sending his Son their *Messiah*, so long promised to, and longed for by them, they reject and crucifie him. So the Lord having, by all these various Dispensations and turnings of his hand, mended the old House, as it were, seven times over; he resolves now at last to pull it down: For all these legal Dispensations were but the mending, as it were, and repairing of the old House: But the Gospel pulls it quite down, and builds a new one.

Thus I have led you through the several times and seasons, wherein the Lord spake unto them of old: You have seen the gradual progress of the Light and Work of God among them, in those seven pieces of the Old Testament Dispensation, which have been briefly run through. That which follows next to be spoken to, is the 11th July 1667.
Reasons of the Point, why the Lord spake and revealed his mind in such divers ways and manners, and in these several pieces and parcels; neither in one way only, nor at one time.

Quest: What may be the Reasons of the Point? The Lord could have spoke his whole Mind at once, in one way, and at one time; therefore

why did he speak in such divers manners, and in so many several pieces and parcels?

Ans. Although it is a sufficient general account, to say, that this or that is best, because God wills it: For he doth all things well, and his Will is the Rule of Goodness; and it is not for us to call him to an account of what he doth: Yet we may humbly and modestly inquire into the reason of things, not to contend with him for doing so; for that were Prophaneness; but to understand something of his Wisdom therein.

The *Reasons* therefore may be referred to two heads.

1. In regard of our Weakness.

2. For his own greater Glory.

I shall speak briefly unto both these, adding but a little unto what others have said upon this Subject.

Reas. 1. In regard of our Weakness. The Lord herein condescends, and accommodates himself unto us. You may see his Condescension in four things.

1. In that we are *dull and slow of understanding* to apprehend the Truth. Therefore the Lord illustrates the same things several ways: like the Light shining into the House at several Windows, that in such a plenty of Light, some of all those Beams may shine into our Hearts, *Luk. 24. 25.* we are *slow of Heart* to believe.

2. We are but *narrow-mouth'd Vessels*, not able to receive much at once. As we are slow to receive *any thing* at all, so we are incapable to receive *much* at once. Therefore the Lord teacheth us *here a little and there a little*; a little to *Adam*, a little more to *Noah*, and a little more to *Abraham*, and yet more fully and copiously to *Moses*; leading men on by degrees, as they were able, that so men in several ages might know what their Fathers did, and something more, *Isai. 28. 9, 10, 13.* They must have one thing oftentimes told.

Geneva. Note.
in loc.

3. By this various and gradual proceeding God did *prepare and fit his People*, by weaker and lower Dispensations, for further and higher Dispensations. As a Child by learning his A. B. C. and his Primer, is fitted to go into an higher, harder Book: So the Church of God by those immediate Revelations and Visions, &c. so frequent in those first times, when they wanted the written Word, was fitted to receive the Scriptures with the more Desire, Reverence, and Faith, *Exod. 19. 9.* *Lo I come unto thee in a thick Cloud, that the People may hear when I speak with thee, and believe thee for ever.* And they did believe him ever after: so *Job. 9. 29.* *We know that God spake unto Moses.* So the Church of God be-

ing.

ing exercised under the Mosaical Pedagogy so long together, they were thereby prepared to welcom the Gospel more gladly when it came. How gloriously and joyfully was it entertained, when they had waited for it about four thousand years! With what Triumphings in God! That now they saw that which Kings and Prophets and righteous men have desired to see, but it had not been granted to them. See Luke 10. 23, 24. That which all the Prophets had spoken of since the World began, Luke 1. 70. Act. 3. 24. The Mystery that had been hid from Ages and Generations, Col. 1. 26.

4. A fourth Condescension of the Lord herein is this. By these varieties of Dispensation the Lord provides to have his Truth set on with all kind of Arguments, yea with Arguments of peculiar concernment and suitability to take with us. As Moses to the Jews. The Lord made not this Covenant with our Fathers but with us, Deut. 5. 3. And Manna which thy Fathers knew not, Deut. 8, 16. So Christ, Job. 2. 34. A new Commandment give I unto you. And the Apostle 1 Job. 13. 8. A new Commandment I write unto you. It was an old Commandment, but set out in a new dress, given forth in a new manner. The Lord adorns his Truths with new Ornaments, as it were, that men may be excited to inquiries and Affections suitable.

Hence in every Age there be in one respect or other new Discoveries, or new Dispensations and Dealings of God with his People. Or if men be taken with Antiquity, 1 Job. 2. 7. I write no new Commandment; but an old Commandment for the substance of things: The good old way of Faith and Holiness remains, which all the Saints of God have gone to Heaven in, Heb. 11. he shews, the same Race, which he sets before them, had been run by all the Saints, from Abel, cap. 12. 1. being compassed about with so great a Cloud of Witnesses, let us run our race that is set before us: as if he should say; I exhort you to nothing, but what all those Saints of old have done before you: and yet ver. 40. he professeth God hath better things for them, an higher and better Dispensation: and cap. 12. 18. Ye are not come to Mount Sinai; but ye are come to Mount Sion, ver. 22. here he fetches an argument from this variety of Dispensation, and from the preeminence of that which they were under above former times.

Reas. 2. For his own greater Glory. And under this head many things come in to be considered. This various and gradual Dispensation tends to his greater Glory divers ways.

1. That there may be an harmony between this and the other Works of God.
2. To shew the inestimable Worth and Glory of the Mystery of the Gospel of his Son.
3. To manifest the variety of his Wisdom.
4. His absolute Liberty. And,

5. His peculiar Goodness.

1. *That there might be an harmony between this and the other Works of God.* It is so in other works of Gods, as well as in his speaking and revealing of his Mind. As in the Creation of the World, he could have made it all at once; but he chose rather to make it in six days: and he made various and several kinds of Creatures. Therefore this variety of Administration in the Discoveries of himself and his Gospel, is suitable to all the rest of his Works, wherein he ever delights, with Unity to mix Variety, with Identity Diversity, and Disagreement in some respects, with Consent in other.

So we see in the outward Lineaments of mens Faces: so in the inward abilities and dispositions of their Minds, both in the common and saving, in natural and spiritual endowments; what a wonderful Composition there is, and how great variety: And so indeed in every Creature and Work of God. Though in conclusion, *Omnia fiunt ab uno ad unum.* God is the Author and the End of all. So in the Church, 1 Cor. 12. 4, 5, 6. *there are diversities of Gifts, differences of Administrations, diversities of Operations, but from the same Author. Symmetria Ecclesiae* Calv. in loc. *multiplici ut ita loquar unitate constat;* the Symmetry of the Church consists, as I may so say, in a manifold Unity.

2. *To manifest the inestimable Worth and Glory of the Mystery of the Gospel of his Son:* Which appears, in that it was attended with such a multitude of means of divers kinds for the Dispensation of it. That so many Ordinances, Providences, Persons and things in several ages of the World should all be subservient to the Exhibition of this one Mystery of Christ, and Redemption by him: This shews the Glory of it, Col. 1. 27.

3. *To manifest the variety of his Wisdom.* that Πολυποίκιλος σοφία, *variegata sapientia.* It is like a party coloured Garment, Ephes. 3. 10. As in the works of Creation and Providence: So it is in the Dispensations of his Grace: the Wisdom of God cannot be sufficiently manifested in any one, or in a few things; or in one manner of working: And therefore it refracts it self into many parcels, and scatters its Beams every manner of way: that all put together may argue unto Man the inexhaustible depth and infinite largeness thereof: Hence he hath found out many ways and means to convey the same Grace: and every several manner hath some peculiar Beam of Wisdom and Worth in it.

This great variety and change of his Dispensations was not because in process of time God found out a better way, and so relinquish'd the old: As in the work of Creation, he did not profit by Experience, though he made Man last, the most perfect Creature last. For the *Inequalities* and *Degrees* of things came from the Wisdom of God, as well as the divers kinds

kinds of them ; and every thing is best in its place, and kind, and proportion to the whole, though not simply and in it self. It is best that in a body there should be a Foot, as well as an Head, though simply, and in it self the Head be more excellent. The Wisdom of God appears not only in the individual *natures* of things ; but in their *references* and proportions to other things, and to the *whole*, whereof they are parts : so it is better, and the Wisdom of God appears *more*, in that there was both a Legal and a Gospel Dispensation of Christ and his Benefits, though the Gospel Dispensation be in it self far the more excellent. Therefore this is a third Beam of his Glory that shines forth herein, *viz.* his manifold Wisdom. As there is infinite Wisdom in every thing God doth, so he would have us see it.

4. This variety of Dispensation manifests the *Lords absolute Freedom, and Liberty, and Sovereignty* in the use of Means and Instruments, that he is not tyed to any of them : He can work by little or by great means, by few or many. He can dispense the same Grace to his Church either in a Family-way, or in a Nation, or in all Nations. For the Church of God was first a Family, then *in populo Israelitico*, and now *in populo Catholico*. He can reveal himself either by ordinary or extraordinary persons ; either in a more immediate way, or in a mediate way. He hath not limited himself to one way, or time, or manner of speaking, lest we should ascribe the Glory to the Means, to the Tools, rather than the blessed Workman and Author. Therefore he is pleased ever and anon to change the Means, to break his Tools, as it were, and throw them away, and make new ones. Hence, if men begin to think that a Temple at *Jerusalem* hath any Salvation in it, he will burn it up, and be worshipped *in spirit and truth* in every Cottage ; as *Joh. 4. pure Incense every where, Mal. 1. 11.*

5. The fifth Beam of Divine Glory that shines forth in this variety of Administration is the *Glory of peculiar Goodness*, which the Lord will receive by this means from every Saint of his, according to his peculiar dealing with him. Some will bless him for Multitude and Excellency of Means, others will admire his Power and Grace in working by small and weak means : Some will praise him for one kind of Dispensation, others for another kind. As for instance. A New-Testament Saint will praise God, that he caused him to live in the Noon-day, and under the highest Meridian of Gospel-Light ; when the Earth was full of the Knowledge of the Lord. Oh, what should I have been, if my lot had fallen under former times of Ignorance and Darkness. But another in those former dark times, (as for instance, *Abraham*) he will admire and wonder at God's Mercy, that when Darkness was round about him ; yet the Lord opened

opened his eyes, to spy the Sun of Righteousness peeping up; and caused him then to rejoyce to see Christ's Day: That his-Fleece was wet, when the rest of the Earth was dry; his Heart drawn after God and Christ, when the means were so scant and small.

One Believer will bless God, that the Lord was known to him by his Name *Jehovah*: Another will admire that he did enable him to believe on God Almighty. Some will bless him, that they have seen the Accomplishment of his Promises and Predictions; *and not one thing hath failed of all the Good that God hath spoken*, as *Josh. 23. 14.* Another under former Dispensations will admire, that his Heart was wrought to embrace the Promises afar off, and that the Lord made Faith to him, to be the substance of things not seen.

Beloved, the Lord makes his Goodness *special* and *peculiar*, by variety of Dispensations, even to Believers living in the same age, and in the same place: that though in general they be all alike made partakers of the same common Salvation; yet such variety there is in the Lords dealings with them, in regard of Circumstances; that in one respect or other, in regard of one circumstance or other, *every one* hath experience of *peculiar* loving Kindness, *singular* strains of Mercy; that he can say with *Paul*, never such a pattern of Mercy; I have more to bless God for, than any other in all the world beside. It is so, much more in several ages: So that look as that variety of *Wisdom*, in so many several things before noted, did declare the infiniteness of God's Wisdom: So in like manner these various kinds and ways of *Goodness*, being all laid together, will yield the lustre of infinite Goodness, so far as finite Creatures can contain or conceive it. I say, when all the particulars are computed, and put together in one sum Total (as they shall be, when that general Assembly of all the Saints and Angels shall meet together at the great Day, when they shall all compare Notes as it were.) It will then appear, that there is no channel wherein Mercy hath not run, no expression of loving Kindness that hath been omitted: So manifold have his Dispensations been, that every Age, and every Person shall be able to bring in their several and peculiar portions into the common Treasury of God's Mercies and Praises; and they shall all say and sing together that Song of Praises in *Psal. 40. 5.* *Many, O Lord my God, are thy wonderful Works which thou hast done, and thy Thoughts which are to usward: They cannot be reckoned up in order unto thee: If I would declare and speak of them, they are more than can be numbred.*

I shall conclude, for the present, with three words of Use both from what hath been said to day, and in the last Discourse upon this Subject.

1. We may gather some Chronological Light.
2. We may see the rise of all the old Heathenish Superstitions. And,
3. See the Glory of the Mystery of the Gospel.

Use 1. Here is some Instruction and Light may be gathered as to that Question which may easily arise in your thoughts, namely, how long this Old-Testament Administration lasted?

The Answer may be gathered from all that hath been said upon this Subject, that it lasted precisely *four thousand years*. This will appear, if you compute and put those seven Old-Testament Dispensations together, which were formerly spoken to.

The first Dispensation from Adam to Noah was *sixteen hundred fifty six years*.

The second from Noah to the Promise made to Abraham, was *four hundred twenty seven years*.

The third from Abraham to the coming out of Egypt, was *four hundred and thirty years*.

The fourth from the coming out of Egypt, to the Dedication of the Temple was *four hundred eighty seven years*.

The fifth from the Temple to the Captivity, was *four hundred years*.

The sixth, namely, from the Captivity to the Return, was *seventy years*.

The last Old-Testament Dispensation from the Return to the Messiah's Death, was *four hundred and ninety years*: And from the Death of Christ to the Destruction of the Temple, and City, and Nation, whereby the Lord did put all that Old Dispensation to a full end was *forty years*: All which Sums put together, amounts exactly to *four thousand years*: So long did that Old Testament Dispensation last.

Use 2. We may here see the rise of all the old Heathenish Superstitions. They were the Corruption of Old-Testament Dispensations. As Popery is nothing else but Christianity corrupted by a cursed mixture of Paganism and Judaism with it; so in like manner *Turcism* is.

Use 3. We may learn from hence the Glory of the Mystery, yea the Riches of the Glory of the Mystery of the Gospel; in that it was so long, and with so great variety of Dispensation held forth to the Church of God of old. Surely it was no small matter, which the Lord made use of such various Providences and Dispensations to reveal: For they did all tend to, and aim at this, *Col. 1. 26. The Mystery which hath been hid from Ages, and from Generations*; ver. 27. *the Riches of the Glory of this Mystery*. Therefore learn to prize the Gospel according to this worth, and this value, that God hath put upon it. To slight it, is to slight all the Glory, and Glorious Dispensations of God from the beginning of the

the World to this day. For this they did all look at. A Man acknowledges the Glory of the Mystery in two things.

1. When he believes it for himself, with application to himself in particular.

2. When he walks worthy of it.

But to *disbelieve the Promises*, and to *disobey the Commands* of it, is to despise the Gospel, 2 *Thess.* 1. 8. And to do so under such a clear Dispensation of it, as in New Testament times, certainly the deepest place in Hell will be their Portion. *Wo unto thee Chorazin, wo unto thee Bethsaida. For if the mighty Works that have been done in thee, had been done in Tyre and Sidon, they would have repented in dust and ashes.* May we not say, *wo unto thee, O London, wo unto thee, O Dublin.* For if the Preaching that hath been preach'd in thee, had been in Rome, they would have been convinced, they would have repented before this day.

Use 4. Let me repeat a little, and reinculcate these things upon you which have been delivered as Reasons, but might have been handled as Uses of the Point.

I beseech you, give unto God the Glory due unto his Name in all his Dispensations.

Praise him for his *Condescension to our Weakness.*

Observe the *Harmony* that is among his Works.

The Glory of the *Mystery of the Gospel.*

His *manifold Wisdom.*

His *absolute Freedom and Sovereignty.*

And lastly, and above all, his *peculiar Goodness*. Labour to get your Hearts up to this. As a Man is never *humbled enough*, till this Conviction pierce his Conscience, that he is the *chief of Sinners*: So a Man is never *thankful enough*, till he look upon himself as the *greatest, strangest Object of free Grace* in all the world; till he can say, *Never such a pattern of Mercy as myself!*

And now, having shewed that *the Gospel was preached to them of Old*, and that *in divers manners, and at sundry times* (one signal Instance whereof is the *Types and Ceremonies*) I have in these preliminary Discourses made way for what I have promised to speak unto, namely, *the Types and Shadows of the Old Testament.*

That which next remains is, that we speak to them more particularly, which we shall proceed unto hereafter, the Lord assisting.

18 July, 1667.

Romans 5. 14.

——Adam, *who was the Figure of Him that was to come.*

THAT the Gospel was preached to them under the Old Testament, as well as to us under the New; and that it was revealed to them in several ways and manners of Discovery; and in a gradual way, in several pieces and parcels, hath been formerly shewed. One signal Instance we gave of those divers ways and manners was this, *That the Gospel was preached to them of old by legal Types and Ceremonies.* Now concerning these (not to insist upon the *Analysis* of the Chapter) the Text gives you this Doctrine.

Doctr. That the Lord was pleased in his infinite Wisdom to design and ordain certain persons under the Old Testament, to be Types or Figures of the Messiah, who was to come.

It will be requisite here,

1. To explain the *Nature* of a Type, to shew you what a Type is.
2. *The Reasons* why the Lord spake in this way.
3. To come to a more particular *Distribution and Enumeration* of them.
 1. For the *Nature* of a Type. For the opening of this, because it is a Subject both difficult and useful to be rightly understood, and will give light to all that follows to be spoken upon the Types; I shall therefore
1. Give you a brief *Description* of a Type.
2. Some *Rules* for the better understanding of them.
3. The *Differences and Agreements* between a Type and other things of like nature.
4. The *Names and Phrases* by which it is expressed in Scripture.
 1. For the *Description* of a Type, what it is.

I shall content my self with the Apostles Definition of it: That a Type is a Shadow of good things to come, *Hebr. 10. 1. The Law having a Shadow of good things to come, Col. 2. 17. Which are a Shadow of things to come, but the Body is of Christ.*

There be three things included in this Description.

1. There is some outward or sensible thing, that represents some other higher thing.

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2. There

2. There is the *thing represented* thereby, which is *good things to come*, which we call the *Antitype*.

3. There is the *work of the Type*, which is to *shadow forth* or represent these *future good things*.

1. There is in a *Type* some *outward or sensible thing*, that represents an higher spiritual thing, which may be called a *Sign* or a *Resemblance*, a *Pattern* or *Figure*, or the like. Here is the general Nature of a *Type*; it is a *Shadow*. It hath been the Goodness and Wisdom of God in all times and ages, to teach Mankind *Heavenly things* by *Earthly*; spiritual and *invisible Things*, by outward and *visible*; as *Job. 3. 12*.

2. There is the *thing shadowed* or represented by the *Type*, And what is that? *Things to come*, saith the Apostle, *Col. 2. 17.* and *good things to come*, *Heb. 10. 1.* The good things of the Gospel, *Christ and his Benefits*; but the *Body is of Christ*, as *Col. 2. 17.* This we call the *Correlate*, or the *Antitype*; the other is the *Shadow*, this the *Substance*: The *Type* is the *Shell*, this the *Kernel*; the *Type* is the *Letter*, this the *Spirit and Mystery of the Type*. This we are still to look at, and to search into in every *Type*; we must look beyond the *Shadow*, to the *Substance*, to the *Truth and Mystery of it*: And this is *Christ and the Gospel*, as future, and hereafter to be exhibited. This may be called the *Prototype*, or the *Pattern*, out of which, and according to which the other is drawn; as *Pictures* from the *Man*, whose *Visage* they represent.

3. This Description holds forth the *Work of the Type*, which is to *shadow forth* the *Antitype*.

But what is this *shadowing*? And *how* do *Types* shadow?

It is a metaphorical expression. A *Shadow* represents the proportion of the *Body*, with its actions and motions; though it doth it but obscurely and darkly. So the *Types* had some dark resemblance of *Christ and his Benefits*, and did some way adumbrate and represent them, and hold them forth unto his People, to enlighten and inform their Understandings, and to strengthen and confirm their Faith in him: The *Types* had this Voice and Language; *Such an One shall the Messiah be, He is thus to act, and thus to suffer for you.*

Thus you have the *Description* of a *Type*. It is a *shadow of good things to come*: Or if you would have it more at large, you may take it thus, *A Type is some outward or sensible thing ordained of God under the Old Testament, to represent and hold forth something of Christ in the New.*

It may be otherwise worded. But the Description, if it be true, must be to this effect; as if we say, that a *Type* is an instituted resemblance of *Gospel-Truths and Mysteries*; or that it is a *Sign* holding forth *Christ*,

Christ, or something of Christ in the New Testament. You see it comes all to one scope; and indeed all the Descriptions that our Divines have given of it, are to this effect, they are all to the same scope with this of the Apostle; *a Shadow of good things to come.*

2. For Rules for your further understanding of them, take these four.

Rule 1. That God is the only Author of the Types. They belong to the second Commandment, as matters of Institution. Therefore Calvin, excellently and judiciously harmonising the Books of Moses, referreth the Ceremonial Laws to the second Commandment. There is something of Christ stamped and ingraven upon them by Divine Institution: They are not meer natural or arbitrary similitudes: but they were instituted and set apart by God for that end, *Heb. 9. 8. The Holy Ghost thus signifying* — Hence that Sacramental phrase and manner of expression, *That Rock was Christ, 1 Cor. 10. 4.* like that in *Exod. 12. The Lamb is the Passover.* As the Church under the New Testament hath not power to make Sacraments to themselves: So they of old could not make Types *Act. 7. 43. The Types which you made to worship them, τὰς τῶν αὐτῶν εἰκασίας ποιεῖσθαι οὐκ ἔστιν.* Amos 5, 26. Images which you made to your selves — *contra ver. 44. of Act. 7.* — the Tabernacle which Moses made, as he had appointed. And it seems, by the sacred History, that the Jews had something of the notion of a Type, in their heads in that Invention, *Exod. 32. 1. 5.* For they say, *Make us Gods that may go before us; and they proclaim an Holy day to Jehovah; therefore they intended the Calf to be an outward and visible Sign to them of his Presence.*

Here ariseth a Question. *How may we know when a thing is a Type, and that the Lord did ordain and design it to that end and use?*

The Answer is. We cannot safely judge of this but by the Scripture.

1. When there is exprefs Scripture for it. As Adam here in the Text is called a Type of him that was to come: So the whole Ceremonial Law is said to have a Shadow of the good things to come under the Gospel, *Heb. 10. 1.* The Buildings and holy Places of the earthly Temple are said to be Figures of the true, even of Heaven it self, *Heb. 9. 24.* The Land of Canaan, was a Figure of the Country that Abraham and the Fathers sought for, it is said, they desire a better Country, that is, an heavenly, *Heb. 11. 16.*

2. When there is a permutation of Names between the Type and the Antitype, this is a clear Indication of the Mind of God. As for instance, Christ is called David, *Ezek. 34. 23. and 37. 24. Hos. 3. 5.* this shews, that David was a Type of him, and Christ was the true David.

So Christ is called Adam, the second Adam, *Cor. 15. 45.*

So

So he is called *Israel*, *Isai.* 49. 3.

He is called *that Lamb of God which taketh away the Sin of the World*, *Joh.* 1. 29. and *our Passover that is sacrificed for us*, *1 Cor.* 5. 7. this shews that the Paschal Lamb was a Type of him.

He is called *the Bread of Life*, and *the true Bread from Heaven*, *Job.* 6. 32, 35. this shews, that the *Manna* did relate to him.

So the Church of the New Testament is called *Jerusalem*, *Gal.* 4. 26. but *Jerusalem which is above is free, which is the Mother of us all* — *Rev.* 21. 2. *I saw the new Jerusalem coming down from God out of Heaven.* We may hence conclude that *Jerusalem* was a Type of the Church.

So it is said, that the *Odours or Incense are the Prayers of the Saints.* *Rev.* 5. 8. Incense therefore was a Type of Prayer.

The Gospel-Church is called *Israel*, *Gal.* 6. 16. *Peace be on them and Mercy, and upon the Israel of God.* Therefore that People were a Type of the Church of God under the New Testament.

Gospel-Ministers are called the Sons of *Levi*, *Mal.* 3. 3. the Prophet there speaking of the coming of Christ, he saith, *He shall purifie the Sons of Levi*, that is, raise up a purer Ministry.

There is nothing more frequent in the Scripture, than for the *Antitype* to be called by the name of the *Type*. And sometimes on the other side, the *Type* bears the Names and Titles belonging indeed and more properly to the *Antitype*.

So *Moses* is called a *Mediator*, *Gal.* 3. 19.

So when a Sheep or a Goat is called a *Sacrifice*, and said to make atonement, or to expiate Sin : there the Work of the *Antitype* is ascribed unto the *Type*. For those things could not take away sins, *Heb.* 10. 4. *it is not possible, that the Blood of Bulls and Goats should take away sins* : They were but a shadow of a Sacrifice, of *Christ* the true Sacrifice.

3. When by comparing several Scriptures together, there doth appear an evident and manifest Analogy and parallel between Things under the Law, and things under the Gospel, we may conclude, that such legal Dispensations were intended as Types of those Gospel Mysteries whose Image they bear. In such a case, *Res ipsa loquitur*. For the *Type* must be made like the *Antitype*, as the Apostle speaks of that illustrious Type *Melchisedec*, *Hebr.* 7. 3. *he was made like unto the Son of God.*

As the Deliverance out of *Egypt* and *Babylon*, if we read the History thereof in the Old Testament, and compare it with the Prophecies in the New Testament, concerning the Churches Deliverance from Antichristian Bondage, we shall clearly see, that it was a Type thereof ; there is such a resemblance, the one answers the other so remarkably. Hence Divines generally make *Samson* a Type of *Christ*, there is such a fair

fair and full Analogy in sundry particulars of his Life and Death between him and Christ; So likewise *Joseph* is generally lookt upon as a Type of Christ; though there be no Scripture that doth expressly call him so; But if the History of *Joseph* in *Genesis* be compared with the History of Jesus Christ in the four Evangelists, the Analogy will be very clear and evident.

The Old Testament and the New should be compared together. The *Protasis* or Proposition of these sacred similitudes is in the Books of *Moses*, and in the Old Testament; but the *Apodosis* the Reddition or Application is to be found chiefly in the New.

Sometimes the Types are not so explicitly taught, but *implied*; and then a thing may be known to be a Type by diligent observing and comparing the Phrase of the Prophets in the Old Testament, and of the Apostles in the New.

Men must not *indulge their own Fancies*, as the Popish Writers use to do, with their Allegorical Senses, as they call them; except we have some Scripture ground for it. It is not safe to make any thing a Type merely upon our own fancies and imaginations; it is *Gods Prerogative* to make Types. And so much for that first Rule.

Rule 2. The Types were not only Signs, but Seals; not only Signs to represent Gospel Mysteries unto them; but also Seals to assure them of the certain and infallible exhibition thereof in God's appointed time. As we say of our Sacraments; *Sacramentum est verbum visibile*, the Sacrament is a visible Promise, and holds forth the Covenant of Grace to the Eye and other Senses, as the Word to the Ear: So it was with the Types of old. The Types were visible Promises, and not only Signs, but Pledges and Assurances of the good they represented. They did represent those great Mysteries not only by way of resemblance to the understandings, but by way of assurance to the Faith of God's People.

Reasons to prove this, that the Types were Seals.

1. The Apostle saith it expressly concerning *Circumcision*, *Rom. 4. 11.* *he received the Sign of Circumcision, a Seal of the Righteousness of Faith.* And there is a parity of Reason in this respect between *Circumcision* and other Types.

2. If they were Signs, which did certainly foreshew, they were Seals: But the Types were Signs which did certainly foreshew: Therefore they were more than Signs, even Seals also: They did not shew what a one the *Messiah* might happen to be; but what a one he should certainly be: They were so many Divine Testimonies to the coming of Christ.

3. If

3. If they were not Seals and Pledges to assure, it will follow, that it would have been no disappointment to God's People, and no reflection at all upon his Truth and Faithfulness, if the *Messiah* had been quite another manner of Person than the *Types* held forth. But to admit such a supposition, to suppose that the *Messiah* might have been quite another manner of Person, than the *Types* hold forth, is to take away the *Analogy* between the *Type* and the *Antitype*; and so by consequence to deny that they were *Types*; or else to make them all Lyes and false Images. Therefore if it be but granted, that they were true Signs, it follows even from thence, that they were Seals, or sure and certain Pledges of Christ, and Gospel-Mysteries in him. See Calvin in 1 Cor. 10. 3, 11. Beza in Col. 2. 17. *Evant enim vera & pro ratione ac modo Sacramentorum efficacia Signa ac etiam Symbola*. They were both Signs and Seals, and true and efficacious Signs and Seals, after that manner of efficacy that is in Sacraments.

Rule 3. The *Types* relate not only to the Person of Christ; but to his Benefits, and to all Gospel Truths and Mysteries, even to all New-Testament-Dispensations.

I mention this the rather, because I have observed, that it doth much darken the Thoughts of many, that they Study to accommodate every *Type* directly to the Person of Christ; because we commonly call them *Types of Christ*. But that Expression is not meant of his Person exclusively to his Benefits; but of both together Christ and the good things of Christ: The *Types* shadowed forth, Christ and all the good that comes by him. So the Apostle, Heb. 10. 1. *they are a shadow of good things to come*; he doth not limit or restrain them to the *Messiah's* Person only. As the *Cherubims* were *Types*, not directly of Christ, but of the *Angels* that stand before the Lord and minister to him, and to his People.

Hence before the Gospel, there were no Gospel *Types*; before the first Promulgation of it, Genes. 3. there could be no *Types* of Gospel Blessings: There were some things extant before, which were made *Types* afterwards; but they had not that *Schesis*, that habitude and relation to Christ and the Gospel, till there was a Gospel, or a Promise of Life by Christ, that blessed Seed.

Yea as they had *Types* of Christ's Person, and of his spiritual and saving Benefits: So they had *Types* even of all New-Testament-Dispensations. Our very Sacraments were shadowed forth by theirs. As Baptism by Circumcision, and by their passing thorough the Red Sea; and the Lord's Supper by their Passover.

Yea

Yea they had Types not only of the Blessings and Benefits of Christ, but of our *Miseries* without him. They had their Ceremonial Unclean-nesses; as the Leprosie, for instance, was a Type; of what? Neither of Christ, nor of his Benefits; but of our *natural Pollution*. So they had a Type of the *Covenant of Works*, viz. Hagar and Ishmael. They had a Type of the Church of Rome, viz. Babylon: So Antiochus may pass for a Type of *Antichrist*. Doeg and Achitophel of Judas. Pharaoh for a Type of the *Devil*. Sodom and Gomorrah for a Type of Hell.

For as the Types look chiefly and principally at Christ and his Benefits, in the clear and full Exhibition and Communication of them under the Gospel: So they represent *other things* also, tho' not by way of Primacy and principal intention; but by way of concomitancy and illustration of the Principal. Therefore these Types of New-Testament evils, it will not be necessary always to handle them by themselves. For the most of them will come in better under the several Types or Shadows of good things, the further illustration, whereof by the contrary was the thing chiefly aimed at in them.

Rule 4. As there is a Similitude, a Resemblance and Analogy between the Type and the Antitype in some things: So there is ever a dissimilitude and a disparity between them in other things. It is so in all similitudes. It is a Rule in Reason. There is a mixture of Consentaneity and Dissentaneity; or else instead of Similitude, there would be Identity. So here in these sacred Similies, it is not to be expected, that the Type and the Antitype should *quadrare per omnia*, that they should agree in all things.

Therefore the Apostle, tho' he makes Adam a Type of Christ, whom he calls the *second Adam*; yet he shews the disparity also, and that the *second Adam* did infinitely transcend and excel the first, 1 Cor. 15. 47. *the first man is of the Earth earthly, the second man is the Lord from Heaven*. So the Priests of old were Types of Christ; but Christ did infinitely excel them, and his Priesthood was infinitely more glorious, as the Apostle disputes at large in the 7, 8, 9. and 10. of the *Hebrews*, see particularly chap. 7. v. 23, 24, 27. There is more in the Antitype, than in the Type. *Oportet figuram minus habere quam veritatem*, Chrysost. For such is the Glory and Excellency of Christ the Antitype, that no Type could reach it. Hom: 61. in Genes.

Hence that Distinction of Types partial, and Types total, must be understood with some limitation thus; That some Things or Persons were only Types of Christ in some one particular thing, others in many things: But there never was any that did, or could possibly resemble him perfectly in all Things.

So *Jonas* is called a *partial Type*, because he shadowed forth the *Messiah* in that *one thing*, his abiding two or three days in the Grave, and then rising again.

David, some call him a *total Type*, in regard that the whole History of his Life hath so great a shadow and representation of Christ the true *David*. But yet, if we speak rigidly and properly, *David* himself was but a *partial Type*. For he was only a *Prophet* and a *King*; he was not a *Priest*; but *Christ* was both *Prophet*, *Priest* and *King*.

Moses indeed was a *Prophet*, a *Priest*, and a *King*; but his *Priesthood* continued only till *Aaron* was consecrated, then *Moses* laid it down. And *Moses* did mediate between God and the People as a *Prophet*, to interpret the Mind of God to them; and as a *King* or a Judge to Govern them, and as an *Intercessor* to pray for them; but not by giving himself a Sacrifice unto Death for expiation of their Sins: He was a Mediator *ob interpretandi & docendi officium*: But not *ob satisfaciendi beneficium*, as some express it. Therefore *Moses* himself was but a *partial Type*, a Type only *ratione rei* in regard of Redemption and Deliverance, but not *ratione modi*; he did not do it by shedding his Blood, and laying down his Life as Christ did.

Hence we must take heed of straining the Types too far, to make them agree in that wherein indeed there is a disparity or disagreement: If the Type go with us one Mile, or rather with the Antitype one Mile, we must not constrain it to go twain.

3. The third thing propounded to be spoken to, was the *Differences and Agreements between a Type and other things of like Nature*: That so we may distinguish and discern the things that differ. I shall Instance here only in four Things, that are partly of the same Nature with the Types, but yet not exactly the same.

1. The difference between a *Type* and a *Simile*. A Type doth belong indeed to that Argument or Notion in Logick: But with this distinction, which will shew you the difference between them; that there is *Typus arbitriarius* and *Typus fixus & institutus*. An arbitrary Type is a similitude or comparison. So *Marriage* is a similitude or comparison, by which the Apostle sets out the mystical Union between Christ and the Church, *Ephes. 5*. But yet *Marriage* is not a *Type*. For then we shall make it a Sacrament, as the Papists do: You know it was instituted for another end before the Gospel came into the World: It is a Sign, but not a Sacrament. For by that Argument we should have a thousand Sacraments.

So Riders on white Horses are resemblances used in Scripture to set out Christ and the Angels; but yet not properly Types of them: And the

the reason is this, because they were never *instituted* and designed by God for that end, to represent Christ and the Gospel; they are only occasionally made use of.

There is a wide difference between the *occasional Use* of a thing in the way of a similitude or comparison, and the Designment or *Institution* of it for that end and use. As if Christ be compared to a Feast of Bread and Wine, as in the Parable of the Marriage-Supper. This is a very true and fit comparison: But for Bread and Wine to be designed and set apart by the Command of God to represent Christ and his Benefits, this is a thing of an higher Nature, and puts them into a Sacramental Nature and relation to him.

2. The difference between a *Type* and a *Parable*. A Parable is nothing else but a *Sacred Similitude*: We commonly take it as the Scripture doth, for such a Similitude, wherein not only the Truth and Mind of God is the Scope and Matter of it; but *whereof God himself is the Author*. As in the Four Evangelists we Read of the Parables of Christ. To call them Fables, as *Grotius* doth, *hæc Fabula indicat*, &c. is a slight and an irreverent Expression. A Parable there is the same with a Similitude, only it hath *God himself* for its Author. But in a *Type* the Lord doth not only occasionally *use* such or such a Simile; but sets such a thing apart, *sets a Stamp of Institution* upon it, and so makes it an *Ordinance* to hold forth Christ and his Benefits.

3. What is the difference between a *Type* and a *Ceremony*? This is only that which is between the *Genus* and *Species*. For all the Ceremonies were Types; but all Types were not Ceremonies: The Pillar of Cloud and Fire was a Type, but not a Ceremony. A Ceremony was some *Law*, or external *Observation* prescribed unto them, to teach and shadow forth some Gospel-Mystery: So that a Type is more general, a Ceremony is one particular kind of Types.

4. What is the difference between a *Type* and a *Sacrament*? I answer, they differed in the *number* and multitude of them, they had *many* Types; we have but *two* Sacraments. But there was no difference in the *Nature* of them, further than this, that our Sacraments are Signs of Christ already *come*; but their Types were Signs of Christ that was to come: Our Sacraments are Signs *Christi exhibiti*; their Types *Christi exhibendi*.

4. As to the Words and Phrases by which a Type is expressed.

First, we have this very word *Type* used in the Scripture, not only in its Native and proper Signification, *Job. 20. 25. eis τὴν τυπὴν τῶν ἡλῶν. the print of the Nails*: But it is used also in this borrowed and spiritual Sense whereof we are treating, in the Text, *Rom. 5. 14. and 1 Cor. 10. 6.*

The Gospel of the personal Types.

these were Types for us. *ταῦτα δὲ τύποι ἡμῶν ἐγένεσαν.* and 1 Cor. 10. 11. all these things happened unto them in Types. So the word *τύπος* answers the Hebrew *תבנית* exemplar, *figura*, *forma* *בנה* *edificavit*.

They are called Shadows *σκια*. Col. 2. 17. a Shadow of things to come. Heb. 8. 5. which serve unto the example and shadow of heavenly things, Heb. 10. 1. a Shadow of good things to come.

They are called Figures or Patterns, *ὑποδείγματα* Hebr. 8. 5. *ὑποδείγματα* *σκια*, the Example and Shadow, Heb. 9. 23. Patterns.

They are called Signs *σημεῖα*, Mat. 12. 39. the Sign of the Prophet Jonas: So is Circumcision, Rom. 4. 11. the Sign of Circumcision.

Figures, or to render it more Emphatically, parabolical Figures; *παρεγοίη*. Heb. 9. 9. a parabolical Figure for the time. This answers to the Hebrew word *משל*. And some so understand, Heb. 11. 19. from whence also he received him in a Figure.

They are called Allegories, Galat 4. 24. which things are an Allegory.

They are called Seals, *σφραῖσαι*, Rom. 4. 11. The Seal of the Righteousness of Faith.

Also the Law and the Letter, 2 Cor. 3. 6. the Letter, that is, the Law killeth, but the Spirit, that is, the Gospel quickeneth.

The Antitype, or the thing typed and figured, is called in Scripture sometimes by this Name, [Antitype] 1 Pet. 3. 21. the Antitype whereunto even Baptism doth also now save us.

The Type being called a Shadow: The Antitype is called the Body, Col. 2. 17. the Body is of Christ.

The Types are called *σκια*, the Antitype *εἶκον*, Heb. 10. 1. The very Image of the things themselves.

Future good things, Heb. 10. 1. a Shadow of good things to come.

Heavenly things, Heb. 9. 23. Patterns of things in the Heavens.

True, Heb. 9. 24. which are the Figures of the True, Job. 1. 17. the Law was given by Moses: But Grace and Truth came by Jesus Christ.

Lastly, they are called Spirit, and spiritual things, 2 Cor. 3. 6. the Letter killeth; but the Spirit giveth Life, Revel. 11. 8. In the street of the great City, which is spiritually called Sodom and Egypt. There is literal and spiritual Egypt.

Use. We may receive Encouragement from all that hath been said, to look into the Types, and to study this Subject. For that they do adumbrate and shadow forth Jesus Christ, and Gospel-Truths and Mysteries exhibited and revealed by him. It is not good to despise any part of Scripture knowledge, much less such parts as stand in such a direct relation to Jesus Christ. Tho' there is something of difficulty thro' our own darkness and weakness; yet the Fruit will countervail the Pains and Labour;

Labour; tho' they be difficult, yet they are useful to be known.

I have been desired by my Brethren of the Ministry to speak unto them, and I hope to receive Assistance from God through your Prayers: And I do much desire the help of your Prayers, that you would remember me to the Lord, that he would carry me through this Work, that he would enlighten and enable me by his Spirit, to speak unto them with clear Light; and not only so as may be clear and convincing to my own Conscience and Judgment; but with such Evidence of Light, as may be satisfying and illuminating to yours also, even in the Evidence and Demonstration of his Spirit.

Some have not unfitly called the Ceremonial Law one of the richest Cabinets of Divinity, full of inestimable Jewels. But many things in their Religion will seem strange, and uncomth, and uselefs, if we consider them without their Scope and Meaning. All the Ceremonial Law, if a Man knows not the Meaning of it, looks like an heap of unprofitable Burthens. The Temple appears but like a Shambles, or Butchers Slaughter-house; And the Priesthood a vain and uselefs Occupation: But consider them in their Sense and Meaning, and every thing is full of Light and Glory. A great part of the Scriptures, especially the Old Testament, *Exodus* and *Leviticus*, and other places will be like a Sealed Book unto you, if you have not some Insight into the Types. But if the Lord give you a little Insight into them, you will read the Old Testament with more Profit and Spiritual Understanding. For the Prophets do comment upon them; yea so do the Apostles also: And indeed the whole New Testament is a large and full Exposition of the Types.

If you ask, how may we so search and look into them, as to understand them, and profit by them? Take but three Rules for this, and I conclude.

Rule 1. Search the Scriptures, Joh. 5. 39. for they are they which testify of me (saith Christ) the Scripture is the best Interpreter of it self. We cannot judge of these legal Shadows, but by Scripture-Light. If either express Words, or change of Names, or a clear Analogy and proportion do appear; these are Intimations of the Mind of God, that such Things are Types. Go no further than we see the Scripture going before us.

Rule 2. Study the Covenant of Grace. Fœdus gratiæ claris totius Scripturæ, Look diligently into the Gospel, get a clear and spiritual Insight and Understanding into that; this is the best help to the Understanding of the Types. For he that well understands the Antitype, will more easily and readily discern the Analogy, and see the Resemblance it hath with the Type.

Rule 3.

Rule 3. As you find the Lord letting in any thing of further Light into your Minds, be sure you act Faith : And exercise Grace with renewed Vigour upon those Truths and Mysteries, as you find any Beams of further Light coming in concerning them. If a Man have all Knowledge, and understand all Mysteries, and hath not Faith and Love, what is he the better for his Light? 1 Cor. 13. 1. 2. When you see things more clearly and fully, you should endeavour to believe more strongly, and to grow in Grace, as you grow in Light.

25 July, 1667. *Quest.* Why the Lord spake so much in this way by Types and Shadows?

Ans. Something may be gathered as to this, out of what was formerly spoken in general concerning the Reasons of the Lords using so great variety of Dispensation, from that Text, *Heb. 1. 1.* therefore I shall but touch upon some few things now, and that very briefly.

R. 1. There is a general Suitableness in such a way of speaking unto Man's Nature, as a sensitive Creature, consisting of a Body as well as a Soul. Hence in all Times and Ages, even before Sin entred, the Lord gave unto Mankind some outward and sensible Things to be Signs and Representations of Spiritual Things: Hence were those two Sacramental Trees, the Tree of Life, and the Tree of Knowledge of Good and Evil. And now much more since the Fall; Man being fallen much lower, hath greater need of such Instructions. Man is not only a sensitive, but a Sense-loving Creature.

R. 2. It was particularly suitable to that Infant-Age and State of the Church: It was suitable to their Nonage, to be taught by such visible and carnal Things. The whole way of God's See Calv. Instit. Dispensations, both God's Blessings and Judgments 1. 2. c. 11. §. 1. were much more External and Sensible than they are now. Children must have their A. B. C. weak and rudimental Instructions. These are called Elements, or Rudiments, yea weak and beggarly, Rudiments στοιχεια, Gal. 4. 9. *Tota legis Oeconomia veluti rudis quædam erat disciplina rudibus conveniens.* Beza in Gal. 4. 3. Like a Horn-book to a Child.

R. 3. That they to whom it was not given might not understand.

R. 4. That his People might see and understand the better.

These two last Reasons are assigned by Christ himself for his own Teaching so much by Parables; and there is some Affinity between a Type and a Parable, as you heard the last time, *Mat. 13. 11, 13.* why speakest thou to them in Parables? Because it is given to you to know the Mysteries of the Kingdom of Heaven, and — because they seeing see not,

not, &c. Similitudes not understood are Riddles and Clouds of Darkness upon the Understanding: But if once interpreted and understood, they are like bright Candles, they give a clear Light. *Comparata etiam fides arguunt fidemque faciunt.*

It is not a true and sound Rule, that of the Schoolmen, *Theologia symbolica non est Argumentativa*. What shall we say, that all the Parables of our Saviour did argue nothing? When indeed they did not only argue, but demonstrate; and that so, as did convince and cut the Hearts sometimes of his greatest Enemies and Opposers. Was not *Nathan's* Parable argumentative, yea demonstrative and convicting unto *David*? Their Rule may be true concerning their own Allegorical Senses, and Mystical Froth, which may be found in their Interpretations: But concerning *Scripture-Types* it is most false.

You have seen the *Nature of a Type*, what it is, and some short hints of *Reasons of the Lord's speaking this way*; we shall now enter into particulars, and go through the *Types*, and open to you (as the Lord shall enable) something of the Gospel-Truths and Mysteries adumbrated and shadowed forth by them; depending upon the Help and Assistance of him, of whom we are to speak.

Now the first and most general Distribution of them is into *Types personal* and *Types real*, holy Persons and holy Things. The Terms of which Distinction are so plain, that it needs no further Explication; therefore we shall not make any tarrying here; you know the difference between Persons and Things.

Personal Types are such as *Adam*, *Noah*, *David*, and others.

Real Types are the *Temple*, the *Ark*, the *Manna*, the *Sacrifices*, and such like, whereof hereafter.

We shall begin with the *personal Types*; and they may be subdivided into two sorts.

1. *Individual Persons*.

2. *Typical Ranks and Orders of Persons*, which we may call Religious Orders; such as the *Priests*, the *Nazarites*, &c.

1. *Typical individual Persons*. Concerning these there be some previous Rules, that may be of some Use, and give some general Light for your better understanding of them.

1. *They were all godly Men*. No Wicked Man individually considered, ever was, or could be a Type of Christ. How could Limbs of the Devil, Men in whom *Satan* dwelt, be Pictures as it were and Looking-glasses, in which to see the Shadow of the most high God, who is Holiness it self? A Man personally Wicked may be involved with others in a Religious Order. For the Order is holy, though the

Man

Man be Wicked; but if single Persons be Types, they must needs be holy Men.

2. Whereas these holy Men had their Failings; *They were not Types of Christ in regard of their sinful Failings; but only in their Graces and Excellencies.* For Sin cannot be a Type of Holiness: Therein they were not like, but unlike to Jesus Christ the *Antitype*.

3. When Typical persons had real Types belonging to them (as oftentimes they had) *we shall speak to both together*: At least where they cannot be better and more conveniently referred to some other Place. As for instance, *Noah's Ark* was a Type, as well as he himself. Therefore we shall speak to *that*, when we speak of *Noah*, as being a Circumstance, and a part of his History, which was tho' a true and real, yet withal a Typical History.

4. *These typical Persons*, the highest and most eminent of them, *were but partial Types*: Therefore together with the *Analogy* between them and the *Antitype*, we shall sometimes, where we see it needful, Note also the *disparity* and disproportion that was between them. That you may see how far the Shadows fell short of the Substance, and how the *Antitype* excels the Type.

And we shall not mention *all*, but only some of the *chief* and most illustrious. And because there be divers of them, we shall rank them, for Method and Memory's Sake, into two Classes.

1. The personal Types that were before the Law.

2. Under the Law.

1. *Before the Law.* Here I shall instance only in eight Persons, namely, *Adam, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob, and Joseph.*

1. *Adam.* He was the first Type of Christ in the World.

That he was a Type of Christ is clear from express Scriptures. The Text, *Rom. 5. 14. Who is the Type of him that was to come*, and *1 Cor. 15. 45. The first Man Adam was made a living Soul, the last Adam was made a quickening Spirit.*

Now to shew you the *Analogy*, wherein *Adam* did resemble and represent the Lord Jesus Christ.

1. It was chiefly in regard of his *Headship and Influence*, *Adam* and *Christ* both stood instead of all that belonged to them. *Adam* was the Head of the first Covenant, *Jesus Christ* is the Head of the second Covenant. *Adam* was the Covenant Root and Head of all Mankind, a Publick and Common Person, representing them; yea an Undertaker for them. What they say vainly of the *Pope*, that he is the *Church-Representative*, may be truly said of *Adam*; He was the *Representative*

representative of the whole World ; as a Parliament Man acting in the Name of the Town or Country that chose him : He sinning, we sinned in him ; he being condemned, we are condemned in him : So Christ is the Head of the second Covenant, and of his Elect, who are involved and wrapt up therein : He hath undertaken for them, and presented them to the Father, *Ephes. 2. 16. in one Body* : Therefore when he died we died with him ; when Christ was crucified, our Sins were nailed to his Cross, and crucified and buried as it were in his Grave. If he arise, we rise with him, to die no more. His Influence is to all his Seed. For both *Adams* have a Seed. As *Adam* : So *Christ*, *Isa. 53. 10. He shall see his Seed*——He communicates to them what he hath : So doth Christ what he hath.

Adam conveys and communicates Sin and Death : But Christ Righteousness and Life. *Adam* brought in these two great Intruders and Usurpers, Sin and Death, into the World. And as *Adam* conveys Sin to those that had not sinned actually, so did Christ convey Righteousness to those that had not wrought Righteousness. As in the Text, *Rom. 5. 14. with Rom. 9. 30, 31. The Gentiles which followed not after Righteousness, have attained to Righteousness*. As soon as there is an Union between Soul and Body, *Adams* Sin is imputed to his Seed : So, as soon as there is a Mystical Union between Christ and the Soul by the Spirit of Faith, so soon is Christ's Righteousness imputed.

There be some other Considerations may be added unto this.

2. The Apostle seems to make *Adam's Dominion over the Creatures, a Shadow of Christ's Dominion and Kingdom*, *Gen. 2. 19, 20. Psal. 8. 6.* compared with *Heb. 2. 6, 7, 8, 9.*

3. *His Relation to Eve*. She was taken out of his Side, while *Adam* was asleep, and afterwards married to him, *Gen. 2. 21.* So the Church is taken out of Christ's Side, while he was in the Sleep of Death, and joined to him as his Spouse by the Covenant of Grace, *2 Cor. 11. 2. I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ. Ephes. 5. 30, 31. We are Members of his Body, of his Flesh, and of his Bones*——While Christ dies, his Church receives Life, and she which lives only by him, her hath he espoused to himself in Truth Mercy and Righteousness, *Hos. 2.*

The Church is both *Effectum & Objectum Redemptionis*, the Effect and the Object of Redemption. The Effect, He died to purchase to himself a Church, a peculiar People, *Tit. 2. 14.*

The Object, he gave himself for the Church, *Ephes. 5. 25.*

But yet it follows not, that *Marriage is a Sacrament* ; tho' *Adam's Marriage* had such a Sacramental or typical Notion put upon it, he

being the Common Root of all Mankind: But this will not suffice to make Marriage a Sacrament, any more than the annexing a typical use to the Jewish Sabbath, viz. to commemorate their Deliverance out of Egypt, will make the fourth Commandment Ceremonial.

And as Adam was a Type of Christ: So we may carry the parallel a little further, and so Eve may be considered as a Type of the Church: For the Godly are called her Seed, *I will put enmity between thy Seed, that is, the Serpents, and her Seed*, Gen. 3. 15. and Adam calls her *the Mother of all living*, Gen. 3. 20. So Jerusalem which is above, that is the Church, is the Mother of us all, Gal. 4. 26.

4. And lastly, as Adam was a Type himself; so he had several Types belonging to him, There were divers real Types belonging to the History of this personal Type.

As Paradise a Type of Heaven. For Heaven is often called by that Name, 2 Cor. 12. that which in ver. 2. is called the third Heaven, is called in ver. 4. Paradise; so Luk. 23. 43. *this day shalt thou be with me in Paradise*. Paradise was a Garden of Pleasure, Eden, from whence the Greek word *Eden* Pleasure; and the Heathenish Poems of the Gardens of Adonis: But at thy right hand in Heaven are Pleasures for evermore, Psal. 16. 11. So likewise the Tree of Life in Paradise was a Type of Christ. Tho' it was created upon the third Day of the Week; and before the Gospel it could not be a Type of Christ; yet after the Fall, and after the Preaching of the Gospel, Gen. 3. it might be designed and ordained to this use. As God provided Physical Herbs for Man before he fell, or needed them as to that use of Physick: So this Tree of Life before Sin, or the Gospel was known: It seems to be spoken of Revel. 2. 7. and 22. 2. *The Tree of Life in the midst of Paradise*. Christ in the midst of the Church.

Man's Ejection out of Paradise, a Type of his deserved Exclusion out of Heaven.

And the Cherubims with flaming Swords, Gen. 3. ult. an outward and visible Shadow of the Wrath of God; and of the Angels of God as Executioners of it on Man, who were created to be Ministers to his good, and are so again through Grace: But, as in our natural Condition, they are the Lord's Hosts to fight against us.

But there is *much more* put upon Christ. His saving Virtue far exceeds that cursed influence of Adam, in sundry particulars, amply opened by the Apostle, Rom. 5. from ver. 12. to the end of the Chapter. The Disparity is very great.

1. In their Persons. The first Adam is of the earth earthly; his Name is but Adam, Earth, or Red Earth; but the second Adam is the Lord from Heaven, 2 Cor. 15. 47.

2. In

2. In their *Headship and Undertakings*, the one was Head of a Covenant of works; the other of a better Covenant of a Grace.

3. In the *Success of their Undertakings*. The one failed; the other kept the Covenant; the first Adam was tempted by Satan, and conquered by him; but Christ was tempted, and overcame the Tempter.

4. In their *Influences*. The first Adam was made a living Soul; the second a quickening Spirit, 1 Cor. 15. 45. The one conveys all Evil, Sin and Death to his Seed: The other Communicates all Good, Righteousness and Life to his. There is Righteousness opposed to Sin; and Life to Death, and with a much more, Rom. 5. 15, 16, 17, 18. Not as the Offence, so is the free Gift. At the great Day, when Adam shall see his Seed lost and undone, he must own it. I have embred my Hands in the Blood of all these: But Christ shall say, *here am I, and the Children which God hath given me, and not one of them is lost.*

2. Enoch, the seventh from Adam.

It is true, he is not so expressly mentioned in Scripture for a Type of Christ, as Adam is; but yet by comparing the Scriptures, we may discern a clear Analogy between Christ and him; how he was made like unto the Son of God in sundry Things.

1. He was a most illustrious Type of Christ's *Ascension into Heaven*; and indeed the only Type they had of it before the Law. They had but two in all; *Elijah* under the Law, and *Enoch* before the Law: Therefore we cannot well omit him, Gen. 5. 24. *Enoch walked with God, and he was not: For God took him; and Heb. 11. 5. he was translated, that he should not see Death, and was not found, because God had translated him.* Some look upon this as a Pledge of their Translation, that should be found alive at Christ's second coming; of whom the Apostle saith, *they shall be changed, or translated, 1 Thess. 4. 17. 1 Cor. 15. 51, 52.* But it looks first and chiefly at Christ himself, at his Ascension. This I mention first, as being the chief particular: But a further Analogy may be observed in sundry other particulars also; as,

2. There was in *Enoch* some Shadow of Christ's *Prophetical Office*; we read of *Enoch's* Prophecy, Jude 14, 15. But Christ is the true Prophet, who hath unsealed the whole Book of God's Counsels, that *Liber satanicus*, Rev. 5. he hath opened it so far as is fit and needful for his Church to know. And as *Enoch* Prophesied of the Day of Judgment: So hath Christ very fully and frequently.

3. We may set him among the Types of Christ, for his *unparalleled Holiness* in the Age wherein he lived, which was a corrupt and evil time, all *Flesh* began to corrupt their way, Gen. 5. 22, 24. *Enoch walked with God*; it is twice repeated, as worthy of special remark: So Christ fulfilled all Righteousness, Matth. 3. 15.

The Gospel of the personal Types.

4. *His pleasing God.* For so it is testified of him, *Heb. 11. 5. so Christ, Matth. 3. 17. this is my beloved Son, in whom I am well pleased*—*Joh. 8. 29. I do always those things that please him.* He is pleased so well with him, that he is well pleased with Sinners for his sake, even for his Righteousness sake.

5. His very Name *Enoch* hath something in it, *dedicated unto God.* *קדש consecratus*, from *קדש dedicavit, consecravit.* From whence some derive the Greek *καθιζω Initio*, and *εγερσια*, the *Feast of Dedication*, *Joh. 10. 21.* So was Christ, *Luke 1. 35: that holy thing—my Servant whom I have chosen, Isai. 42. 1. and 49. 5. formed me from the Womb to be his Servant.*

6. Some have added, He was a Type in regard of the continuance of his Life. *Enoch's* days were as the days of the Sun: For he lived three hundred sixty five years, *Gen. 5. 24.* as many years as there be days in the year. And of Christ it is said, *his Throne shall continue for ever, as the Sun before me, Psal. 89. 36.*

3. The third typical Person that we mentioned is *Noah.* He is made a Type, *1 Pet. 3. 20, 21.* in regard of his Preaching and Saving those that believed him in the Ark. So Christ hath published the Gospel, *Matth. 11. 27. no man knoweth the Father, but the Son, and he to whom the Son revealeth him—He came and preached Peace, Ephes. 2. 17. 1 Pet. 3. 19.* Christ preached in *Noah*: He saves them that believe on him, he saves them in the Ark of his Church, by the Covenant and Water of Baptism. See more of *Noah*, p. 90.

4. *Melchizedek* was also a Type of Christ; and most especially in regard of the Excellency and Eternity of his Person, Priesthood and Kingdom, *Psal. 110. 4. The Lord hath sworn, and will not repent, thou art a Priest for ever after the Order of Melchizedek, with Heb. 7. 2, 3, 4. made like unto the Son of God.*

But there being not time to insist upon these, nor to proceed to the rest of the Types; I shall for the present Conclude with something of Use and practical Improvement; and shall raise the Uses not so much from the Doctrine in general; as from that which hath been spoken upon it at this time.

Use 1. *Learn and know something more of Jesus Christ by what you have heard; or, if you knew it before, let it be more deeply imprinted upon your Hearts.* Let us sum up all together: For they are all but partial Types, and weak and imperfect Shadows of the Messiah: But all together will give the greater lustre; like the *Galaxia*, which is said to be a multitude of little Stars. *Adam* was a Type of Christ in regard of his Headship and Influence; *Enoch* a Type of his Ascension into Heaven; *Noah*,

Noah of his *Preaching* and *saving* the Church by the Covenant and Water of Baptism; Melchizedek was a Shadow of the *Excellency* and *Eternity* of his Person, and of his Priesthood and Kingdom. Know these things, meditate and consider them more thoroughly, and improve Christ in these Discoveries for your Spiritual good. Consider him as a Common Person standing in our stead, as a Prophet, Priest and King; as ascended into Heaven, as the Saviour of the Church, which is his Body.

Use 2. Be exhorted to *examine your selves*, and try which of the two Adams you are under. For there are but two Men in the World, the *first* and *second Adam*; thou art a Member of one of them. *Adam* and *Christ* divide the whole World.

Quest. How may we know whether we be under the first or the second Adam? Answ. Take these Tryals.

1. *What Birth hast thou?* Only the natural, or spiritual Generation? Art thou only born, or new-born? For they that come only from *Adam* by natural Generation, belong to him as the *first Adam*: They that come of Christ by spiritual Regeneration are the Seed of Christ, and belong to him as the *second Adam*. What Experience hast thou had of this great Work? *Nicodemus*, though a Doctor in *Israel*, understood little of it.

2. *What Covenant doth thy Soul cleave to, and Act under the Rule and Influence of?* Works or Grace? Works is the *first Adam's* Covenant: But Grace is the Covenant of the *Second Adam*. To go forth in a Man's own Strength; to expect Acceptance in his own Worth, this is a first Covenant-Spirit; a sign thou growest upon the old Stock, upon the Root of *Old Adam*: But to live in a continual Dependance upon *Free-Grace* for every thing; the *Free-Grace* of God in *Christ*: This is the Spirit of the Second Covenant; and becomes the Sons and Branches of the *Second Adam*. Though a godly Man may for a fit turn aside to the Old Covenant, as *Abraham* did to *Hagar*; yet it is not his way, it is not his Spirit to do so; and thence he is never at rest, till he return to have his Dependance and Rest on Christ again: The Spirit of one under the Covenant of Grace is, to have no Confidence in the *Flesh*, but to have his rest and rejoycing in *Jesus Christ*, Phil. 3. 3.

3. *What Communications, and whose Influences dost thou receive?* Every Branch receives from its Root, the Stream from its Fountain. Dost thou receive the Communications of the *First* or of the *Second Adam*? This will shew whose thou art, and to whom thou dost belong. You have

have heard what it is that each of them doth Communicate. That Old Tree bears no good Fruit at all. Art thou under the Power of Sin and Death? Or under the Power of Righteousness and Life? Sin and Death reigns in the Posterity of the *First Adam*: But Righteousness reigns by Grace unto Eternal Life, in the Posterity of the *Second Adam*, Rom. 5. 21.—2 Cor. 5. 17. *If any Man be in Christ he is a new Creature.*

Use 3. Here is Comfort to the Seed of the Second Adam against the present Troubles they are under. There be chiefly three Complaints and Troubles of God's People, under all which here is Matter of Support and Relief.

1. *Thou art here upon Earth; tho' Christ the Head be in Heaven, yet his poor Saints and Members are here below: But remember whether Jesus the Fore-runner is entred for us. As sure as Enoch's Body is in Heaven, or Elijah's: So sure by virtue of his Ascension of whom they were Shadows, shall thine and mine ascend thither, if we be his; tho' we sleep in the Dust for a time, as Christ himself also did.*

2. *But while in this low Valley, The Floods of great Waters are ready to overwhelm us; the Floods of Persecution, Affliction, Desertions, the overflowing Scourges of common Calamities, which puts many of God's People to some Cares and Fears: But as to this, consider that true Noah; the Lord provides an Ark of Safety for his People, That the Floods of great Waters may not overwhelm them, Psal. 32. 6.—see Psal. 124. 1—5. If it had not been the Lord who was on our side—if it had not been the Lord who was on our side, when Men rose up against us: Then the Waters had overwhelmed us, the Stream had gone over our Soul—then the proud Waters had gone over our Soul.*

3. *Thou art a poor unworthy Creature, and God is angry, or appears angry; and thou saiest, how can I expect such Salvation from him, who have sinned against him so as I have done? To this, remember, what an High Priest you have, even Jesus, who is made an High Priest for ever, after the Order of Melchizedek: Therefore let us come with boldness to the Throne of Grace. It is the Apostle's Inference, Heb. 4. 14, 15, 16. The Apostle saith of Melchizedek, Heb. 7. 4. consider how great this Man was. It may be said much more of Christ, consider how great your High Priest is. How little soever thou art in thy own Eyes, how unworthy soever; the Greatness and Glory of your Redeemer is enough to remove all Discouragement.*

Some entrance (Beloved) hath been made into the personal Types. We are upon the individual Persons that were Types before the Law, whereof eight were named, *Adam, Enoch, Noab, Melchizedek, Abraham, Isaac, Jacob and Joseph*, whereof only two have been spoken to, viz. first *Adam*, secondly *Enoch*. We shall now proceed to the rest.

3. The third is *Noab*, whom we did but touch upon the last time, but shall endeavour now to clear it more fully. The Story of *Noab* is written in the 6. 7, 8, and 9. Chapters of *Genesis*. And so Famous it was amongst his Posterity, that the Heathen have some broken Remembrances and Traditions of it: They had heard of a Flood, as well as of the Creation of the World. *Ovid* speaks of them both in his *Metamorphosis*: And their *Bacchus*, the very Name with a little alteration of the Letters, comes from *Noab*, *Noachus*, *Boacchus*; and *Janus* from the Hebrew *Jajin*, *vinum*: Somewhat they had heard, as it seemeth, about his planting a Vinyard, and making Wine.

That this History of *Noab* had a typical Respect, you may see in 1 Pet. 3. 20, 21. In what Respect was he a Type? In two Things chiefly.

1. In regard of his Preaching.
 2. His saving his Household in the Ark.
1. In regard of his Preaching; he was a Preacher of Righteousness, 2 Pet. 2. 5. he gave warning to the secure World for a hundred and twenty Years together, both by his Word and Actions: Every stroke in the building of the Ark had a Voice, and was an Alarm to the World every Day: So *Christ*, who did preach by his Spirit in the Ministry of *Noab*, 1 Pet. 3. 19, 20. And when he came in the Flesh, he did Preach and bring in everlasting Righteousness, Dan. 9. 24. And he hath Preached by his Word and Spirit in his Apostles and Ministers ever since. What *Noab* did one hundred and twenty Years, *Christ* hath been doing these sixteen hundred Years.

And as *Noab* had no great Success in his Ministry: So *Christ* and all the Servants of *Christ* have cause to complain, who hath believed our Report, Isa. 53. 1. There were but Eight Persons saved in the Ark, wherein a few that is, Eight Souls were saved by Water, 1 Pet. 3. And of those Eight, all were not saved Eternally; there was a *Cham*, and of him the cursed *Canaanites*: But all the rest of the World perished in the Flood. Doubtless they despised *Noab* and all his Preaching, and thought him an old doting Fool to go and build a Ship on dry Ground, and expect that the Sea should come up thither to set it afloat; they would

would not believe one Word he said : So Men account Preaching Foolishness, 1 Cor. 1. Hence those complaints of Christ and his Messengers, *Isa. 49. 4. I have laboured in vain, I have spent my Strength for nought, and in vain*—In his own personal Ministry and teaching we read not of very many that were converted by him. To the Apostles he gave more Success ; but yet the Converted ones were but few, in comparison of the unconverted, unbelieving World.

2. *Noah* was a Type of Christ in regard of his saving those that did believe his Preaching, from the common Deluge and Destruction. Hence the Notation of his Name *Noah* ; it signifies Rest : Christ is Rest, and the only Rest of the Soul, *Mat. 11. 30. Gen. 5. 29. He shall Comfort us, because of the Curse laid upon the Earth.* Not upon the Earth only, (as the blind Papists Dream, and therefore love the Fish better than the Flesh ;) but the Earth is put for the whole Creation, The Earth, the Sea, and all the Elements, and all that is therein ; yea, the Sun, the Moon and Stars are not excluded out of the general Curse and Bondage of the Creatures : The Apostle saith, *the whole Creation suffers and groans*, *Rom. 8. 22.*

The ancient Dominion over the Creatures was in part restored, when they came together peaceably in the Ark : The first Blessing of Propagation and Dominion had its Charter renewed and confirmed, *Gen. 9. 9.* Now *Noah* was an Instrument to remove this Curse in part, to repair the Ruins of the Old World, and restore it to a better State : Some he did save out of the Common Ruines, *1 Pet. 3. 20.* so doth Christ restore and save lost and fallen Mankind, *1 Pet. 3. 21.* by the Resurrection of Christ.

This being a main thing wherein *Noah* was a Shadow, let us inquire and search into it more fully : For where the Scripture gives us a general hint, that such a thing was a Type, we may safely inquire ; yea, we ought to inquire, and search out the particulars wherein the Analogy lies. Now this, viz. *Noah's typical saving the World* includes divers Things. There were divers real Types belonging to the History of this personal Type. As,

1. *Noah's Ark.*
2. *The Deluge.*
3. *The Waters thereof.*
4. *His acceptable Sacrifice.*
5. *The Lord's Covenant with him ; and the Rainbow the Sign thereof.* All which had their typical Significations. For,
1. *Noah's Ark* was a Type of the Church.

2. The

2. Deluge of the Day of Judgment, and the everlasting Salvation of some, and Destruction of others.
3. The Waters that bare up the Ark typified the Water of Baptism.
4. *Noah's Sacrifice* was a Type of Christ's Sacrifice.
5. His Covenant, with the Rainbow the Sign thereof, a Type of the Covenant of Grace.

1. *The Ark was a Type of the Church.* Some have accommodated the Ark as a Type a little otherwise; but this is the clearest. The Analogy may be made out in many particulars, which some have done with much Ingenuity, which because it seems to be Solid as well as Ingenious, I shall rehearse it to you: I say the Analogy may appear in these Ten Particulars.

1. *Noah built the Ark according to the Mind of God; and he was in it himself when it was tossed, and floated upon the Waters, Gen. 6. 22. according to all that God commanded, so did he.* So Christ buildeth the Church in perfect Faithfulness to his Fathers Will, *Heb. 3. 2, 3.* He was faithful to him that appointed him, as also Moses was faithful in all his House: And He is in it, in all the Floods and Troubles of his Church and People to the end of the World, *Isai. 43. 2.* when thou passest through the Waters, I will be with thee, *Matth. 28. 20.* Lo, I am with you alway even to the End of the World. The Church is resembled by a Ship: So *Isai. 54. 11.* O thou tossed with Tempests. Here the Church is compared to a Ship in a Storm: And there are many things belonging to a Ship, resembling somewhat in the Church.

The Pump, Repentance. The Sails Affections. Wind the Spirit. The Rudder, the Word—

2. *The Workmen and Carpenters that built it, were drowned themselves.* So carnal Ministers may be instrumental for good to others, of saving others, and yet not saved themselves.

It is a scruple which some Christians are exercised with, the Minister by whom they have received good to their Souls proves an *Apostate*; hence they question the Work they have found by his Ministry. Now I confess, that ordinarily God doth not bless the Labours of wicked Ministers; but yet sometimes he doth: As in the building of Solomon's Temple, many had to do with it, who were not truly godly: So it is in spiritual building there was a *Judas*, a *Demas*, *Matth. 7. 22, 23.* *1 Cor. 9. 27.* For the Efficacy of the Ordinances does not depend upon the Instrument; but upon the Institution and Blessing of God.

3. *The Materials of the Ark:* Noah takes many Trees out of the Woods, cuts them down, compacts them, joyneth them together; and they must be bowed and fitted and joyned: So Christ in building his Church;

Church ; they must be cut off the old Tree where they grew before, and fitted, and hewed, and humbled, *Hos. 6. 5. I have hewed them by the Prophets* : And then compacted and united together in the Faith, Love and Order of the Gospel ; and so they become a Church of Christ.

4. There was a Door in the Ark, and but one Door, *Gen. 6. 16.* So in the Church, Christ is the Door, *John 10. 7. 9.* by whom alone we enter in to the Father, and find Pasture, that is, full supplies according to our wants.

5. The Ark had a Window to let in Light *Gen. 6. 16.* which resembles the Windows of Solomon's Temple, *1 King. 6. 4.* which were made narrow without, and wide within, to diffuse the Light the better.

This Light is Christ, *John 1. 9. he is the Light of the World, Luke 11. 34, 35, 36.* as a Candle in a Room enlightens the whole Room : So if there be a Light in the supreme Faculties of the Soul, that is, true spiritual Wisdom in the Heart, it will enlighten the whole Man, so as to direct and guide it ; the whole Body of a Man's Carriage and Conversation will be full of Light : The Light he gives, diffuseth it self through the whole Man, and has an influence into all his Conversation.

6. There were many Rooms or Chambers in the Ark ; and so in the Temple ; yet all these made up but one Ark. This signifies many particular Churches ; yet all the Churches in the World make up but one Church Catholick, which is the mystical Body of Christ, *1 Cor. 12. 12. as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body* : So also is Christ. See *Cant. 6. 9. My undefiled is but one.*

7. There were three Stories in the Ark ; it was three Stories high, *Gen. 6. 16.* and so Solomon's Temple had three parts, an outer Court, an inner Court, and an Holy of Holies. This holds forth the three degrees of the Church. There is, (1.) The visible Church. (2.) The mystical Church militant here on Earth. (3.) The Church triumphant in Heaven.

(1.) The Church in her lowest Story is her visible Members here on Earth, among whom there be many Hypocrites ; yet even so, *she is more Excellent than the Mountains of Prey, Psal. 76. 4.* Kingdoms are called Mountains of Prey, that saying being too often true, that *magna Regna* are indeed *magna Latrocinia* : But the Church is more glorious than they.

(2.) The invisible Church is the second Story, against whom all the Gates and Powers of Hell shall not prevail, *Matth. 16. 18.* It is true in some Sense in general, concerning the visible Church ; Christ will always have some visible Societies of Christians in the World, that shall make Profession

fession of his Name; but it holds chiefly concerning the mystical Body of Christ: True Believers cannot fall away.

(3.) *The third Story is the Church triumphant*; which is higher than all these, and more Excellent than all the Kingdoms in the World, than all the Churches upon Earth.

8. *They in the Ark were safe*; and there was no Safety but in the Ark: So in the Church there is Salvation; but no Salvation out of the Church: *Salvation is of the Jews*, Joh. 4. *extra Ecclesiam non est Salus*. It is always true of the mystical Church; and it is ordinarily true concerning the visible Church. Yea the Ark was safest when the Waters were highest. Sea-men have an Expression in a Storm, they use to wish for Sea-room enough. Or we may apply it higher, to Christ himself, and to his mystical Body; without Christ there is no Salvation; But as they were safe in the Ark; So whosoever is in Christ, and a Member of that invisible Society, he is safe, and shall never perish.

9. *In the Ark there were both clean and unclean Beasts*: Yet the Ravenousness of their Natures was restrained for the time, Gen. 7. 2. So in the Church there are both Saints and Hypocrites: Hypocrites are unclean Beasts. A *Cham* in the Ark; a *Judas*, a Devil in Christ's own Family. In the visible Church there be sometimes Wolves within, and Sheep without: Tho' they are Wolves in Sheeps clothing; for prophane Persons may, and should be kept out; but close Hypocrites cannot. As in the Ark tho' there were ravenous Beasts; yet their Natures were restrained; So in the Church, such as are Beasts by nature; yet the Corruption of their Natures is restrained, there is restraining Grace upon Hypocrites in the Church, as well as renewing Grace in the Saints, *Isai. 11. 6.*—9. *They shall not hurt nor destroy in all my holy Mountain.*

10. *There issued out of the Ark a Raven and a Dove*, whereof the Dove returned again, but the Raven did not, Gen. 8. 7, 8, 9. the Raven is an unclean Bird, *Levit. 11. 15.* a Bird of prey, and a Bird of darkness, *Isai. 34. 11.* The Dove is a Bird of Light: At the Baptism of Christ, the Holy Ghost descended on him in the shape of a Dove, *Matth. 3.* If a Dove go out from Christ and his Ordinances, it shall find no rest till it returns again into the Ark, and be taken in by the Hand of Noah, by the Spirit of Christ: But the Raven goes out of the Ark, and returns no more. And how many Ravens are there in the Church that depart and fall off, and return no more? 1. *Job. 2. 19. they went out from us, because they were not of us.*

You Ravens that are going and coming, and hovering to and fro ;
 as the Raven, she went and came, *Gen. 8. 7.* and might
 light on the outside of the Ark—If you do not get
 into the Ark, into *Christ*, it shews what you are.

You that are Doves, are gone out, return again, return to your Rest,
 fly as Doves to the Windows, *Isai. 60. 9.* The Dove is no ravenous Bird,
 she cannot fight as the Raven, and she is swift of Wing ; pray for the
 Wings of a Dove—in this sense, *Psal. 55. 6.* make haste to Christ.

Thus you see what a full and plentiful Analogy there is between the
 Ark and the Church in all these ten Particulars.

2. *The Deluge was a Shadow of the Day of Judgment*, and the everlast-
 ing Salvation of some, and Destruction of others at that day. The
 Apostle Peter parallels them, *2 Pet. 3. 6, 7.* the World that then was being
 overflowed with Water perished : But the Heavens and the Earth which are
 now, are reserved for Fire against the day of Judgment. It was indeed a
 lesser day of Judgment, and *magnum futuri Judicii præjudicium*. Hence
 Hell is called the Place of the Gyants, *Prov. 21. 16.* The man that wan-
 dretteth out of the way of understanding shall remain *בקהל רפאים* in *cætu*
Gigantum, in the Congregation of the Gyants, *Prov. 9. 17, 18.* but he
 knoweth not that the Gyants are there, and that her Guests are in the depths
 of Hell.

The World will be in a like frame, drowned again in deep security,
Matth. 24. 37, 38, 39. tho' they see all the tokens appearing, and all
 things fulfilled that have been foretold ; yet they will not be awakened :
 But when they saw the Flood came indeed, Oh the amazement that
 began to seize upon them ! When they saw the Cataracts of Heaven
 opened from above, and the Fountains of the great Deep broke up from
 beneath ! So at the Day of Judgment every eye shall mourn, *Rev. 1. 7.*
see Heb. 11. 7. Noah prepared an Ark to the saving of his House, by which
 he condemned the World : Some saved by Noah, others condemned by
 him.

3. *The Waters that bore up the Ark are made by the Apostle a shadow*
of the Water of Baptism, *1 Pet. 3. 21.* As that Water bore up the Ark,
 and saved them from drowning : So doth Baptism save us. For tho'
 the Flood was a true and real History ; yet there be typical Histories ; as
 you will hear further when we come to the real Types : Therefore that
 Water had a typical respect to the Water of Baptism. 4. *Noah's Sacri-*
fice when he came out of the Ark, was a manifest Type of the Sacrifice of
Jesus Christ. For so indeed were all their Sacrifices, *Gen. 8. 20, 21, 22.*
 Hence Christ is called a Sacrifice of a sweet smelling savour, *Eph. 5. 2.*
 God was so pleased with Noah's Sacrifice, that he promised to destroy
 the

the World by Water no more : So God is well pleased with Christ's Sacrifice ; he is so pleased with it, that he will be gracious unto Sinners for the sake thereof, so as not to destroy them, but save their Souls.

5. Noab's Covenant, and the Rainbow the sign thereof, was a Type of the Covenant of Grace, Gen. 9. 12, 13. It is a question whether there was any Rainbow before ? It may seem not : Because it had been small comfort and assurance to the new World, to see that which they had seen before, and to have such a sign of the Covenant. Therefore some think that the Rainbow was not from the beginning : But as the Lord gave a new Promise ; so he created a new thing for a Sign thereof.

But how may it appear that the Covenant of Grace was here held forth ? See *Isai. 54. 9, 10. This is unto me as the Waters of Noah, &c. Ezek. 1. ult. As the appearance of the Bow that is in the Cloud in the day of Rain : So was the appearance of the Brightness round about* — Revel. 10. 1. and 4. 3.

Confer. on Heb. 1. 1. 2. of Noah's Dispensation.

Use. From all that hath been said of Noab. Here is ground of unspeakable Comfort to the Church and People of God in all their troubles. Afflictions are often compared to deep Waters, *Psal. 42. 7. but God will provide for the safety of his People, Psal. 18. 16, 17. he sent from above, he took me, and drew me out of deep Waters, Isai. 43. 2. the Waters shall not overflow thee.* The Rainbow appears when there hath been rainy Weather, the Rainbow in a Cloud in a day of Rain, *Ezek. 1. ult.* So when the Church hath been in Floods of great Waters, Christ appears with a Rainbow, *Revel. 10. 1.* And as he promised there shall be no more a Flood to destroy the Earth : So there is a time coming, when there shall be no more floods of Persecution to overwhelm his Church : *I have sworn I will not be angry with thee, nor rebuke thee any more, Isai. 54. 9.* So for particular Souls that have been overflown with the Wrath of God, and the Waters have gone over their Soul, there is a time coming, when Christ will appear with a Rainbow about his Head. To some he gives such an inward Seal and Testimony of their Adoption, that they never lose it, but carry it in their Bosoms to their dying day, keep their Assurance all their days. And tho' I know it is otherwise with some of his Children ; yet at last, when they dye and come to Heaven, he will never overflow the Soul any more with his Anger.

4. The fourth personal Type we named was Melchizedek ; his Story is in Gen. 14. That he was a Type of Christ is clear from *Psal. 110. 4.* where speaking of, and to the Messiah, he saith, *The Lord hath sworn, thou art a Priest for ever after the Order of Melchizedek :* As also from that

that which the Apostle saith, Heb. 7. 3. that he was made like unto the Son of God; and abideth a Priest continually: *Assimilatus*, or *gerens similitudinem*.

Some Controversie there is, who this Melchizedek was; and different Opinions there are. The Papists have very roving Conjectures about it.

He was not Christ himself; because he is said to be made like unto the Son of God, Heb. 7. 3. but no Man is said to be like himself: For similitude is between two.

That he was not an Angel, or an Appearance of God, but a true and real Man, may be proved by this Argument; because every Priest is taken from amongst Men, Heb. 5. 1. but Melchizedek was a Priest. And the Scripture speaks of him as a Man: For it mentions the Place where he dwelt, viz. at Salem; which must needs be understood Historically, because there is no reason to constrain us to run a Metaphorical Sense.

And, whereas some Object, there was no Man then superior to Abraham in Faith and Holiness: But Melchizedek was greater than Abraham.

Some answer it thus; *Non sanctitate, sed dignitate præfertur Abraham*. For that Abraham was but an inferior Person, whereas Melchizedek was King and Priest in Salem.

But we may answer further. That there might be some more eminent than Abraham; some of his godly Ancestors, who were aged and experienced Saints, as Sem, for Instance, might towards the end of their Lives be more eminent than Abraham was in his Youth; of Shem it is certain by the Genealogies, Gen. 11. that he was yet living: and he was the greatest Person then in the World; yea greater than Abraham, as being one of his Progenitors and Ancestors.

Therefore many do Conjecture that Sem was this Melchizedek: And indeed the Conjecture is not improbable; tho' for any certain Demonstration it is not to be expected, because the Lord hath purposely concealed who he was, to the end he might be a more illustrious Type of Christ, appearing as it were like a Man fallen down from Heaven, and destinated to that end.

Quest. Wherein was Melchizedek a Type of Christ?

Ans. In regard of the Eternity and Excellency of his Person and Office, both as King and Priest. There be four particulars here included. He was a Type.

1. In regard of his Kingdom. He is called Melchizedek, which the Apostle interprets King of Righteousness, Heb. 7. 2. So Christ is King of

of his Church, and King of Righteousness, Psal. 45. 6, 7. King of Salem, which signifies Peace. It is thought to be the same City which was afterward called Jerusalem: So Christ was King of Jerusalem, Zach. 9. 9. and King of Peace, Isa. 9. 6. *My Peace I leave with you*, John 14. 27. Mic. 5. 5. *This Man shall be our Peace*——Peace that passeth all Understanding——and Righteousness first, then Peace, Isa. 32. 17. *The Fruit of Righteousness shall be Peace*: Otherwise, thou shalt have no Peace from Christ, unless he give thee Righteousness first; both imputing his own Righteousness for Justification to thee; and infusing the inherent Righteousness of Sanctification into thee: He will not create Peace for thee.

2. In regard of his Priesthood. Melchizedek was Priest of the most high God, Gen. 14. 18. Heb. 7. 1. so is Christ both King and Priest. This was extraordinary in Melchizedek, that he might be the more glorious Type; God did not ordinarily allow it: The House of Aaron had not the Kingdom; the House of David had not the Priesthood: They might not intermeddle in the Priest's Office; King Uzziah was smitten for it: But Melchizedek was both.

3. In that Shadow of Eternity which the Story in Genesis doth cast upon him. He is there brought in as a greater Person than Abraham the Father of the Faithful: But neither his Birth nor Death mentioned, neither his Father nor Mother, without either beginning or end of Days, Heb. 7. 3. It is not meant, that he was so really, but only in sacred History, and in a Type or Shadow: For it is impossible for any Creature to be without beginning, that is an essential property of God; *Novitas essendi est de Essentia Creaturae*. And that Melchizedek was a Creature, and not God, was proved before; because he was Priest and King of Salem; and every Priest is taken from amongst Men, *de Ratione Sacerdotis est ut sit verus homo*, It is an Essential requisite in a Priest, that he be indeed a Man: Melchizedek therefore was a Man; but yet Eternal, Typically and in a Figure.

Christ is called a Priest for ever, Psal. 110. 4. and of Melchizedek the Apostle saith, *he abideth a Priest continually*, Heb. 7. 3. You shall never have cause to say, *My Friend*, alas my best Friend is dead: For he hath an everlasting Priesthood, and lives for ever to intercede and make mention of you to the Lord, Heb. 7. 25.

4. In regard of his Pre-eminence and Excellency above all other Men. Behold how great this Man was, Heb. 7. 8. Christ's Priestly Office, wherein greater than Aaron. he was greater than Aaron the Priest of the Lord; yea greater than Abraham the Fore-father of Aaron.

He was greater than Abraham, as in other respects; So in these three.

The Gospel of the personal Types.

1. In that he blessed *Abraham*, *Gen. 14. 19. Heb. 7. 7. and without Contradiction the less is blessed of the greater*: So Christ blesseth us, *Luke 24. 50, 51. All our Blessings are through him; he is the Fountain of Blessing.*

2. In that *Melchizedek* did refresh *Abraham* and his Army, *Gen. 14. 18. and Melchizedek King of Salem brought forth Bread and Wine, that is (as the Old Note well explains it) for Abraham and his Soldier's Refreshment, and not to offer Sacrifice*: So Christ refresheth his Church with the Word and Sacraments, *Mat. 11. I will give you Rest, or I will refresh you, Ego reficiam vos.*

3. In that *Melchizedek* did receive an homage and acknowledgment of Tythes from *Abraham*, and from *Levi* and *Aaron* in his Loins. Thus they paid their Respects to him, *Gen. 14. 20. Heb. 7. 4. 9. whether of his Spoils, or of his Goods, it was the tenth part. Some have gone so far from this, as to infer, that we ought to give unto Christ the tenth part of our Goods, as well as the seventh part of our Time.*

But to let that pass: Certain it is, that we ought to give some fit Proportion of our Estates unto God for his Use and Service. And as he was herein greater than *Abraham*; so likewise greater than *Aaron*, and the Aaronical Order. *Melchizedek's* was an higher Order in many Respects, largely opened in that 7th to the *Hebrews*:

Use. This that hath been said concerning *Melchizedek* as a Shadow of Jesus Christ affords the greater Encouragement to believe, and Comfort to them that do believe in the Lord Jesus Christ.

Encouragement, having such an High Priest, thou maist safely venture thy Soul upon him.

Comfort, that so great a Person is thy Saviour.

True, thou art unworthy; but his Worth and Excellency is enough to preponderate and overballance all thine unworthiness. He is both a King and a Priest for ever after the Order of *Melchizedek*: and if thou dost accept of him, as thy King to rule thee, thou maist safely rely and rest upon him as thine High Priest to justify and reconcile thee to his Father.

Aug. 15. 1667. Of the individual Personal Types that were before the Law, there be four yet remaining to be spoken to.

You have heard of *Adam*, *Enoch*, *Noah*, *Melchizedek*, how they were Types and Figures of him that was to come.

It remains, to speak of *Abraham*, *Isaac*, *Jacob* and *Joseph*.

5. *Abraham*; As the Apostle saith of *Melchizedek* in other respects, *Heb. 7. 4. so we may say of Abraham; Consider how great this Man was,*

was, in that so many Patriarchs, so many righteous Men, so many Prophets, Priests and Kings, yea Jesus Christ himself were once in *Abraham's* Loyns.

I confess he is omitted by divers that have handled this Subject ; for what reason I know not, unless it be from an aptness to restrain all the Types to the *Person* of Christ, wherein perhaps they found the Accommodation not so clear in respect of *Abraham* ; in whom nevertheless you will see some clearness, I hope, by and by, even as to that ; tho' it is not always necessary in a Type, that it point directly at the Messiah's Person ; but it is sufficient if there be an adumbration, or a shadowing forth of any Gospel Truth or Mystery any way belonging to him. But there were many of them shadowed forth in *Abraham*, and the Scripture owns him for a typical *Person*, as you will see in the particulars. I shall but instance in five or six things.

1. If we consider him together with *Isaac* and *Jacob*, that proceeded from him, we may observe that in these three Persons, *Abraham*, *Isaac* and *Jacob*, there is a weak and dark shadow of a very great Mystery, even of those three glorious Persons, God the Father, Son and Spirit, in the order of their Subsistence and Influences to our Salvation. For *Abraham* was the Father and Original of both the other ; and in his Love to God he spared not his only Son *Isaac*, but offered him up to Death for a Burnt-offering : So God, in his Love to Man, spared not his only begotten Son, but delivered him up for us, Rom. 8. 32. *Isaac* was sacrificed in a Figure : So was the Son of God, the second Person of the Trinity, in our Nature slain and sacrificed for us. And *Jacob*, you know, came both of *Abraham* and *Isaac*, and he is renowned for the Spirit of Prayer, by which he had power with God and prevailed, Gen. 32. 28. He did not prevail by his own strength, but by the Power of the Holy Ghost, who did appear in him, and acted him as a Spirit of Prayer and Supplication unto such invincible wrestlings with the Lord.

Vide my Expos.
on Gen. 22.

From all which you see, that there is some glimpse and shadow of the Father's Love, of the Son's Death and Sufferings, and of the Spirit his breathings and workings in us. Here is something of a low and weak representation of that glorious Mystery of the Trinity, and the influences thereof to our eternal peace ; tho' it is but a low, weak and dark shadow of it, as all Types are in comparison of the *Antitype*.

2. If we consider *Abraham* with his two Wives *Hagar* and *Sarah*, and their Posterities *Ishmael* and *Isaac* ; here the two Covenants of Works and Grace, legal and evangelical Professors are shadowed forth. For this we have the Apostles Authority, and the Testimony of the Holy

Ghost himself, the best Interpreter of his own meaning, *Gal.* 4. 22, 23, 24.

(1.) *The Differences and Properties of the two Covenants are here held forth.* *Hagar* by the strength of Nature hath a Child ; but *Sarah* by Faith in the Promise, *Gal.* 4. 23. So Works and Fruits brought forth in a Man's own strength, these are Legal : If by Faith in Christ, these are Evangelical.

The first Covenant-Spirit is a Spirit of bondage, *Gal.* 4. 24, 25. Bondage unto Sin and Death : The second Covenant-Spirit is a Spirit of Liberty and Freedom ; not liberty to Sin, but liberty of Spirit in and unto Duty.

The first Covenant-Spirit is a Spirit of Persecution, *Gal.* 4. 29. the second Covenant-Spirit is a Spirit of Love.

Let those Professors look to it, and take heed to their Spirits, who have a rigid, a violent, an imposing Spirit towards the People of God, the Children of the Promise ; take heed lest you prove *Hagarites*, and meer legal Professors.

(2.) It is true, as *Abraham* did turn unto *Hagar* : So a Believer aside that is in the Covenant of Grace, may possibly turn aside in some particular actings to a Covenant of Works ; when thro' unbelief and neglect of the Promise he acts according to the Law, in his own strength ; or in a way of violence, not of love to his Brethren.

(3.) But the *Bond-woman and her Seed must be cast out*, *Gen.* 21. 10. *Gal.* 4. 30. Away with the Law of Works as a Covenant, we must renounce the old Covenant, and get free from the snares of such a Spirit.

3. If we consider *Abraham* as the Head of the Covenant to that Church and People : So he is a Type of Christ, the Head of the second Covenant. You know God covenanted with *Abraham* for his Seed : So he doth with Christ for all his Elect. God's Promise to *Abraham* was to give a Seed to him, and an Inheritance to his Seed, viz. the Land of Canaan, the Land of Promise : So God did promise to Jesus Christ, that he should see his Seed, *Isai.* 53. 10, 11. and to bring them to Heaven, *Heb.* 2. 10.— Jesus Christ is the true Head of the second Covenant, he engageth and undertakes for all his Seed : *Abraham* was but a typical Head thereof.

4. *Abraham* was a Type of Christ in regard of his absolute Obedience to the Will of God ; coming from his own Land, and from his Father's House ; submitting to that painful, and, unto carnal Reason, shameful and contemptible Ordinance of Circumcision ; dismissing *Ismael*, a thing grievous to a tender-hearted Parent ; yea, which was yet more, sacrificing

sacrificing and offering up his *Isaac*, his only Son *Isaac*: There was nothing so difficult, but if God require it, *Abraham* will do it; there is not such another Example, there is not an higher instance of Obedience in all the Scripture, than in *Abraham*, save only in *Jesus Christ*, who was obedient to his Fathers Will in all things, even unto Death it self, *Joh. 6. 38.*—*8. 29.*—*10. 18.* As God tryed *Abraham* in his *Isaac*: So will he try every Son of *Abraham* in what is dearest to him.

5. *Abraham's Intercession for the Righteous in Sodom*, and the Efficacy of it with the Lord, is some shadow and resemblance of the Prayers and Intercession of *Jesus Christ*, and the prevailing Efficacy thereof for the Salvation of the Elect, *Gen. 18. 25.* For as *Lot* was saved by means of *Abraham's* Prayer from the Destruction of *Sodom*: So are we for *Christ's* sake from everlasting Damnation. For *Sodom* was a Type of Hell, which is therefore called a Lake of Fire and Brimstone, *Rev. 21. 8.*

6. That he, who was the Father of the Faithful, should be so great a Souldier, and Conqueror of five Kings (and indeed *Abraham* is the first godly Warrior we read of in Scripture): It was a good Omen, and a Presage, what Believers, the Sons of *Abraham*, should do; and especially in the latter days, when the Kingdom of *Christ* shall prevail, as *Dan. 2.* and chap 7.

6. *Isaac*. The Scripture takes Notice of him as a Type of *Christ*, when it calls both him and *Christ* the promised Seed, and saith he rose from the dead, and so he dyed also in a Figure, or as a Type. He was therefore a Type of *Christ* in three respects. (1.) In his Birth. (2.) In his Death and Sufferings. (3.) In his Resurrection from the Dead.

1. In regard of his Birth, which was extraordinary and incredible, not by the power of Nature, but by virtue of the Promise of God. *Isaac* was the Seed of the Promise made to *Abraham*, *Gal. 4. 28.* in whom all the Nations of the Earth should be blessed: But *Christ* was indeed the promised Seed, he was chiefly and principally intended in that Promise, see *Gal. 3. 16.* in whom alone we are truly blessed, *Psal. 72. 17.*

Isaac was born by Virtue of the Promise believed on, against and above the ordinary course of Nature, of *Sarah's* dead Womb, *Rom. 4. 19.* So *Christ* was born of the Womb of the Virgin *Mary* in a miraculous unconceivable manner, not according to the ordinary course of Nature; but by the power of the Holy Ghost overshadowing her, *Luk. 1. 35.*

An Angel did reveal the Birth of *Isaac* to *Sarah*, and she thought in her self it was impossible, *Gen. 18. 11, 12.* *Sarah* heard it, and it had ceased to be with *Sarah* after the manner of Women, and *Sarah* laughed within her self, saying, after I am waxed old, shall I have pleasure, my Lord being old also? So did an Angel reveal to the Virgin *Mary*, that *Christ*

should be born of her, and she admires and saith, *how can this be, seeing I have not known Man?* Luke 1. 34.

Isaac's Birth was promised and waited for many Years: From the first Promise of a Seed made to *Abraham*, to the Birth of *Isaac* was five and twenty Years: For he was seventy five Years old when he left *Haran*, Gen. 12. 4. and he was an hundred Years old when *Isaac* was born, Gen. 21. 5. So Christ the promised Seed was long expected and waited for; from the first Promise of Christ in Gen. 3. 15. to his coming in the Flesh was well nigh Four Thousand Years.

Vid. Ainsworth in loc.

2. *Isaac* was an eminent Type of Christ in regard of his Death and Sufferings.

Isaac without resistance, without repining or reply, willingly yields himself to his Father even unto Death: So was Christ obedient to his Father even unto Death. So each of them was led away like a Lamb to the Slaughter, as is said of Christ, *Isa.* 53. 7. *Act.* 8. 32.

Isaac carried the *Wood* whereon he was bound to *Moriab*, Gen. 22. 6. so did Christ carry the *Cross* whereon he was nailed to *Golgotha*, *John* 19. 17. and so the *Wood* was first laid upon them both, and then they were laid upon the *Wood*.

Isaac was to be offered alone, the Servants being left behind at the foot of the Hill, Gen. 22. 5. So Christ must tread the *Wine-press* alone, his Disciples being fled and scattered from him, *Joh.* 16. 32.

The Place where *Isaac* was offered was Mount *Moriab*, Gen. 22. 2. and there was the Temple built, a Type of Christ's Body: And there also his Body was crucified, upon another part of the same Mountain.

And as to the Time, something of Analogy may be noted: Some accommodate it thus, that as *Isaac* came the third Day to the place of his Immolation: So Christ came to his Sufferings the thirty third Year of his Age, consisting of three Tens and three Units. And it was three Years after his Entrance upon this publick Ministry, which is three Days, putting a Day for a Year according to the Prophetick Stile, *Luke* 3. 23. he began his Ministry the thirtieth Year of his Age. And there be four Passovers mentioned in the Gospel of *John*, in the Sacred Story of his Life and Death. Or we may apply this Circumstance more literally in reference to his Resurrection from the Dead, which is the

3. Third thing wherein *Isaac* was a Type of Christ, thus; that they were both delivered from Death the third Day. Look, as *Isaac* was reputed among the Dead in his Father's Thoughts and Purpose for three Days, who had given him up unto the Lord; but he received him again as from

from the Dead after three Days. So Christ was in the State of Death three Days; but then rose again to dye no more; so that as Isaac in three Days was both alive and dead, and revived in a Figure, Christ was so in Truth. In this respect the Apostle clearly makes him a Type of Christ, *Heb. 11. 19* accounting that God was able to raise him up even from the Dead, from whence also he received him in a Figure. For Isaac's Death and Resurrection were not a real Death and Resurrection; but a figurative Death, and a figurative Resurrection: The Truth of which Figure is in Christ, who both dyed and rose again really and indeed. *I am he that liveth and was dead, and behold I am alive for evermore, Amen, and have the Keys of Hell and of Death, Rev. 1. 18.*

7. Jacob, he also was a Type of Christ, and is intimated in the Scripture so to be, in that Christ is called by his Name, *Isa. 49. 3. Thou art my Servant, O Israel, in whom I will be glorified*; they are the Words of God the Father unto Jesus Christ. Jacob was a Type of Christ,

1. In his Sojourning.
2. In his Wrestling.

1. In his sojourning and travelling to and fro in an afflicted Condition almost all his Days: For he seems to have been the most afflicted Saint that we read of in Scripture; except Job; He leaves his Father's House and goes to Haran, and lives there as a Servant for his two Wives, Rachel and Leah, *Gen. 28. 10. and 29. 18, 2.* So Christ left the Bosom of his Father, descended from the highest Heavens, and sojourned here upon Earth in the Form of a Servant, to purchase to himself a Spouse, a Church of Jews and Gentiles.

Jacob also went down into Egypt by God's Direction, and there Joseph fed him, *Gen. 46. 3.* So Christ was carried into Egypt by Joseph the Son of another Jacob, being warned so to do by the Lord in a Dream: And was there fed and provided for by Joseph his reputed Father, *Matth. 2. 13.*

And as the Lord brought Jacob back again in his Posterity, who carried his Bones with them, *Gen. 46. 4. I will surely bring thee up again.* So he brought Christ out of Egypt in his own Person.

And that this History had a typical Respect to Christ, you may see in *Mat. 2. 15. Hos. 11. 1. when Israel was a Child, then I loved him, and called my Son out of Egypt.* It is spoken there Historically; but not only so, but prophetically also: For that History of Israel's going into Egypt, and returning again, was a typical History, and did represent what was to be done in Christ the true Israel.

2. Jacob

2. Jacob was also a Type of Christ in regard of his wrestling and prevailing with the Lord. When he was to meet Esau, he betakes himself to Prayer that night, and prevailed; from whence he got the Name of Israel, Gen. 32. 28. and he said, thy Name shall be called no more Jacob, but Israel: For as a Prince thou hast power with God and with Men, and hast prevailed, Hos. 12. 4. Yea, he wept and made Supplication unto him. So Christ often, and particularly the Night before his Sufferings, Heb. 5. 7. Who in the Days of his Flesh, when he had offered up Prayers and Supplications with strong crying and Tears unto him that was able to save him from Death; and was heard in that he feared; for he had that which was equivalent. You know his Agonies in Prayer that Night, when he said, Father if it be possible, let this Cup pass from me; nevertheless not my Will, but thy Will be done. Yea he lives for ever to intercede, Heb. 7. 25.

8. The last personal Type, that is now to be spoken to, is Joseph. The History of Joseph in the latter end of Genesis is a very admirable and an affecting History. In Poems and Romances, to please and affect the Mind, Men take liberty to feign; yet they come far short of this which was a real History. It is true Joseph is not so expressly mentioned in the New Testament as a Type of Christ, as Abraham, Isaac and Jacob are; but the Analogy is so clear and full, that we cannot well omit him. *Joseph multis modis Figuram Christi gestavit, vel potius viva fuit ejus Imago*, saith Calvin in Matth. 2. ult. The Analogy is marvellous clear in sundry particulars; I shall but instance in four Things, wherein he was (as the Apostle speaks of another eminent Type) made like unto the Son of God.

1. In his personal Qualifications and Endowments of Wisdom and Holiness.

2. In his Sufferings.

3. In his Advancement.

4. In his Carriage towards his Brethren.

1. In regard of his personal Qualifications and Endowments. Joseph may be fitly numbred amongst the Types of Christ; for he was very eminent both as to Wisdom and Holiness.

As for Wisdom, he had a Prophetical Light shining in him, from whence Pharaoh gave him that honourable Name *Zaphnath payaneah*, a clear Revealer of Secrets, Gen. 41. 45. the Egyptian Language, though not the same with the Hebrew; yet had some affinity with it. The first Word *Tsophnath Secretum* comes from *סֵפֶת* *recondidit*; The other *payaneah* is thought to be a Compound of two Words, from *פָּאן* *claruit*, and *נָחַם* *duxit placide*, Joseph was eminent for leading by the Hand into

into secret hidden Mysteries. It was said of him by Pharaoh, *Can we find such a Man as this is, in whom the Spirit of God is?* Gen. 41. 38. and forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art. So in Christ are hid all the Treasures of Wisdom and Knowledge, Col. 2. 3. He received the Spirit without Measure, Joh. 3. 34. He is the wonderful Counsellor, Isa. 9. 6. the wonderful Numberer, Dan. 8. 13. the true Palmoni, or numberer of Secrets.

And as for Holiness, Joseph was tempted by his Mistress to bodily Adultery, but he resisted and overcame the Temptation: So Christ was tempted to Idolatry (which is spiritual Adultery,) but overcame the Tempter, Mat. 4. And Believers also are victorious through him. Thanks be to God who giveth us the Victory through our Lord Jesus Christ, 1 Cor. 15. 37.

2. In regard of his Sufferings, both from his Brethren and from Strangers also, his Mistress and other Egyptians. His Sufferings were very grievous, the Archers sorely grieved him, and shot at him, and hated him, Gen. 49. 3. It is said, the Irons entred into his Soul, Psal. 105. 17, 18. So Christ did suffer grievous things from the Jews, his own Brethren and Countrymen, and from the Romans, those Spiritual Egyptians. He came to his own, but his own received him not, Joh. 1. 11. but they delivered him up to the Romans: See Calvin on Matth. cap. 2. ver. ult. He was a Nazarite as it were, separate from his Brethren, Gen. 49. 26. Deut. 33. 16. And what moved them to this? It was, for that of God that was in him. The Patriarchs moved with Envy, sold Joseph into Egypt, Act. 7. 9. So it is said of Christ, that Pilate knew, that for Envy they had delivered him, Mat. 27. 18.

They hated him especially, for that he by Divine Visions and Revelations told them, that he should be exalted, Gen. 37. 8. So the Jews sought the more to kill the Lord Jesus Christ, because he not only had broken the Sabbath, as they thought, but said also that God was his Father, making himself equal with God, Joh. 5. 18. ——— If we let him alone, you'll see all Men go after him, Joh. 11. 48.

And when did they do this Injury to Joseph? It was when he was shewing Kindness, and doing Good to them: For his Father had sent him to seek and visit his Brethren in the Wilderness, Gen. 37. 13, 14. Then they conspire against him, and call him Dreamer, sell him for twenty Pieces of Silver to the Ishmaelites, and they to the Egyptians, where he is falsely accused, condemned and put in Prison. So Christ is sent from Heaven by his Father into the Wilderness of this World, to visit his Brethren the Sons of Men; but Judas and the Jews conspire against him,

him, call him a Seducer; he is sold for thirty Pieces of Silver by one of his own Disciples, he is falsely accused, condemned, and crucified between two Malefactors, like *Joseph* imprisoned with *Pharaoh's* two Servants.

And as *Joseph's* Brethren, when they were resolved to kill him, and had thrown him into the Pit, thought they had made sure Work with him, *we will see what will become of his Dreams*, Gen. 37. 20. So the Jews thought of *Christ*; they thought they had him sure enough, when they had him upon the Cross, and in the Grave.

But the Hand of Providence was in all this, ordering and overruling it for Good, to another Issue than the Instruments intended or expected, Gen. 45. 5, 7, 8. So it is said of *Herod*, and the Gentiles, and the People of Israel, that they were gathered together, to do whatsoever thy Hand and thy Counsel determined before to be done, Act. 4. 28. Act. 2. 23. him being delivered by the determinate Counsel and Fore-knowledge of God, ye have taken, &c. And you know the End of it was good to his Brethren; for so he calls his Elect, Heb. 2. 11. yea saving everlasting good both unto Jews and Gentiles, who both had an hand in his Sufferings; as both *Joseph's* Brethren had, and the Egyptians too in his Sufferings, the End and Issue whereof was the saving of the Lives of both of them.

3. Come we now to *Joseph's Advancement to all his Glory*: Here likewise was a Shadow of what was done in *Christ*. For as *Joseph* was brought first into such a low Condition, and then to the greatest height of Worldly Glory, from a Prison to a Kingdom, Gen. 49. 23, 24. So *Christ* was first humbled, then exalted. Who, that had seen *Joseph* in the Prison, would have thought, that ever he should come to be a Prince and a Ruler in the Land? And when the Disciples saw *Christ* upon the Cross, how little did they think to see him reign? They were giving up their Hopes in him, *we trusted it had been he, which should have redeemed Israel*, Luke 24. 21.

Now was *Joseph's* Dream fulfilled, that all their Sheaves would bow to his; now the Sun, Moon and Stars did Obedience to him. For he was made next to *Pharaoh*, and they cried before him, bow the Knee, Gen. 41. 43. And in the Name of *Jesus* every Knee shall bow: For God hath given him a Name above every Name, Phil. 2. 10, 11.

Thou shalt be over my House, saith *Pharaoh*, Gen. 41. 40. and he made him Ruler over all the Land of Egypt, ver. 43. So God hath put all things into the Hands and under the Feet of *Jesus Christ*, and hath made him Head over all things to the Church, Eph. 1. 22. He is an Head of Eminence over all; He is an Head of saving Influence to the Church.

And

And Joseph's Brethren, as stout as they were, yet at last came to him for Supplies, and did Obedience to him whom they had sold and slighted. So must Sinners to Jesus Christ, and so shall his Brethren the Jews, tho' they have stood it out long against him, yet they shall come in at last, and humble themselves before him whom they have pierced, Zach. 12. 10.

4. Joseph bare a similitude of the Son of God in his carriage towards his Brethren, which was most heroick and Saint-like, yea Christ-like, in requiting good for evil, forgiving all their injuries, and shewing kindness to them, who had done all the wrong they could to him. And doth not Christ so to us? He prayed for those that Crucified him, he saves us who have Killed him.

This in general was Joseph's Deportment and Carriage towards his Brethren, and you see it was indeed Divine and Excellent: But let us also look into some particular Passages of it which were most remarkable.

1. He knew them, when they knew not him, Gen. 42. 8. So doth Christ know us before we know him: Yea when we are tempted to think he takes no Notice of us. *I saw thee when thou wast under the Fig-Tree,* John 1. 48.

2. He carries it roughly towards them a while at first, to bring them to Repentance, Gen. 42. 7.—21. and this made them reflect upon their own Sins. So doth Christ to Souls, he first *Humbles*, and then *Comforts*; first he wounds and breaks the Heart, and then he heals it and binds it up; he frowns upon them at first, and pierceth their Hearts through with godly Sorrow, Acts. 2. 37. and afterwards he pours in the Oyl of Joy and Comfort, *Isai. 61, 1, 2, 3.*

3. Joseph reveals himself to them at last, in the sweetest melting Expressions of his Love and Bowels towards them, when they were fit for it, and when his own Heart was full, that he could contain no longer. See the Story of it, Gen. 45. 1, 3, 4, 5. So doth Jesus Christ reveal himself to the Souls of his People, when they are fit for it; he gives them clear and sweet Discoveries, ravishing and amazing Manifestations of his Love; *I am Joseph your Brother: I am Jesus thy Saviour*, who was crucified and pierced for thee, as well as by thee, whom thou hast been so long mourning for; but I have seen thy Tears. I have heard thy Prayers, and I am now come to Comfort thee, and to tell thee, that *I am thine, and thou art mine*: Such Words as these they hear, to this Effect he speaks, when he causeth them to hear the Voice of his Loving Kindness, and sheds abroad his Love in their Hearts by the Holy Ghost.

4. *Joseph supplies all their wants, makes Provision for them every way : He gives them their Corn, without taking their Money ; washes them, sets them at his Table, and feeds them, Gen. 43. 16, 33, 34. gives them Victuals and Chariots for their Journey, with a Charge not to fall out by the way, chap. 45. 19, 24. And finally placeth them in Goshen, in the best of the Land, there to dwell, till they should go to Canaan, the Land of Promise, cap. 47. 11.*

Jesus Christ doth all this in an higher way. He gives us all the good we need, and that *freely, without Money, or without price* : He washeth and cleanseth us inwardly by his Spirit, as well as outwardly by the Water of Baptism ; feeds us at his Table, not only with bodily, but with spiritual Food ; gives us his Ordinances as Chariots of Salvation to bring us to himself, and Signs and Seals of his Love to us, and of our Love to him, and to one another. It is his great *Commandment* to his Disciples, to *love one another* : And finally he plants us in *Goshen* here, in a state of Light and Grace, till we come to the heavenly *Canaan*, to a state of Glory. Thus doth our true *Joseph* provide for us.

5. Yet after all this, *they had some secret fears and doubtings of his Love* ; whereupon they seek Pardon of their former Sins ; but he gives them renewed assurance of it, to quiet their fears, and settle their doubting thoughts, through the remembrance of their own Guilt, and Sins against him, *Gen. 50. 15. 21.* So poor Souls, when Christ hath spoken Peace, yet there be oftentimes some secret fears and doubts remaining, or returning upon them again, after all his appearances ; when he appeared unto them again in *Galilee* ; as *Matth. 28. 17.* it is said, *and when they saw him, they worshipped him, but some doubted.* But in such as are the Lords, these fears and doubts set them upon the renewed exercise of Grace, reflecting and searching their own Hearts and Ways, and seeking Pardon of former Sins : And in this Way, the Lord renews his Love, and gives them new and fresh Evidences and further assurance of it, and bids them fear not ; and so quiets their Hearts again, as *Joseph* did his Brethrens.

—Who is the Type or Figure of him that is to come, *Rom. 5. 14.* Aug. 22. 1667.

THE individual Persons that were Types of Christ have been referred unto two Classes.

1. Such as were before the Law.
2. Such as were under the Law.

The

The typical Persons that were before the Law have been spoken to. We are now to proceed (as the Lord shall enable) unto typical Persons under the Law, and they were many and divers. I shall not mention all, but only (as in the former sort) some of the chief and most illustrious of them.

And because the Nature of the Matter will not only bear it ; but doth partly lead unto it, none of them giving a full and perfect Representation of the Messiah ; and there being something of Connexion remarkable in the Histories and Actions of divers of them ; I shall therefore put them together in pairs, or in several Conjunctions and Constellations, as it were, whereby they will yield the greater lustre, and give a more clear and full Representation of that glorious Person whom the Lord ordained and designed them to represent ; like the *Galaxia* in the Heavens, which Philosophers conceive to be a Conjunction or Conglobation of many lesser Stars shining together, which gives that lustre, which we call the *Via lactea*, the milky way in the Heavens. The conjoyning or putting of them thus together will be some help both to your Understandings and Memories.

Now there were four eminent Conjunctions or Constellations, as it were (for I know not well what fitter Word to express it by) of typical Persons who shone like bright Stars in the Night, in those darker times under the Law, before the Sun of Righteousness himself arose with Light and Healing in his Wings.

The first is *Moses* and *Joshua* : Whereof the one delivered them out of *Egypt*, the other brought them into *Canaan* ; a Shadow both of the evil we are saved from, and of the good we are possessed of by him, who is the true *Moses* and *Joshua*.

The second Constellation or Conglobation of typical Persons is *Samson*, *David* and *Solomon*, all which three put together, give a bright and glorious Representation of Jesus Christ : *Samson* in his Death and Sufferings, *David* in his Victories and Conquests, *Solomon* in the Peace, and quiet Establishment of his Kingdom.

The third is *Elijah*, *Elisha* and *Jonah*, three Prophets ; the first whereof was an illustrious Type of Christ's *Ascension*, the second of the Continuance of his Presence and Spirit in his Apostles and Ministers ever since (for the Spirit of *Elijah* did rest upon *Elisha*,) And the Death of Christ, which was the procuring cause both of his *Ascension*, and the Effusion of his Spirit, is shadowed forth in *Jonah*.

The fourth and last that I shall speak to, is *Zerubbabel* and *Jehoshua* ; one whereof was the Prince, and the other the High Priest, and both Rebuilders of the Temple, and Restorers of the collapsed Estate of the Church of God in those times.

1. First then for *Moses* and *Joshua*. The one (as I said) delivered them out of *Egypt*, the other brought them into *Canaan*; and so shadowed forth both our Deliverance from spiritual Bondage and Misery, and the bringing of us into a state of spiritual Rest and Happiness by Jesus Christ. There was a Prefiguration of the former in *Moses*, and of the latter in *Joshua*.

This *Moses*, the Scripture speaks of him, as the greatest Person upon all accounts that ever was in the World, except Jesus Christ. See the three last Verses of *Deuteronomy*; *And there arose not a Prophet since in Israel like unto Moses, whom the Lord knew face to face: In all the signs and wonders which the Lord sent him to do in the Land of Egypt, to Pharaoh, and all his Servants, and to all his Land, and in all that mighty hand, and in all the great Terror which Moses shewed in the sight of all Israel.* As to all humane and divine Excellencies and Accomplishments, and appearances of God in him, there was never his fellow.

Melchizedek indeed was greater in one Respect, as to that shadow of Eternity and unchangeable Glory before mentioned: *Solomon* was greater as to the outward Peace and Splendor of his Kingdom, and as to universal Insight into all the depths, secrets, and mysteries of Nature: But neither of them had such continual visible Entercourse and Communion with God in visible appearances to him upon all Occasions: Neither of them wrought such Miracles, nor were they instrumental to so great a Work of Providence, as the Deliverance of *Israel* out of *Egypt*, which, with all the Passages and Circumstances belonging to it, was the greatest and the highest Dispensation of Providence that ever was excepting that of our Redemption by Jesus Christ.

Yea so famous was the History of *Moses*, that tho' it was very ancient; yet the Heathen Historians and Poets have said something of it. And he is thought by some to be their *Mercurius Trismegistus*, of whom they spake out of some broken remembrances and traditions, though corrupted with fabulous Inventions intermix'd; wherein yet some footsteps of the Truth may be discerned. They call their *Mercurius*, *Interpres Divinum*, and paint him with a Rod twined with Serpents, &c.

Now that *Moses* was a Type, the Scripture is clear, *Dent. 18. 18. I will raise them up a Prophet from among their Brethren, like unto thee—* *Heb. 3. 2. Jesus Christ, who was faithful to him that appointed him, as also Moses was faithful in all his House.*

But how, or wherein was *Moses* a Type?

The Answer is, in two respects: For *Moses* may be considered two ways.

1. In regard of his Dispensation, and so he was a Type of the Law.

2. In

2. In regard of his *Person*, and so he was a *Type* of *Jesus Christ*: And so we have two things to inquire into.

1. What of the *Law*, and
2. What of *Jesus Christ* was shadowed forth in *Moses*.

I shall begin with the lower Notion first.

1. *Moses was a Type of the Law*, in regard of the Dispensation wherein the Lord was pleased to use him, and which he introduced by his Ministry into the Church. For (as hath been formerly shewed) the Types are not always to be restrained only to the Person of Christ; But there were legal shadows of all other Truths, which are more clearly and fully revealed under the New Testament: And so they had their Types and Shadows even of the Covenant of Works, as was shewed in *Abraham's Wives and Children*: So likewise *Moses* his Administration of the Mind of God shadowed forth the same thing.

Hence the Scripture speaks so much of the *Law of Moses*, under the notion of Works, *The Law came by Moses*, *Job* 1. 17: that is, as contra-distinguished unto Gospel Grace and Truth, for it follows: *But Grace and Truth by Jesus Christ*. Not that *Moses* his Dispensation was indeed a *Covenant of Works*, but a *shadow* or *representation* of it. For had it been indeed a *Covenant of Works*, it would have been their Duty to seek Salvation by their own Merits: But they were saved by Grace as well as we, and not by Works: They were saved by Faith in Christ, and in his Righteousness, whereof they had some discoveries; they were under a Dispensation of Grace: But it was like a *Covenant of Works*, and did very much resemble that legal way in many Respects.

Quest. But wherein was the *Mosaical Dispensation* so like unto the *Covenant of Works*? What of the *Law* was shadowed forth in *Moses*?

Ans. Something was hinted as to this in the first Sermon on *Heb.* 4. 2. But now to speak a little further to it.

1. In regard of the *dreadful Majesty*, and *Terror*, and *Glory* of that Administration. Herein it was like the old *Covenant*, *Heb.* 12. 18.

—21. God acts as a *Sovereign Lord* in the *Covenant of Works*, and appears in the *dreadful Glory* of his absolute *Sovereignty* and *Domination* over his *Creatures*.

2. There was a *darkness* also in that Dispensation, *Heb.* 12. 18. *Ye are not come unto blackness, and darkness, and Tempest*. Hence *Moses* had a *Veil* upon his Face, *Exod.* 34. 29, 30, 33. But there was a further *Mystery* in this *Veil*; it signifieth a *spiritual Veil*, a *Covering* upon the Heart, *2 Cor.* 3. 13, 14. a *Veil* upon their Mind, *Ab.* 13. 27. they understood not the *Prophets* though Read every *Sabbath-day*.

3. There

3. There was *Yoke of Bondage*, which neither we nor our Fathers (saith Peter) were able to bear, *Act. 15. 10. so the Law genders unto Bondage, Gal. 4. 24, 25.* Such as are under the Law, their Spirits are under continual Bondage : But the Gospel is spiritual Liberty.

4. The abiding Strength and Power of the Law to condemn, *1 Cor. 3. — the Letter killeth —* It is the Ministration of Death : And as *Moses* his natural Force was not abated, *Deut. 34. 7.* so neither is the Strength of the Law, as to its condemning Power over Sinners. Hereby the continual force of the Law is signified, the Power whereof decayeth not in the Conscience of Sinners by number of Days or multitude of Works, till God take it away, and abolish it by Grace in Christ.

*Answer
in loc.*

5. The *Weakness of it to save.* *Moses* might not enter into *Canaan*, tho' he did much desire it ; see *Deut. 32. 52.* And the Reason alledged is his failing in that *one point* ; *Numb. 20. 12.* What was *Moses* his error and mistake at that time ? There is something of difficulty to discern, and make it out. Three things the Scripture seemeth to intimate.

1. He smote the Rock twice, *Numb. 20. 11.* when his Instructions were no more, but to speak unto it, *v. 8.*

2. Something of inordinate Passion seems to be noted, *Psal. 106. be spake unadvisedly with his Lips, v. 33.*

3. His Unbelief is expressly taxed, *because ye believed not my Word, Numb. 20. 12.*

But what was this Unbelief ? Or how came it to be working in him at this time ?

Some have guessed at it thus, This Occurrence fell out eight and thirty Years after their first murmuring for Water : And there was a new Generation now risen up, and they falling into the very same Sin, and that at the same place, upon the Borders of *Canaan*, and upon the same occasion, want of Water, for which the Lord had rejected and excluded their Fathers ; *Moses* was afraid, that the Lord would now take Advantage against this Generation also, as he did against their Ancestors, causing them to wander forty Years ; and as indeed he might justly have done against these also : But yet *Moses* should not have given way to such Fears, unless the Lord had declar'd it, which as to this Generation he did not : But for this one failing *Moses* could not enter into *Canaan*.

So the Law, if but one Sin be admitted, keeps the Soul out of Heaven : The Law is strong to condemn and destroy Sinners, but it is unable and weak to save them. The Law cannot save, *Rom. 8. 3.*

6. The Abrogation of it through Grace. As Moses's Body was buried, that it could not be found, *Dent. 34. 6.* and Satan would have brought it forth again; but Michael opposed him; *Jude 9.* so God hath buried the Law; though Satan would revive it in the Spirits of Men.

7. Moses did prepare the People for Joshua's Dispensation: So the Law prepares and fits the Soul for Christ, *Gal. 3. 24.* wherefore the Law was our Schoolmaster, to bring us unto Christ, that we might be justified by Faith. It doth doth not put us into Christ, but it prepares us for Christ.

Thus, in regard of the Terror of that Dispensation, and the Darkness and Bondage of it, the Strength to condemn, the Impotency of it to bring them into Rest, and the Abrogation of it, and that nevertheless it did prepare and fit them for Rest; Moses did adumbrate and shadow forth the Covenant of Works.

2. We may consider Moses under an bigger Nation. Though in respect of the External Dispensation introduced by him, he shadowed forth the Law; yet in other respects, if we consider him in his own Person, he was a Type of Christ. The Scripture is clear for this also, *Dent. 18. 15, 18.* A Prophet shall the Lord thy God raise up unto thee of thy Brethren like unto me—That this was spoken of Christ, see *Act. 3. 22.* Peter there applies it unto Christ, he was like unto Moses. There was a Similitude, but yet there was not a Parity. For Christ was far above Moses, *Heb. 3. 3.* For this Man was counted worthy of more Glory than Moses, inasmuch as he who builded the House hath more Glory than the House: And again, *ver. 5.* Moses verily was faithful as a Servant; but Christ as a Son over his own House, *ver. 6.* You may see it in these particulars.

1. In regard of his Birth.

2. In his personal Qualifications.

3. In the whole course of his Life.

4. In the close of it.

1. Moses was a Type of Christ in regard of his Birth. In that he was born but of mean Parents, in the time of Israel's Bondage in Egypt, *Exod. 2. 1.* persecuted in his Infancy by Pharaoh, and wonderfully preserved, *Exod. 2. 3, 9.* So Christ, *Isa. 53. 2.* He shall grow up as a Root out of a dry Ground. When the House of David was brought very low, and the Glory of it seemingly extinct, they were of the poorest sort of People, as appears by their Offering, which was but a pair of Turtle Doves, or two young Pidgeons, *Luke 2. 24.* when they taxed all the World, that is when the Jews were under Bondage to the Romans, *Luke, 2. 1, 4.* and you know Rome is spiritually called Egypt; then,

then, and in this Condition of Subjection to the Roman Power was Christ born : And as soon as born, he was persecuted by Herod, Matth. 2. who sought his Death ; but wonderfully preserved, and by means of his reputed Father, as Moses by the Mother that adopted him ; both of them by wonderful Providences saved and delivered, that they might be Saviours and Deliverers unto others.

2. Moses was a Type of Christ in his personal Qualifications, which were very eminent. He was the most accomplish'd Person that ever was, except Jesus Christ himself.

1. In Learning and Knowledge, Act. 7. 22. He was Learned in all the Wisdom of the Egyptians. So Christ, Isa. 11. 1, 2, 3. The Spirit of Wisdom and Understanding, the Spirit of Counsel and of Knowledge rested upon him, to make him of quick Understanding in the Fear of the Lord ; in-somuch, that he disputed with the Doctors at twelve years of Age, Luke 2. 42, 46, 47. (Those Doctors were as too many are now a days eaten up with Mens Traditions, and ignorant of the Scripture.) The Jews acknowledged and admired it, Job. 7. 15. And the Jews marvelled, saying, how knoweth this Man Learning, having never learned, and ver. 46. the Officers answered, never Man spake like this Man.

2. Clear and extraordinary Vision and Sight of God, Numb. 12. 6, 7, 3. Face to Face, Mouth to Mouth God spake to Moses, even apparently, and not in dark Speeches ; and the Similitude of the Lord did he behold : Expressions arguing unparallel'd Clearness in the Lord's revealing himself and his Mind to Moses. There was never the like vouchsafed to any other. To others, even Prophets the Lord made known himself in a Vision, or spake to them in Dreams, ver. 6. but to Moses at another rate. So Christ, Job. 1. 8. No Man hath seen God at any time, but the only begotten Son, which is in the Bosom of the Father, he hath declared him.

3. There was in Moses an admirable mixture of Meekness and Zeal ; eminent in meekness of Spirit, and that seasoned and tempered with holy Zeal, Numb. 12. 3. forty Years he bare their manners in the Wilderness with an invincible Patience, Acts 7. 36. with 13. 18. though murmuring and rebelling against God and himself. So Christ, Matth. 11. Learn of me, for I am meek and lowly in Heart. When his Disciples tempted him, he would not fetch down Fire from Heaven against his Despisers and Opposers ; yet he was angry at the Defilement of the Temple, and whipt them out : And so was Moses at the Golden Calf — Meekness without Zeal is nothing else but Lukewarmness and Cowardise. Zeal without Meekness degenerates into sinful Passion. We should be meek in our own Cause ; but zealous in the Cause of God.

4. Faith.

4. *Faithfulness to his Trust*; this was eminent in *Moses*, but more eminent in *Christ*, Heb. 3. 5, 6. *Moses was but faithful as a Servant in his Lord's House. But Christ as a Son in his own House.* He will not lose one Soul, of all those that the Father hath committed to him, Job. 6. 39, 40. In his last Prayer he professeth, Job. 17. 12. *those that thou givest me I have kept, and none of them is lost, but the Son of Perdition*: Not the least Believer can or shall miscarry.

If thou sayst, How may I know, whether I was committed to the Trust and Care of Jesus Christ by the Father?

The Answer is, If thou dost commit thy self to him, the Lord hath done it. Thou couldst never trust thy self with him; thou couldst not commit thy Soul to his keeping, if the Lord had not first intrusted thee with him in his eternal Counsel and Covenant of Redemption. But thou hast done it. and it is thy daily Work; therefore thou maist safely conclude with *Paul*, 2 Tim. 1. 12. *he will keep the thing I have committed to him*: He will be faithful to God, and faithful to thee; he never failed any that trusted in him.

3. *Moses was a Type of Christ in the whole course of his Life.* And here many things come to be considered. 5 Sept. 1667.

1. His Work and Office.

2. His Sufferings and Conflicts in the Discharge thereof.

3. The Lord's owning and bearing Witness to him by Miracles and Signs and Wonders; in all which there was a manifest Prefiguration of the Lord Jesus Christ.

1. *In his Work and Office.* He was in general a Mediator between God and the People, a typical Mediator. All the good that God was pleased to confer upon that People, it was by his Ministry, and Interposition between God and them, Gal. 3. 19. *the Law was ordained by Angels in the hand of a Mediator*—Deut. 5. 5. *I stood between the Lord and you at that time, to shew you the Word of the Lord; for ye were afraid by reason of the Fire, and went not up into the Mount*, Exod. 19. 7, 8. So Christ is the Mediator of the Covenant of Grace, Heb. 9. 15. and for this cause he is the Mediator of the New Testament. But he hath the Preheminence above *Moses*, Heb. 8. 6. *but now hath he obtained a more excellent Ministry, by how much also he is the Mediator of a better Covenant.*

God was pleased to redeem his People *Israel* out of their Bondage in *Egypt* by *Moses* his Ministry: God sent him, and he left his former Employment and Place to do this Work, Exod. 3. 10. *Come now therefore and I will send thee unto Pharaoh, that thou maist bring forth my People the Children of Israel out of Egypt.* But by Jesus Christ he redeem-

eth us out of the *Spiritual Bondage of Sin and Satan*, which is worse than *Egyptian Bondage*; and he was sent by his Father, and was content to come down from Heaven, and to leave his Glory to do this Great Work; wherein Christ hath the Preheminence. For *Moses* was a Mediator only of Temporal and typical Redemption: But Christ is the Mediator of Spiritual and Eternal Redemption.

By *Moses* his Mediation also the Law was delivered upon Mount Sinai, Gal. 3. 19. *it was ordained in the Hand of a Mediator*, or a middle Person, that stood and transacted between God and the People, *Act. 7. 38. who received the lively Oracles to give unto us.* But by Jesus Christ the Gospel is published. In this respect he is the Mediator of a better Testament.

Moses gave the moral, judicial and ceremonial Laws. But Christ reveals the Gospel and Gospel-worship.

Moses appoints the Passover, Sacrifices, builds the Tabernacle made with Hands. But Christ gives the Lord's Supper, a most lively Representation of himself and his own Death, the true Sacrifice: And he is himself also the true Temple and Tabernacle, which the Lord hath pitched, and not Man: So that Christ hath the Preheminence in all things, inasmuch as Gospel-worship excels legal Worship, and Truth and Substance excels Figures and Shadows.

Lastly, *Moses* did mediate between God and the People as an Intercessor by his Prayers and Supplications, and did prevail for them, for the Destruction of *Amalek*, *Exod. 17.* And again, when they murmured upon the evil Report of the Spies, *Numb. 14. 12, 13, 20—*and when they made the molten Calf, *Exod. 32. 10, 11, 14.* then with much wrestling he prevailed with the Lord for them, *Psal. 106. 23. Moses stood in the Breach.* So doth Christ intercede, and pleads for us with the Father, when we provoke him by our Sins, *1 Job. 2. 1, 2. yea, he lives for ever to intercede, Heb. 7. 25.*

2. *Moses* his *Sufferings and Conflicts* in the Discharge of his Trust, and Exercise of his Office, had in them a Shadow of the like to be undergone by Christ.

Moses fasted forty Days and forty Nights in the Mount. So did Christ in the Wilderness.

Moses suffered many Contradictions both from his Enemies and from his Friends, professed Enemies, *Jannes and Jambres*, and the Magicians of *Egypt*, *2 Tim. 3. 8.* His Friends, the People to whom he was sent rejected him, *Exod. 2. 14.* often murmured at him, *forty Years* he bore their manners, *Act. 13. 18*, yea, his nearest Friends sometimes, *Aaron and Mariam.* So Christ was rejected of the Builders, *Psal. 118. 22. came*

to his own, and his own received him not, Joh. 1. 11. His own Disciples sometimes thought his Doctrines hard sayings; as when he spake against Divorces, they thought a Man had better never be married, than submit to such a Yoke: And all along how weak and wayward were they? But the Scribes and Pharisees, like Jannes and Jambres, openly resisted and opposed his Doctrine and Miracles.

3. The Lord's owning and bearing witness to him by Miracles, Signs and Wonders, Deut. 34. 10, 11, 12. So to Jesus Christ, Act. 2. 22. a Man approved of God among you, by Miracles, Wonders and Signs——Some note in all about five and forty of them recorded by the four Evangelists, and wrought in the three Years and an half of his publick Ministry, viz. three in his first Year, nineteen in his second Year, and thirteen in his third Year, and ten in his last half Year, before Judas betrayed him; besides those at his Death, and after his Resurrection.

Only there were these two differences between Moses his Miracles and Christ's.

1. That Moses his Miracles were wrought in Christ's Name: But Christ's Miracles were wrought in his own Name.

2. That Moses his Miracles had more of Terror and Majesty; Christ's more of Love and Sweetness. Christ seldom wrought any Miracles for the hurt of his Enemies in a way of Righteous Wrath and Judgment; but ordinarily only for the help both of Friends and Enemies: As for instance. the healing of Malchus his Ear. I remember but two Miracles wrought by Jesus Christ in a way of Wrath and Punishment against his Enemies, the suffering the Devil to enter into the Gadarenes Swine, and causing his Enemies to fall backward, when they came to apprehend him. All the rest were Miracles of Mercy and Kindness: But by the Hand of Moses there were no less than ten miraculous Plagues upon Egypt: There were Thunderings and Lightnings at Mount Sinai. The Earth opened her Mouth upon Corah, Dathan and Abiram, and swallowed them up quick, with other such dreadful and terrible things in Righteousness.

The Reason of this difference was, because Moses was the Minister of the Law, which is a Voice of Words, and Terror, and Fear, and genders unto Bondage; but Jesus Christ is the Minister and Author of the Gospel, which is Grace and Peace: Therefore these two different kinds of Dispensations were attested with two different kinds of Miracles. But as to the General, the working of Miracles by Moses, and so being owned by the Lord, and born witness to by him, herein there was a Resemblance and Prefiguration of what was done by Jesus Christ.

4. And lastly, *Moses* was a Type of Christ in the end and close of his Life, viz. in his Death, Resurrection and Ascension into Heaven. He died willingly, he went up to Mount Nebo, which was a part of Mount Abarim, and there surrendered up his Soul. So Christ, *No Man taketh it from me, but I lay it down of my self, no Man taketh it from me*: See *Joh. 10. 18. I have Power to lay it down, and I have Power to take it again.* He went to Mount Golgotha, and there gave up his Soul to his Father.

Moses after his Death and Burial rose again; buried he was, *Deut. 34. 6.* and that he rose again, and ascended into Heaven, may be gathered from *Matth. 17.* For he did appear and talk with Christ at his Transfiguration, together with *Elias*. So you know Jesus Christ rose again from the Dead, and ascended into Heaven.

Thus *Moses* was a Type of Christ all along. In his Birth, in his personal Qualifications, in the whole course of his Life, his Office, his Sufferings, his Miracles, and finally in his Death, Resurrection, and Ascension unto Heaven. But yet, though there was such a full Analogy, and so great a Resemblance between them; yet there was a Disparity; Christ having the Preheminence above *Moses*, *Heb. 3. 5, 6. Moses was faithful as a Servant in his Lord's House: But Christ as a Son in his own House*—Thus much as to *Moses*—

Now for *Joshua* his Successor.

That he was a Type appears, because Christ was called by that Name in the Hebrew. And *Joshua* is called *Jesus* in the Greek, in the New Testament, *Act. 7. 45 Heb. 4. 8.* that is, a Saviour; though he be but a temporal Saviour: Christ a spiritual Saviour, Author of eternal Redemption, *Heb. 9.*

The Analogy appears chiefly in five Things.

1. *Joshua* brought the People into Canaan after *Moses* his Death, which *Moses* could not do, being alive: He divided the Land among them, assigning to every one his Portion. So Christ brings us to Heaven, which the Law could not do, *Rom. 8. 3.* And as *Joshua* went in himself before them. So Christ to Heaven, *Joh. 14. I go to prepare a place for you; in my Father's House are many Mansions, Heb. 6. ult. whither the Fore-runner is entered for us.*

And as when *Joshua* did this, the Cloud and Manna ceased, which had been in *Moses*'s Time. Of the Manna's ceasing it is expressed, and the time when, *Josh. 5. 12.* of the Pillar of Cloud and Fire, that it did cease is evident by many Passages afterwards in the sacred History; but the time when is not set down. Probably it might be after they had passed Jordan, being divided by the Ark, and were on shoar

on the other side : So shall Ordinances cease when we come to Heaven, *Rev. 21.* God himself is instead of all.

2. *Joshua* was a Type of Christ in regard of the Miracles wrought by him, we read of three.

1. He divided *Jordan*, *Josh. 3.* But herein, as in all Things, Christ hath the Preheminence ; for Christ in the same *Jordan* divided the Heavens when he was Baptized, *Matth. 3.* And he commanded the Winds and the Seas, and walked upon the Waters, as upon dry Ground.

2. Moreover, *Joshua* threw down the Walls of *Jericho*, by the sounding of Rams-Horns, a weak and an unlikely means, for so great a Work ; yea, ridiculous and contemptible in the Eye of Reason, *Josh. 6.* but it was done by Faith, *Heb. 11. 30.* So Christ by the Foolishness of Preaching subdueth Souls unto himself, and throws down strong holds, *2 Cor. 10. 4, 5.* And as *Joshua* did it again and again, six Days ; yea, seven Days before the Walls fell, So it is in the preaching of the Gospel : There must be Assiduity in that Work ; Line upon Line, and Precept upon Precept ; and at last the strong holds are won, and the Sinner subdued unto the Lord.

3. *Joshua* commanded the Sun to stand still, till he had slain his Enemies, *Josh. 10. 12, 13.* — ver. 14. and there was no Day like that, before it, or after it, that the Lord hearkened unto the Voile of a Man. So *Jesus Christ*, when fighting with Principalities and Powers upon the Cross, *Matth. 27. 45.* when the Sun was ashamed, and the Moon confounded, and all the Angels in Heaven stood agast.

Thus you see how great a Person this *Joshua* was, in that all the Creatures, all the Elements obeyed him ; the Earth, the Walls of *Jericho* prostrate themselves and fell before him, the Waters also, viz. in *Jordan* were at his Command, yea the Heavens also, the Sun and Moon obeyed him ; thus God magnified him in the sight of all Israel, as it is said, *Josh. 4. 14.*

But behold a greater than *Joshua* is here : For it is said of Christ, That God hath given him a Name above every Name, *Phil. 2. 9.* that in the Name of *Jesus* every Knee should bow, of things in Heaven, and things in Earth, and things under the Earth, ver. 10.

3. *Joshua* was a Type of Christ in regard of his Conquests and Victories over his Enemies : We read of five Kings at once subdued by him, *Josh. 10.* and he bids his Captains tread upon their Necks, and cap. 12. of one and thirty Kings which he smote ; yet notwithstanding there were some few Enemies left, though weak and inconsiderable : But not one that durst or could oppose or disturb the publick Peace of God's People ; yet they were left for a time, for Israel's Good, least

the

the wild Beasts should multiply upon them, *Deut.* 7. 22. So *Christ Jesus* is a mighty Conqueror, he subdueth all the Enemies of his People: See him described, *Rev.* 6. 1, 2. *conquering or to conquer*, not only five, nor one and thirty, but thousands of them. One Man was possessed with a Legion of Devils; but they are all cast forth by *Jesus Christ*.

And as *Christ*, so his Followers are as *Joshua's* Conquerors with and through him; And he gives Believers to tread upon the necks of their own Lusts; and of the Devil's Temptations; yet however there be some *Canaanites* left in the Land; some Corruptions in the Hearts of God's People in this Life to exercise their Graces and to keep them humble; which yet, if it be not through their own careless Negligence, shall not disturb their Peace with God.

But there were some Enemies, that were devoted unto everlasting Ruine and Destruction irrecoverable, by *Joshua* in the Spirit of Prophecy, viz. *Jericho*, cap. 6. 26. which Curse did not fall to the Ground, but was fulfilled in *Hiel the Bethelite*, 1 Kings 16. 34. a Shadow of the irreparable Ruines. and everlasting Destruction of all the implacable Enemies of God and his People, and especially *Rome* and *Antichrist*, *Rev.* 18. 21. *Babylon shall be cast down like a Millstone into the Sea, never to rise more.* The Curse of *Christ* will fall upon such as endeavour to restore *Rome* again, and raise up the Ruines that he hath brought upon it. For it is devoted by our Lord *Jesus*, the true *Joshua*, to irreparable everlasting Destruction.

4. Tho' *Joshua* conquered and destroyed resisting Enemies; yet he saved those who submitted themselves; as *Rabab* cap. 6. the *Gibeonites* cap. 9. Tho' they acted very sinfully, they came out of slavish fear, and they dissembled; yet they did submit themselves. So *Christ* resists the proud; but gives Grace to the humble, that yield up themselves unto him; though there be a mixture of much slavish Fear, and sinful Selfishness and Unbelief in their so doing, as *Mark* 9. 24.

5. *Joshua* gave them rest, fulfilling and accomplishing all the good promised, cap. 21. 45. and *Joshua* appeals to all their Knowledges and Consciences about it, cap. 23. 14. So when we come to Heaven, we shall see the Truth and Faithfulness of God; we shall have all the Promises accomplished through *Christ* the true *Joshua*; and be able to say with Joy unspeakable, *not a Word hath failed*; and all through *Christ* the true *Joshua*: For in him all the Promises are *Yea* and *Amen*, 2 Cor. 1. 20. and this will be Rest for ever. As they had Rest; so now Believers enter into an everlasting Rest, *Heb.* 4. 9, 10, 11.

But

But yet withal, there is a great disparity between Christ and Joshua and the Rests they bring their Followers into. Joshua brought them, but into a State of outward Rest, in the Land of Promise; which was not the true Rest: But Christ gives us an higher Rest in Heaven, by bringing us into a State of Grace and Glory.

Thus you see how eminently Joshua was a Type of Jesus Christ.

—Who is the Type or Figure of him that
is to come, Rom. 5. 14.

Sept. 12.
1667.

THe second Conglobation of typical Persons under the Law is Samson, David and Solomon, three famous Rulers among the People of God of Old. All which three put together give a bright and glorious Representation of the Messiah, Samson in his Death and Sufferings, David in his Victories and Conquests, Solomon in the Peace and quiet Establishment of his Kingdom.

1. Samson, a Person, whose Story is famous in the Scripture, and some think, that the Fame of him went forth amongst the Heathen; and that their Fables of the Strength of Hercules, and Nisus his Purple Locks took their rise from the Story of Samson. The Grecians commonly turning all into Fables, *Græcia Mendax*; and being great pretenders to Antiquity, being as drunk with the Pride of that Pretence (though as false) as the Papists are at this Day; and therefore making their own Country, the Scene, and Stage of every wonderful thing (as some have well observed of them:). They report of Nisus the King of *Magaris* in Greece, that he had on his Head a Purple Hair, on which the Preservation of his Life and Kingdom did depend, which Jewel his Daughter *Saylla* is said to have delivered unto King *Minos*, her Father's Enemy, with whom she fell in Love, &c. Of which Fables it may be said, *Fabula fundatur in Historia*, these Fables seem to be founded in the History of ancient Times.

That Samson was a Godly Man is certain, because he is numbred amongst those eminent Believers, *Heb. 11.*

That he was a Type of Christ appears by the clearness of the Analogy between him and the Antitype; and there seemeth to be some intimation of it in Jacob's Prophecie, *Gen. 49.* of which hereafter. And indeed the Analogy is so clear, that I meet with none that have written of the Types, but take notice of Samson for one; so doth also Calvin and Beza on *Matth. 2. ult.*

He

He was a Type in regard of his Death and Sufferings ; yet not in *that only*, but *chiefly* ; as being most peculiar and signal to him, both above other Types, and above other respects wherein himself was a Type : For there were other respects also, besides this, which I shall touch upon, and so come to this as the main. *Samson* therefore was a Type of Christ in *four* respects.

1. In regard of sundry Passages and Circumstances of his Birth.
2. In some special Actions of his Life.
3. In his Strength and Victories over his Enemies.
4. In his Sufferings, and in the Victoriousness of his Sufferings.

1. The first Analogy between Christ and him is, in *some Passages about his Birth*. The Time of it, when *Israel* was under great Oppression by the *Philistines*, *Judges* 13. 1. then *Samson* arose like a little Sun, as his Name imports *שמש* *Soliculus* or *Solparvus*, from *Shemesh*, *Sol*, and gave them some dawnings of the Day, some beginnings of Light and Liberty in that deep Night of Darkness and Bondage. Answerably *Jesus Christ* appeared when the *Jews* were under the yoke of the *Romans*, and both they and the whole World under the spiritual thralldom of Sin and Satan. The *Pagan* World overwhelmed in Idolatry and Ignorance of God ; the *Jews* degenerated into Formality and a spirit of Bondage : Then did this true Sun of Righteousness arise with healing in his Wings.

Samson's Birth was beyond the ordinary course of Nature. And so was *Christ's* : For *Samson's* Mother was Barren, (the Mother of *Christ* a Virgin.

Samson's Birth was foretold, together with his Office, to his Mother by an Angel, and confirmed by a Sign. And so was *Christ's* Birth.

Samson's Office was to begin to deliver *Israel* from the *Philistines*, *Judg.* 13. 5. *Christ's* to save his People from their Sins, *Matth.* 1. 21.

The Sign to *Samson's* Mother was the Angels appearing again, and ascending in a flame of Fire, *Judg.* 13. 20. The Virgin *Mary* had the Message confirmed also by a Sign, tho' not so terrible a Sign as this : But the Angels acquainting her with her Cousin *Elizabeth's* Conception, and the Babe leaping in her Womb, and she breaking forth into those blessed Expressions ; *Blessed art thou among Women, and blessed is the Fruit of thy Womb, and whence is this, that the Mother of my Lord should come unto me,* *Luke* 1. 36, 42, 43.

Moreover, they were both *Nazarites* from the Womb. *Samson* by the Law of *Nazarites*, *Numb.* 6. 2. *Christ* by special Sanctity fulfilling that Type ; that holy thing that shall be born of thee, *Luke* 1. 35. As also by the place of his Residence, being born indeed at *Bethlehem*, but bred

bred at Nazareth, *Matth.* 2. 1, 5, 23. and thence called a *Nazaren*, or a *Nazarite*.

2. There is a second Analogy between *Christ* and *Samson* in some special Actions of his Life.

As in his Marriage with a *Philistine*. And the Text saith, *it was of the Lord*; therefore some think that his first Match was not sinful; but that he had a special Dispensation for it, *Judg.* 14. 4. So *Christ* took a Spouse unto himself out of the *Gentiles*, *Hos.* 2. 20.

At his Marriage *Samson* put forth his Mind in *Parables* and Riddles to the *Philistines*, *Judg.* 14. 12. And so did *Christ* to the *Pharisees*, *Matth.* 13. 34.

3. There is a third Analogy, in their Strength and Victories over their Enemies, especially in this circumstance; That *Samson* wrought his Victories alone, by his own personal Strength, his Countrymen would not stand by him, *Judg.* 15. 10, 11, 12. So *Christ* trod the Wine-press alone, when all forsook him.

Samson's first exploit was, the slaying of a Lyon in the Desert, that roared upon him, *Judg.* 14. 6. So the first Work of *Christ* at his entrance into his Ministry, was the conquering that roaring Lyon that assaulted and tempted him in the Wilderness, and roared upon him those three hideous Temptations, *Matth.* 4.

And as upon the Lyon *Samson* slew, he gave this Riddle; *Out of the Eater came forth Meat, and out of the strong came Sweetness*. So *ex Corpore Diaboli mystico*, out of the Devil's Body, being slain, out of the Devil's Destruction comes the sweet and blessed tidings of the Gospel; and Flocks, or Churches, or Societies of Christians, like so many Swarms of Bees. The Saints were once in an unregenerate Condition, Children of Wrath, Limbs of *Satan*; but *Satan* being slain and conquered, they are transformed; and it is as great a change, as for a Bee to be bred of a dead Carcase.

Some Interpreters have observed, that this was extraordinary: For Naturalists observe, that Bees do not use to breed in the Carcase of a Lyon; but rather of an Ox or Bullock. We may apply it to the Dispensations of Providence; God works by unlikely, yea contrary means; Meat out of the Eater. The *Canaanites*, our Enemies, they are Bread for us, *Numb.* 14. 9. their very Sins, Corruptions, Temptations, the Lord in his unsearchable Wisdom produceth good out of them; Light out of Darkness, yea Life out of Death, out of the Death of the Lord of Life.

Moreover, *Samson* slew a thousand Men with the Jaw-bone of an Ass, a very weak, unable and unlikely Instrument to effect such a

Work by ; yet the Spirit of the Lord coming upon him, what slaughter doth he make ! *Judg. 15. 14, 15.* So Christ by the *Foolishness of Preaching*, through the Power of his Spirit, subdues and overcomes the Souls of Men unto himself, and slays the Enmity.

4. A fourth Analogy between Christ and Samson is, *in his Sufferings, and the Victoriousness thereof against his Enemies, especially his Death.* I say Samson was made like unto the Son of God, in regard of his Sufferings from his Enemies. Some have summed them up briefly thus.

They were both sold for Money, under pretence of Love, apprehended by their Enemies, led away bound, brought forth at a great Feast, blinded, (Christ was blindfolded) scorned, fastened to a Post, offered themselves willingly to Death, died amongst wicked Men, and thereby destroyed the Power of the Church's Enemies.

And as there were many Circumstances in Samson's Death, which did evidently prefigure what befel the Antitype : So let me desire you to take Notice of these three.

1. That it was *voluntary* : So Christ, *no Man taketh it from me, John 10. 18. I lay it down of my self.*

2. That it was by his Enemies, *not a natural Death, but a violent* ; so was Christ's.

3. That he was *victorious* in his Death, he did suffer, and conquer ; yea he conquered in and by his Sufferings : *He slew more at his Death, than in his Life, Judg. 16. 30.*

So Christ by his Death gave the most deadly blow to Satan's Kingdom, *Col. 2. In his Death he spoiled Principalities and Powers.* This was prophesied of by Jacob, *Gen. 49. 18, 17, 18. Samson was a Serpent by the way, to the Philistines, in the Foxes ; and in the Jaw-bone of an Ass ; and the Pillars of the House are compared by some to the Heels of the Horse, whereupon three thousand of the Philistines rode and fell backwards. And I have waited for thy Salvation saith Jacob, that is, for Christ, whom in the Spirit of Prophecy, he saw afar off.*

And as Samson when he was in *Azzah*, when the *Philistines* thought they had him sure enough, rose at midnight, *Judg. 16. 3.* So when the Enemies thought they had Christ sure enough, he arose in his might, carried away the Gates and Bars of Death, and broke the Bonds of it, *Rom. 1. 4. Acts 2. 24.*

2. *David* : That he was a Type appears by this, that Christ is called by his Name, *Hos. 3. 5. Ezek. 34. 23, 24. My Servant David shall reign over them forevermore.*

Samson began, David went on with the Work.

See the Analogy between David and Christ in these four particulars.

1. He

1. *He was eminently fitted for the Work*, to rule, to feed God's People *Israel*, though he was the meanest of his Family. So Christ came when the Family was brought low into Obscurity.

David was Eminent for Holiness, a Man after God's own Heart.

So Christ, *holy, harmless and undefiled, separate from Sinners.* David was a Person of such worth, that the Story of his Life is more fully and largely recorded in holy Writ, than any other Person in all the Old Testament. So Christ is the Person treated of throughout the whole Scripture. *David beloved of God.* So Christ, *Matth. 3. this is my beloved Son.*

2. *He had many Enemies both open and secret : Saul, Doeg and Achitophen, treacherous Dealers, Types of Judas, who dealt treacherously with him ; and for open professed Enemies, the Philistines, and the Ammonites, and the Syrians engaged by the Ammonites, see 2 Sam. 10. 6. and 2 Sam. 8.* So had Jesus Christ the *Scribes and Pharisees, the Jews, the Romans, Men and Devils* for his Enemies.

3. *David's Kingdom had but small and weak beginnings ; first a Shepherd, then an Officer in Saul's Army, then an Exile with a matter of six hundred men, afterward King over Judah and Benjamin at Hebron, lastly King over all Israel at Jerusalem.* So the Kingdom of Christ grows from *small beginnings ; it is therefore compared to a grain of Mustard-Seed : It is at first like a River breaking forth at the Foot of a Mountain in a little Stream, that you may stride over it : But in its progress it enlargeth, and grows to a deep and broad River, and at last ends in the Ocean, as all Rivers do ; so doth the Kingdom of Grace in the Ocean of Eternal Glory.*

4. *David had Glorious Successes, Victories, and Deliverances, all his Enemies fell before him ; He slew the Bear, the Lyon, Goliath, 1 Sam. 17. 37. conquered all his Enemies round about, see 2 Sam. 8. 12, 14. Moreover, Saul and his bloody House were rooted out before him : He never fell into his Enemies Hands. Though in this there is some dissimilitude.*

For Christ was content to yield up himself into their Hands, to let them try their Strength, and do their worst upon him ; therefore he gave up himself to Death : But he rose again from under the Power of Death, and prevailed against them all ; and after his Resurrection, *Death hath no more dominion over him.* All his Enemies shall fall and perish sooner or later ; but he shall Reign for ever and ever.

3. *Solomon ; I shall but mention a three-fold Analogy between Christ and him.*

1. In his *personal Wisdom*, 1 Kings 4. 29, 30. So Christ, Col. 2. 3. *in him are hid all the treasures of Wisdom and Knowledge.*

2. In the *glorious Peace and Prosperity of his Kingdom* : The Kingdom was peaceably settled in his Hand, 1 Cor. 22. 9. 1 King. 4. 24, 25. And so he fell to the Work of building the Temple, as Christ doth the Church ; but of that hereafter, when we come to the *real Types*. So Christ, *Isai* 9. 6. he is the *Prince of Peace*, the *great Peace-maker*, Ephes. 2.

3. In his *Marriage with Pharaoh's Daughter*. Some observe, that the Daughter of *Pharaoh* never seduced him ; neither is there any mention made of the *Egyptian Idols*, 1 Kings 11. 5, 7. In his other *Outlandish Marriages* he did Sin ; but *this* is mentioned as by way of special exception, 1 King. 11. 1. For she was a *Profelyte*, and so it was no Sin to Marry her. And the Love between her and *Solomon* is made a Type of the Love between Christ and the Church. So Christ hath took us *Gentiles* to be a Spouse unto him, *Psal.* 45.

Use 1. Resolution of that great *Case of Conscience*, whether you do belong to Christ or no ? In his Kingdom set up in thee ? Art thou conflicting ? Art thou conquering ?

Use 2. Comfort against the low and weak beginnings of Christ's Kingdom. *Samson* did but begin to deliver *Israel* ; *David* carried the work through : But in *Solomon's* Time there was glorious Peace. You see here, as in a Glass, the method and progress of Christ's Kingdom : It begins in War, it is carried on in Victory, it ends in Peace.

Use 3. Here is Comfort and Support, as to all the *Conflicts and Enemies* that God is pleased to exercise his People with, whether particular Saints, or whole Churches.

1. *Samson, David, Solomon* had Enemies ; Christ had so, secret as well as open Enemies, secret underminers as well as open Opposers.

2. These Conflicts will end in peace, and quiet Establishment, *Psal.* 37. 37. *Mark the perfect Man, and behold the upright Man, for the end of that Man is Peace.*

This is the difference between *Christ's* Peace and *Satan's* Peace ; for they both give Peace to their Subjects : *Satan's* Peace is a Peace of freedom from trouble, and of sinful security in Sin. But *Christ's* Peace is a Peace after and out of trouble, by War and Victory over Sin and spiritual Enemies, *Isa.* 9. 3. His Servants rejoyce as those that divide the spoil after the Victory.

Quest. But how may I know, that Peace will be the end of all my present Conflicts ?

Answ.

Ans. Dost thou get the Victory? Then the end will be *Peace*. Are there any beginnings of Victory? Whatever thou dost, do not lay down thy Weapons, but fight still, this is the beginning of Victory, and the end will be *Triumph, and Peace, and Joy*.

—Who is the Type or Figure of him that is to come, Rom. 3. 14.

Sept. 19.
1667.

THe third Conjunction or Conglobation of Typical Persons under the Law, is those three Prophets, *Elijah, Elisha, and Jonah*, whom I put together, because *Elijah* was a Type of Christ's Ascension into Heaven, and *Elisha* of the Continuance of his Presence and Spirit in his Apostles and Messengers ever since, and *Jonah* of his Death and Sufferings the procuring cause of all.

1. For *Elijah*, that great Prophet. I confess he is omitted by many that have written of the Types, and indeed by all that I have seen. I know not well, how it comes to pass. But that he was a Type, is certain, because *John* the Baptist is called by his Name; therefore he was a Type, (1.) Of *John*. (2.) Of *Christ* himself.

1. He was a Type of the Messiah's Harbinger and Fore-runner, *John* the Baptist. For the Types (as hath been often hinted) are not to be restrained always only to the Person of Christ himself; but all the things of Christ were typified to them of Old. There were Types of all New Testament Dispensations; therefore *John* is called *Elijah*, Mal. 4. 2. last ver. and Christ himself explains it, *Matth.* 11. 14.

But why is *John* called *Elias*?

Not that he was *Elijah* personally, but mystically; he rose up in the Spirit and Power of *Elijah*? So *Elijah* was *John* in a Type or Figure. *John* was *Elijah* in Spirit and Power, as *Luke* 1. 17. There was something of Analogy in his very outward Garb and Deportment, an hairy Man, 2 Kings 1. 8. that is, in regard of his Habit or Clothing; in a rough hairy Garment: So *John* (*Matth.* 3. 4.) wore a Girdle of Hair; But chiefly in regard of his Spirit and inward Endowments, and of his Work and Office, to convert and recal a backsliden Generation.

2. *Elijah* was a Type of Christ himself. And that he was so, will be very evident, if you consider, how great a Person this *Elijah* was, in three Respects.

1. His eminent and heroick Spirit of Holiness, and invincible Courage and Activity for God. His very Name signifies God the Lord, Elijah or Elijahu, in the Hebrew Elias, in the Greek in the New Testament. He abode with God when almost all the World forsook him, 1 Kings 19. 10. he reduced and brought back the People, cap. 18. 39. he was a Man mighty in Prayer, James 5. 17, 18. a Man of an invincible Courage, who feared not to stand himself alone against four hundred Prophets, and against Ahab the King, and Jezebel the Queen, whose Chaplains these false Prophets were: He is brought forth in the sacred History not unlike Melchizedek, without Father or Mother, without either Birth or Death, 1 Kings 17.

2. The great and wonderful Miracles wrought by him. There be twelve recorded in the History of him in the first and second Books of Kings.

1. His shutting up the Windows of Heaven, that there should be no Rain for three Years and an half, 1 Kings 17. whence some have called him *Frenum Celi*, the Bridle of Heaven.

2. His being fed by a Raven, Morning and Evening at the Brook Cherith beside Jordan. This was the effect of his Faith and Prayer, and may be reckoned among his Miracles; not that it is likely that he did eat raw Flesh, but rather that God by his Providence directed the Ravens to the Places where they might have it, as to some rich Mens Kitchens, or the like.

3. His miraculous Supply of the Widow of Zarephath, called Sarepta in Luke 4. 26. That her Barrel of Meal wasted not, nor did the Cruise of Oyl fail.

4. His raising her Son from the Dead, by stretching himself upon the Child. This was the first Person we read of in Scripture, that was raised from the Dead, and Elijah's fourth Miracle. All these are recorded in 1 Kings 17.

5. In fetching down Fire from Heaven upon his Sacrifice, to confound the Priests of Baal, 1 Kings 18.

6. His opening the Windows of Heaven, and fetching down Rain after he had done Justice upon the Priests of Baal; cap. 18. He did this also by Prayer, and by persevering in Prayer, ver. 43.

7. His fasting forty Days and forty Nights, cap. 19. 8. In Mount Horeb, and in his Journey thither and back again, the place where God appeared to Moses, Exod. 3. 1, 2. and where he gave the Law to Israel, Deut. 4. 10, 14. Never any Man fasted forty Days, besides this Elijah, and Moses, Exod. 34. 28. and Christ, Matth. 4. 2. Herein both Moses and Elijah were manifested Prefigurations of the Lord Jesus Christ.

8. His

8. His calling the Prophet *Elisha*, and causing him to follow him, by casting his Mantle upon him; which had such an Influence, that he left all and followed him; therefore this may be put into the Catalogue of his Miracles, *cap. 19.* And in the like miraculous Influence of the Spirit did *Christ* call his Apostles to leave all and follow him.

His ninth and tenth Miracles were the Destruction of the two Captains and their Fifties, when *Abaziah* sent to take him, *2 Kings 1. 1.* they both perished alike. For like Sins pull down like Judgments.

The 11th was the dividing of *Jordan* by his Mantle, that he and *Elisha* might pass over, *2 Kings 2.*

And the 12th was his Ascension into Heaven in a Chariot of Fire, *2 Kings 2. 11.* a Prerogative that never any Man had but himself, and *Enoch* before the Law, and *Moses* who gave the Law; but *Moses* died first, and was translated afterwards, as hath been formerly shewed. They were all three eminent Types herein of *Christ's* Ascension into Heaven.

They that are faithful and zealous for God in times of general Apostacy, the Lord is wont to own them in a special manner, and to put special Honour upon them one way or other.

3. His commissionating Successors after him to carry on the Work of God when he was gone, *1 Kings 19. 15, 16.* *Elisha* to be Prophet *Hazael* King of Syria, *Jehu* King of Israel. So *Christ* sends forth his Apostles and Ministers, *Matth. 28.* those that are godly; tho' sometimes he imployes others that are not godly, but only gifted, and makes some use of them, as he did of *Jehu*, and of *Judas*, and *Demas* for a time.

2. *Elisha*, called in the New Testament *Elizeus*, *Luke 4.* was a Type of *Christ* in three respects.

1. In that *Elisha*, in respect of *Elijah*, was, as it were, a Continuation of the same Person: For he rose up compleatly in the same Spirit. The Prophets discerned it, *2 Kings 2. 15.* the Spirit of *Elijah* did rest upon *Elisha*. So when *Christ* departed and ascended up to Heaven, he left the Comforter in his stead, *Job. 16.* and he left the Apostles and Ministers to carry on his Work, and poured forth his Spirit upon them for that end.

Or we may accommodate this with respect to *John the Baptist*, thus. As *Elisha* succeeded *Elijah*; so did *Christ* come after *John the Baptist*: And so *Elisha* was in this respect a Type of *Christ* himself.

2. In regard of the remarkable Vengeance and Destruction that came upon his wicked Enemies. The Children that mocked him were devoured by two She-Bears, *2 Kings* 2. 23, 24. Gehazi his treacherous Servant smitten with Leprosie, *2 Kings* 5. 27.

So Despisers of Jesus Christ, and the Gospel, shall be punished with most remarkable and dreadful Destruction; *Here ye Despisers, and wonder, and perish*, *Acts* 13. 41. *For I work a Work in your Days, a Work which you shall in no wise believe, though a Man declare it unto you.* Incredible Plagues shall the Despisers and Rejecters of Christ, and the Gospel be punished with. And Judas the Traytor, Christ's Servant, you know what dreadful Destruction came upon him, *Acts* 1. 18. his Bowels gushed out, through the horror of his Conscience, and the Fury of the Almighty rending his very Body in Pieces, as well as his Soul from his Body.

3. *In regard of his Miracles.* He and his Predecessor *Elijah* were the greatest workers of Miracles (except *Moses*) that ever we read of in Scripture, or that ever the Lord raised up in his Church. For *Moses* was to be the Founder as it were of that Church, Estate and Worship that was in those Days: And *Elijah* and *Elisha* were the Preservers and Restorers of it in a most degenerate and corrupted Age.

The Miracles of *Elisha* were very great and many; they are recorded in the second Book of *Kings*, in the 2. 3, 4, 5, 6, and 7th. Chapters, and one more in *chap.* 13. They were about one and twenty in all.

There be three recorded in the second Chapter, *viz.* his dividing *Jordan* with *Elijah's* Mantle, his healing the Waters of *Jericho*, the devouring two and forty scoffing Children of those idolatrous Parents, the People at *Bethel*, by two She-Bears.

In the third Chapter there is another, *viz.* the overflowing of the Wilderness of the *Eden* with Water, *ver.* 16. 17, 20. to the Destruction of the *Moabites*, *ver.* 21. 22, 23, 24.

In the fourth Chapter there be five more, which are the Analysis and Contents of that Chapter, *viz.* (1.) His multiplying the Widows Oyl, while she had any empty Vessels to fill. (2.) His giving a Son to that great and good Woman the *Shunamite*. (3.) His raising her Son when Dead unto Life again: And this is the second Person that ever was raised from the Dead. (4.) His healing the deadly Pottage which had poisoned the Students in the College at *Gilgal*. (5.) His feeding of an hundred Men with twenty Loaves.

In the fifth Chapter there be two more, the curing of *Naaman's* Leprosie, and the smiting of *Gebazi* with that Disease.

In the sixth Chapter there be six more. (1.) His causing Iron to swim. (2.) His disclosing the secret Counsels of the King of Syria by the Spirit of Prophecie. (3.) An Army of Angels coming down from Heaven for his Defence at *Dothan*. (4.) The opening of his Servant's Eyes to see them. (5.) The smiting of the Syrians with Blindness. (6.) The opening their Eyes again.

In the seventh Chapter are three more, the hideous Noise which was heard, and caused such a panick Terror in the Camp of the Syrians, that their whole Army fled; and the incredible Plenty in *Samaria*; with the Death of that unbelieving Noble-man, who had questioned whether God could do it.

And then lastly, cap. 13. 21. a dead Man is restored to Life by touching his Bones. And this is the third Person that was raised from the Dead.

All these Miracles in general were Presignifications of what the *Messiah* was to do in that kind: And some of them were more particularly fulfilled and answered by the *Antitype*. As that of feeding an hundred Men with twenty Loaves. You know Christ did *that* and more, feeding five thousand with five Loaves and two Fishes, *Mat. 14. 21.* And at an another time, four thousand with seven Loaves and a few little Fishes, *Matth. 15. 38.*

His raising the Dead to Life; whereof we have three Instances in the Old Testament, the Widow of *Sarepta* her Son, the *Shunamite's* Son, and the Man buried in *Elisha's* Grave. These were Types and Pledges of what Christ should do in raising the Dead. As in raising *Lazarus*, *Jairus's* Daughter, the Widows Son of *Naim*; and his own Blessed Body out of the Grave, and many Saints that arose with him. And those which the Apostles raised by his Name. And finally, the raising all his Elect unto Eternal Life, and all the Sons of Men unto Judgment at the great Day.

There might also be a *Spiritual Application* and Accommodation of them, as to the quickning of Mens Souls, the healing of the Diseases of the Soul, feeding them with the Bread of Life, pouring into empty Vessels, empty Souls, the Oyl of Gladness, the Joys and Graces of his Spirit.

3. *Jonab*, him I connect with *Elijah* and *Elisha*, to make the Type more compleat and full. Some have conjectured, that *Jonab* was the Widows Son of *Zarephath*, whom *Elijah* raised from the Dead, *1 Kings 17. 22, 23.* but this is but a Conjecture without Proof: It is probable

enough he might live about their Time, or perhaps somewhat after. That he was a Type of Christ, the Scripture is express, *Matth. 12. 39.* *No Sign shall be given them, but the Sign of the Prophet Jonah.* You may see how the Type fits the *Antitype* in four Respects.

1. *In his Death*; he offered himself willingly unto Death to assuage the Storm, *Jonah 1.* and so he is cast into the Sea, and devoured by the Whale. So did Christ, to appease the Tempest of God's Wrath. And as upon *Jonah's* being cast into the Sea, the Sea ceased from its raging, *cap. 1. 15.* and the Seamen were saved from drowning. So upon Christ's Death, God's Wrath is pacified, and Believers saved from the Wrath to come.

Jonah had sore Conflicts, and inward Agonies of Spirit, when he was under that Shadow of Death in the Whale's Belly, *cap. 2.* So had Christ when he cried, *My God my God, why hast thou forsaken me!* there were unutterable Anguishes in his Soul, those *"Ayvaela Habinuala"*, unknown, unconceivable Sufferings in his Soul.

2. He was a Type of Christ *in his Burial*. For, look, as *Jonah* was buried in the Belly of the Whale three Days and three Nights: So was Christ in the Belly of the Earth the same space, *Matth. 12. 40.*

3. *In his Resurrection*. For, look, as *Jonah* overcame all the Dangers he was in, and came forth again alive out of the Whales Belly. So did Christ out of the Grave within three Days.

Jonah overcame greater Enemies, even the Power of Satan, Death and Hell; and upon this sang Praise to God, *cap. 2.* So did Christ triumph; *Oh Death, where is thy Sting? Oh Grave, where is thy Victory?* *Hos. 13. 14.* and *Psal. 22. 22, 23, 25.* and *Psal. 18. 48, 49.*

4. *In his Preaching after his Resurrection*. For, look, as *Jonah* after his Resurrection preached Repentance to the *Ninevites*, and that with great Success and Efficacy; for they did repent upon his Preaching, the whole Body of them with an outward Repentance; and many of them doubtless with a true and saving Repentance: And so were saved both from that present Temporal Destruction, and from eternal Damnation: And *Jonah* did Preach to the *Israelites* also, as well as to the *Ninevites*, *2 Kings 14. 25.* but which was first the Scripture doth not express. So Christ, when risen from the Dead, sent his Spirit, and Preached by his Spirit in his Apostles and Ministers; and not only to the *Jews*, but to the *Gentiles*, such as those *Ninevites*, to the Conversion and Salvation of Multitudes of them, as was foretold of him, *Psal. 22. 22.* and to the deeper Condemnation of Unbelievers, *Matth. 12. 41.* *because a greater than Jonas is here.*

4. The fourth and last Conjunction that I shall speak unto, of typical Persons under the Law, is Zerubbabel and Jehoshua, of whom one was the chief Magistrate, the other the chief Priest; and both of them Rebuilders of the Temple, and Restorers of the collapsed State of the Church of God in those Times: In all which there was an eminent Præfiguration of Jesus Christ.

But what of Christ was shadowed forth by these two? For I shall put them both together, they being Contemporaries, and Joint-Instruments in the Work and Service of God in that Generation. There were three Things of Christ typed and shadowed forth by them.

1. Both his Offices of King and Priest. Zerubbabel was the Prince of the People of God in those Days, and the chief Person of the Line of David. And Jehoshuah was at the same time High Priest. And that there was something of peculiar Glory in his Priesthood, relating to Jesus Christ our great High Priest, is not improbable. In Zech. 3. he is presented in Vision to the Prophet, as standing before the Lord, and resisted by Satan; but Satan doth not prevail against him, ver. 1. 2. for he is clothed with change of Raiment, ver. 4. and hath a fair Mitre set on his Head, ver. 5. So Christ, though opposed and resisted by Satan, yet went through with his Work, and had blessed Acceptance with God, and Success therein.

2. Their building the Temple, the Church of God. For these two did build the Temple, conjunctly; Ezra. 3. 8. and 4. 3. and 5. 2. each of them in their several capacities, being stirred up to it by the Prophet Haggai, as you may see Hagg. 1. 12, 14. And it is said of Zerubbabel, that as his Hands laid the Foundation of the Temple; so his Hands should also finish it, Zach. 4. 9. and the building of the Altar is ascribed to them both conjunctly, Ezra. 3. 2. So doth Christ spiritually, as the Apostle tells us in that very Metaphor of building the House of God, Heb. 3. 3, 4.

3. Zerubbabel and Jehoshua were the Conductors and Captains of the Salvation of that People from literal Babylon, Ezra. 1. 5, 8. and 2. 2. and 5. 14. So Christ brings back the Captivity of his People out of Spiritual Bondage under Sin, and Satan in their natural State; and out of Antichristian Bondage under Rome, which is mystical Babylon.

But there will be occasion to speak further to these things when we come to the real Types.

Besides the Personal Types which have been spoken to, there be divers others also that are noted by learned Men: As of the first Classis before the Law; some have noted Abel the Proto-martyr, as also Seth, Methuselah,

thuseiab, and *Lamech* *Noah's* Father, and *Heber* the Seventh from *Enoch*, as *Enoch* was the seventh from *Adam*. *Heber* was a pious Man; in his Seed the primitive Language; and the true Religion and Church of God were preserved; when the rest of the World was lost and fell into Idolatry; and from him the Church had their Denomination, *Hebrews*; as *Christians* have from *Jesus Christ*. And it was prophesied, That *Chittim* should afflict *Heber*, *Numb.* 24. 24. *Chittim* is the *Romans*, *Christ* is the chiefest of *Heber*, whom *Italy* or *Chittim* afflicted, as in other Respects, so chiefly at his Death; for he was crucified under *Tiberius* the *Roman* Emperor.

Judab the Son of *Jacob*, to whom it was said, *Thy Father's Sons shall bow down unto thee*, *Gen.* 49. 8.

Also *Job* in his Sufferings and Patience, both unparallel'd, and his prevailing Intercessions for his offending Friends, are by some looked on as Types of *Christ*.

And as to the second Classis, viz. those under the Law, some have added *Aaron* the Priest of the Lord: But what might be said of him, will come in when we come to handle the Office of the Priesthood.

Also *Gideon* and *Jephthah*, Judges of *Israel* of Old.

And *Samuel* the Prophet, who was a Judge also, and a *Nazarite*.

Hezekiah and *Josiah*, those great reforming Kings.

Eliakim, *Isa.* 22. 20. for the like Phrase which is there used, *ver.* 22. of *Eliakim*, is applyed to *Christ*, *Isa.* 9. 5. *Revel.* 3. 7.

Some have set *Cyrus* also among the Types of *Christ*, the Founder of the *Persian Monarchy*: Who may be thought to have been a godly Man, much Good and no Evil being recorded of him in the Scripture; and he did a very good Work, (and a great and glorious Work) it was the breaking the Yoke of *Babylon*, and setting the *Israel* of God at Liberty, and rebuilding the Temple; and indeed the Elogies and Expressions of the Prophet *Isaiah* concerning him, are very High and Excellent, *Isa.* cap. 45. and cap. 46. 11.

Daniel also a Person of extraordinary Eminency in his Generation.

I do not omit these Persons, as concluding they had no notypical relation to *Jesus Christ*: For indeed, I think divers of them had; but in some, the Analogy is but weak and dark, and in some few Particulars, and tho' in others it is more clear; yet it would have been too large to go thorough every Person. I have thought it sufficient to my intended Scope, to instance only in some of the Clearest and most Eminent; referring the rest to your own Meditations in the Scripture, to observe and improve what you find Written concerning them.

Use 1. See the Glory of Jesus Christ the *Antitype*; in that so many Excellent Persons do but weakly and imperfectly represent him; as if all the Candles in the World were put together, they would not equalize the Glory of the Son: But, how Bright then is the Sun it self, which shines brighter than all the Candles of the World; yea, than all the Stars in the Firmament? So here, how Glorious is the *Messiah*, of whom all these were but weak and dark Umbrages! He is indeed the chiefest of ten Thousands, *Cant. 5.*

Use 2. Look whatever Glory was in any of these Persons by way of *Prefiguration* of Jesus Christ: It is, and should be found in every Believer by way of Participation from Christ, and Imitation of him. Therefore in these Examples we see our own Duty; in their Attainments, we see what should be our Endeavours; our Endeavours did I say? I may say also, through Grace, our Attainments. For tho' it is true, we are not yet Perfect; neither have we already attained, yet there is a time coming, when thou and I, if we be true Believers, shall be more Holy than ever *Elijah*, or *Elisha* were in the Days of their Pilgrimage here Below. When we shall serve God better than *Zerubbabel* and *Jehoshuab* did, when they restored and rebuilt his Temple; Namely, when we come to Heaven. Then there will not be the least Saint, but will be more Holy than ever the most Eminent Saint was here upon Earth. For the best of them had a Body of Sin and Death in them, but in Heaven there shall be no Sin at all.

As these Eminent Persons had a *Typical* relation unto Christ, so every Believer hath a *Mystical* Union and Communion with him; and by Virtue thereof, they do partake of his Spirit and Glory. So that as we have here a *Motive* unto what we ought to do, so we have also *Encouragement* and Comfort, as to what we shall attain. We shall attain it then, when Jesus Christ shall present all his Members to his Father blameless, and spotless, and faultless, before the Presence of his Glory with exceeding Joy. *Eph. 5. 27. Jude 24.*

—Who is the Type or Figure of him that was to come, *Rom. 5. 14.*

Sept. 26.
1667.

THE personal Types of Christ have been referred unto two sorts.
1. Individual Persons. 2. Religious Orders, or whole Ranks and Kinds of typical Persons. The former have been spoken to, we shall now proceed to the latter, and so finish the Text.

The difference between individual Types, and religious Orders or Kinds and Ranks of typical Persons, lies chiefly in this, That no wicked Man could

could be an *individual* Type of Christ ; but, he may be *involved* in a religious Order of Types : For the Order is Holy, tho' the *Man* be wicked : And here it is not directly the Person, but rather indeed the Order that is the Type, and the Person is involved and invested in such an Order.

Quest. What are these *typical* Orders and Ranks of Men ?

Answ. I shall instance only in these six.

1. The whole Nation and People of *Israel*.

2. The First-born of that Nation.

3. Their *Nazarites*.

4. Their Prophets.

5. Their Priests.

6. Their Kings.

1. *The whole Nation of the Jews.* They were a *typical* People ; their Church-state being very Ceremonial and Peculiar to those legal Times, (therefore now ceased and abolished) did adumbrate and shadow forth two Things.

1. *Christ himself* ; hence Christ is called *Israel*, *Isa.* 49. 3. By *Israel* is meant *Christ*, and all the *Faithful*, as the Members of him their Head.

2. They were a Type of the *Church of God* under the New Testament. Hence the Church is called *Israel*, *Gal.* 6. 16. and *Rev.* 7. The twelve Tribes of *Israel* are numbred up by Name, to shew forth the Lord's particular Care of every one of his People in particular. That Place is not meant properly of Old *Israel*, because it relates to the Times of the Antichristian Locusts ; compare *cap.* 7. with *cap.* 9. 4.

The *Analogy* lies in this, That they were a *peculiar* People to the Lord, chosen and singled out by him from all the world : So is *Christ* the Lord's chosen, *Behold my Servant whom I have chosen, mine elect in whom my Soul delighteth* : So are all the *Saints*, *1 Pet.* 2. 9. *A royal Nation, a peculiar People, gathered from among all Nations*, *Rev.* 5. 9. Hence the Enemies of *Israel* were typical Enemies ; as *Egypt* and *Babylon* under the Old Testament, *Types of Antichristian Enemies* under the New : And the Providences of God towards that People of Old, Types and Shadows of his intended future Dispensations towards his People under the New ; as you will see further when we come to speak of *typical Providences*.

2. *The First-born* of that Nation, were also a typical sort of Persons ; therefore *Esau* in despising his Birthright, despised a spiritual Privilege ; and therefore justly called a prophane Person, *Heb.* 12. 16. And they also typified *Christ*, and the *Church*.

Christ :

Christ : For he is the First-born among many Brethren, Rom. 8. 29.

The Church : And thence the same Name and Title is given to all the Saints, Heb. 12. 23. The general Assembly and Church of the First-born.

The *Analogy* appears chiefly in two things.

1. In regard of the Lord's special Interest and Propriety in them.

2. In regard of their Preeminence and Dignity above others.

1. *The Lord's Propriety in them*, as his in a special and peculiar Manner ; *The First-born are mine*. Because he had redeemed them, when the First-born of Egypt were destroyed, Exod. 13. 2. So *Christ* hath a special relation to God, as his first begotten, yea his only begotten Son ; we are Sons only by Adoption and Grace, but *Christ* is his Son by Nature : *Primogenitus ante quem nullus, & unigenitus post quem nullus*—Joh. 1. 14. So the *Saints* : The Lord hath a special relation and propriety in them, all manner of Ways ; by Creation, by Redemption, by Regeneration, by his own Choice of them, by their Consent and Choice of him, &c.

2. In regard of their Dignity and Preeminence above others : The *First-born* had many Privileges above his Brethren, he was, as it were the second Father of the Family : So *Christ*, Isa. 9. 6. is called the everlasting Father. The *First-born* had the Honour, and the Government ; the Priesthood was his, and a double Portion of the Estate, Dent. 21. 17. The *First-born* at first had the Priesthood, Exod. 24. 5. Young men sacrificed—Afterward *Levi* was set apart instead of the *First-born*, Numb. 8. Therefore *Reuben* left the Government to *Judah*, the Priesthood to *Levi*, the double Portion to *Joseph*, who was divided into Two Tribes, *Ephraim* and *Manasseh* :

So *Christ* has the Honour above all Creatures, Heb. 1. 6. Let all the Angels of God Worship him.

And the *Saints*, which are the Lord's *First-born* in a secondary way, are honourable Persons, as being Members of *Christ* : They are precious in his sight and honourable : Therefore he says, I will give Nations and Princes for thy Life, Isa. 43. 3, 4.

3. Their *Nazarites*. The Institution of their religious Order, with all the Rules and Observations belonging to it, you have Numb. 6. It was an Order of much esteem amongst the People of God in those Times, and is reckoned as a great Honour and Glory to that People, Amos. 2. 11. I raised of your Sons for Prophets, and of your Young Men for *Nazarites*.

Her *Nazarites*, Lam. 4. 7. were whiter than Snow.

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There were two degrees of it; Either for a *certain time*, or during a *Man's whole Life*.

Of Persons that were *Nazarites*, all their Days, the Scripture giveth some very great and eminent Instances; as *Samson*, Judg. 13. 5. also *Samuel* the Prophet, 1 Sam. 1. 11. also *John* the Baptist, Luke 1. 15.

Of Persons under the Vow of *Nazariteship* only for some certain time, we have Instance in *Paul* the Apostle, Acts 18. 18. and again, Acts 21. 23, 24.

How long they were to be under the Vow, the Scripture limits not. The *Jewish* Writers report, that one Month was the shortest time in use amongst them.

This Order shadowed forth sundry Things relating,

1. To Christ himself.

2. To the Members of Christ.

3. To the Benefits of Christ.

1. The *Nazarites* were Types of Christ himself; not that Christ himself was a *Nazarite* according to the Law, but only in the Spirit and Truth of this Type. That he was not a *Nazarite* literally, is clear; because he drank Wine; as at other times, so at his last Supper, which *They* might not do. But in him this Type was fulfilled in two Respects.

1. In regard of his usual Name and Title, *Jesus of Nazareth*, or *Jesus the Nazarene*, Matth. 2. ult. John 19. 19. Thus he was usually called, which the *Jews* would never have done; but that by the Providence of God he had had lived in that Place. In which disposal of Providence, *altius fuit Dei Consilium*; as *Calvin* in *Mat. 2.* God had a further Design and Counsel than they were aware of, who from thence called him by that Name: Which, though it was given him upon another Occasion by the *Jews*, namely, from the Place of his Residence; yet God in his infinite Wisdom did so contrive and order it, that by this means he should be commonly called by the Name of this Religious Order. See *Matth. 2. ult.* where the Evangelist tells us, that by this means of Christ's living in *Nazareth*, was fulfilled, that which was spoken by the Prophets, namely, that *he should be called a Nazarene*. — By the Prophets is meant those Prophets, that wrote the Book of *Judges*; and the Place intended, is *Judges 13. 5.* as *Calvin* from *Martin Bucer* judgeth.

It is true indeed, the Words there are spoken of *Samson* literally; but intended mystically of the Messiah, of whom both *Samson*, and all the *Nazarites* were Types. It is true, there is some literal Difference between

between *Zain* and *Tfade*; and the *Syriack* Translation (which yet is but a Translation) renders *Nazareth* by *Tfade*, *Notforeth*, whereas the Word *Nazarite* is *N* with *Zain*. But that the Holy Ghost regarded such a literal Exactness is not probable. It may suffice that there is an Allusion and Affinity in the Sound. And though *Matthew* useth the Word *Nazarene*, as signifying one of the Religious Order of the *Nazarites*; yet *Pilate*, *John* 19. 19. useth the same Word of him, never dreaming of any thing more, than the Place where Christ had dwelt. Some indeed have thought, that this Passage in *Matth.* 2. 23. refers to *Isa.* 11. 1. where Christ is called *Netzer*, the *Branch*, a flourishing Branch. But we do not find that flourishing Branches are called *Nazarites* in the Scripture: So *Calvin* in *Matth.* 2. ult.

See Bucholcer
Chronol. pag.
285.

2. In regard of his peculiar Holiness and Separation unto God, They were ceremonially Holy; but he was Holy indeed, and after an higher and infinitely more excellent and glorious manner. He is called *that holy Thing that shall be born of thee*, *Luke* 1. 35. and *Dan.* 9. 24. the *most Holy*, or the *Holy of Holies*.

2. The *Nazarites* were Types of all the Saints and Members of Christ. All Believers, who are an holy People, are Spiritual *Nazarites* separated unto God; I say, all Believers, whether Male or Female. For there were Women *Nazarites* as well as Men, *Numb.* 6. 2. When either Man or Woman shall separate themselves to vow a Vow of a *Nazarite*. For in Christ Jesus there is neither Male nor Female, *Gal.* 3. 28.

3. There was in this Order a Ceremonial Shadow and Adumbration of the Benefits of Christ, which Believers do receive from him; and they are chiefly two, *Sanctification* and *Justification*.

1. *Sanctification*. This was shadowed out in this, that the *Nazarites* were Persons separated and devoted unto God in a special manner by a Vow, *Numb.* 6. 6. As also in the particular Rules and Ceremonies belonging to this Order, which were three.

1. *Not to drink Wine*, *Numb.* 6. 3, 4. So *Samson*. This was to teach them Temperance, and Mortification of fleshly Lusts, which Wine often provokes Men to, and takes away their Hearts from that which is good, *Hos.* 4. 11. and causes them to err and stumble, *Isa.* 28. 7. Moreover this Ceremony taught them, instead of Wine, to be filled with the Spirit, *Eph.* 5. 18. and inebriated as it were with the Joys thereof in the Sense of God's Love, which is better than Wine, *Cant.*

1. 4. *How has he*

2. *Not to cut their Hair*, *Numb.* 6. 5. This is thought to be appointed (as many other Ceremonial Laws were) in Opposition to the hea-

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thenish

thenish Idolatry of those Times : And to signify the keeping himself from all Uncleaness and Impurity : For when the *Nazarite* was purged and cleansed from Impurity, his Hair was shaved off, *ver. 9.* and so the *Leper*, *Lev. 14. 8, 9.* therefore to keep it from shaving seemeth to signify the keeping themselves from Uncleaness : So some expound it.

It shadowed forth also the growth of the Graces of God's Spirit in them, as in *Samson*, who with the Loss of his Hair, lost the Power of God : And as his Hair grew again, so his Strength in God renewed, *Judg. 13. 25*—and *16.* This Strength came not by the growth of the Hair, otherwise than as an outward Sign appointed unto them of

God, who sanctifieth to his People what outward Signs himself pleaseth, to signify and convey Grace ; as he sanctified the Waters of *Jordan* to wash away *Naaman's* Leprosie, which of themselves had no such Efficacy, *2 Kings 5. 14.*

3. Not to defile themselves by the Dead, *Numb. 6. 6, 7, 8.* This refraining from the Dead, in whom the Image as it were of God's Curse for Sin was to be seen (*for the Wages of Sin is Death*, *Rom. 6. 23.*) figured out abstaining from sinful and dead Works, and from such as live in them, who are dead whilst they live, *1 Tim. 5. 6.* And also it shewed their Constancy in the Rules of their Profession, and their Magnanimity in the loss of dearest Comforts.

2. Justification by Christ alone was shadowed forth in two Rules or Observations belonging to this Order.

1. That legal strictness and severity of Purification in case of accidental Defilement, *ver. 9. 10, 11, 12.* If a *Nazarite* chance to be defiled, he is to begin again upon a new Score. This shews the absolute Purity and Perfection of the Law of God, which will not admit the least Error or failing ; but *whosoever continueth not in all things, is cursed and condemned by it*, *Deut. 97. 26.* *Gal. 3. 10.* *If a Man keep the whole Law, and fail but in one Point, he is guilty of all*, *James 2. 10.* and so needs Christ and his Blood to make Atonement even for the least Sins, and those which are in some sort involuntary, as the Original Corruption of Nature is, and many actual Sins of meer Infirmity and Frailty.

2. Sacrifices of Atonement, even when they had fulfilled their Vow, *ver. 13*—to *21.* This taught the secret and unseen Guiltiness, which cleaveth to the most holy Men in their best and most perfect Works, which, without Atonement by the Blood of Christ, cannot be pure and pleasing in the Sight of God.

For

For tho' a Man know nothing by himself; yet is he not thereby justified, 1 Cor. 4. 4. When we have kept our Vows, and done our Duty; yet we need Atonement and Pardon.

4. A fourth Religious Order among them of Old, was their Prophets. These also were Types of Christ, and of Christians.

Of Christ; For as they taught the Will of God: So doth Christ. For he is the great Prophet, Deut. 18. 15. Acts 3. 22. Joh. 1. 18. No Man knows the Father, but he to whom the Son revealeth him, Mat. 11. 27. But tho' there be a Resemblance and Analogy; yet there is also a great disparity in this Type. For all the Types (as hath been often observed) fell short of the Antitype in Glory; and so in this; for none teacheth like him, Job 36. 22. in regard of the Authority, and in regard of the Efficacy of his teaching.

1. The Authority; For the Prophets speak in the Lord's Name, Thus saith the Lord: But Christ in his own Name, and the Fathers; as a Son over his own House, Heb. 3. 6.

2. The Efficacy. All the Prophets could not reach the Heart: But Christ teacheth inwardly, and effectually; for he sends his Spirit to bring the Truths to Remembrance with Power and Efficacy, John 14. 26.

And as their Prophets were Types of Christ: So likewise of all Believers; who are spiritually Prophets, 1 John 2. 27. 1 Cor. 2. 15. the spiritual Man judgeth all things. They are said to prophesie as the Lord's Witnesses, Rev. 11.

5. A fifth Religious Order in those legal Times was that of Priesthood. Their Priests, and especially their High Priests were Types of Christ, and of Christians: Therefore Christ is so often called a Priest, and the High Priest, Heb. 3. 1. of our Profession.

The Analogy between Christ and them appears chiefly in two Things.

1. That as they offered Sacrifice, and by Sacrifice made Atonement: So Christ, Eph. 5. 2. gave himself for us, an Offering and a Sacrifice to God for a sweet smelling Savour.

2. There was in them the Shadow (though but the Shadow) of an everlasting Priest-hood; because the Office was settled in the House and Family of Aaron: And so though the Persons died; yet the Office was never Vacant: For the Son succeeded the Father, and was sometimes invested during the Father's Life, as Eleazer, Numb. 20. 26. And though Melchizedek's Priest-hood was of an higher Order, and more illustrious than that of Aaron, as the Apostle shews, Heb. 7. yet in this also there was but a Shadow of Eternity, as hath been formerly shewed. But Christ is indeed a Priest for ever: He is often so called in the Epistle to the Hebrews. He was made a Priest not after the Law of

a carnal Commandment, but after the Power of everlasting Life, Heb. 7. 16.

The Disparity between Christ and these typical Priests was manifold. I shall instance in a few Particulars.

1. Theirs was but the *Shadow*: Christ the true Sacrifice, and true Reconciliation with God.

2. They offered Sacrifice first for *their own Sins*: But Christ had no Sins of his own, to offer for, and to make Satisfaction for, Heb. 7. 27.

3. All those Priests of Old, even Melchizedek himself, they were but Priests; they were not both Priest, Altar and Sacrifice. But Christ is all three. He is Priest as God-man. He is the Altar in regard of his Divine Nature: For this is that which sanctifies the Gift, and makes the Sacrifice so infinitely efficacious and meritorious. And Christ himself is also the Sacrifice in regard of his Humane Nature: His Humane Nature suffered Death, and so was offered up as a Sacrifice unto God for us.

Thus in all things Christ hath the Preheminence.

I might also shew, how all the Saints are Priests. He hath made us Kings and Priests unto our God, Rev. 1. But there will be occasion to speak further of the Priesthood, when we come to the Temple and the Temple Ministry.

6. A sixth Religious Order was their Kings of the House of David. It is true, Magistracy is a civil Ordinance belonging to the second Table: But yet, as God was pleased to annex a typical Respect unto the Sabbath, which is in it self a moral Duty; and unto Adam's Marriage with Eve, which was a Civil Relation: So he did unto Magistracy or Kingship, as stated and settled amongst that People.

Hence as in the Business of Marriage, and of the Sabbath, the things themselves are not abolished, but only the typical Respects are taken off: So here, Kingship as amongst them was both a Civil and a Religious Order. *Non dubium est, quin celestis pater in Davide ejusque posteris conspici voluerit vivam Christi imaginem, Calvin. Institut. l. 2. cap. 6. sect. 2. & cap. 7. sect. 2.* See the Analogy in three Things.

1. In their Inauguration; they were anointed with holy Oil, Psal. 89. 20. *with mine holy Oil have I anointed him.* This typified the Gifts and Graces of the Spirit; the Spirit of Government, Acts 10. 38. how God anointed Jesus of Nazareth with the Holy Ghost, which Christ received above his Fellows, Psal. 45. 7. not by Measure, but above Measure, John 3. 34.

2. The Lord settled the Kingdom by an everlasting Covenant in a perpetual Series and Succession of Persons in the House of David. So with Christ, he hath made an everlasting Covenant; that his Kingdom shall endure for ever, Isa. 9. 7. — of the increase of his Government and Peace, there shall be no end.

3. The

3. The *moral Work* and *Duty of their Office* had also a typical Use, to shadow forth, what Christ doth spiritually in and for his Church.

1. They made Laws for the People of Israel; tho' they did it still in Subordination to, and pursuance of the Laws of God, as all Magistrates ought to do, not in Opposition to them: So Christ is the Law-giver of his Church, *Ista. 33. 22. the Lord is our Judge, our King, our Law-giver.*

2. They subdued the Enemies of Israel: So did David the *Philistines*, the *Moabites*, &c. So doth Christ subdue and tread down the Church's Enemies.

3. It was their work to execute Vengeance upon Rebels; as Solomon, the peaceful King, did on Joab, Adonijah, Shimei. So doth Christ, the Prince of Peace, on Unbelievers and Hypocrites in the Church. This King will say, *Bring forth these mine Enemies, and slay them before my Face.*

Yet there was a great Disparity between Christ and those Kings. His Kingdom is Spiritual, his Government infinitely better than theirs was. Some understand and render 2 Sam. 23. 3. 5. to this Purpose, *There shall be a Ruler over Men, a Righteous one, ruling in the Fear of God—Although as yet he make him not to spring up.* See the Belgick Annotations.

From the whole.

Use 1. See the Unwarrantableness of reviving religious Orders under the New Testament. It falls heavy upon the Papists, who have their Religious (as they call them, but indeed Superstitious) Orders. Their Monks, Nuns, Fryars, &c. for which they pretend the Jewish Order of Nazarites. But this was a Type: And therefore to revive it, is inconsistent with the Truth of the Gospel; it is as if they should say, there is a Messiah yet to come, who will be just like a Monk or a Fryar; but what horrible Blasphemy is this! Besides, there was a Command, an Institution from God for the Order of Nazarites; but there is not so for Popish Orders. And which is observable, in all the Rules, Ceremonies and Burdens of those legal Times, the Lord never restrained Marriage from any; but all sorts, Priests, Prophets, Nazarites, were wont to marry, which the Popish Orders vow against, which the Apostle deservedly calls a Doctrine of Devils, 1 Tim. 4. 1, 2, 3.

Object. But some of these Orders are not ceased: For there be First-born in every Nation, and Magistracy or Civil Government.

Ans. It's true: But therefore some of these Orders were of a mixed Nature; there was something moral, and something Ceremonial in them, as was shewed before in David's Kingdom: That which is moral remains.

mains, that which is Ceremonial is done away : But there were other Religious Orders that were wholly Ceremonial; and these are wholly abolished. Of this sort was *Nazariteship*, and the *Priesthood*. These were Orders merely Religious, and so are ceased and vanished away with the legal Religion of those Times. But the *Popish Orders of Monks and Nunnery*, &c. are an apish and wicked Imitation of that old legal *Nazaritism*.

Use 2. See the *Glory of the Antitype in whom all these meet in one* ; all the individual personal Types before-mentioned, and all these religious Orders now opened. He is the true *Israel*, and the *First-born*, he is the true *Nazarite*; he is our *Prophet*, *Priest* and *King*. They were but Stars that shone in the Night, he is the *Sun of Righteousness*.

Use 3. See our own *Dignity and Duty* ; for all the Members of Christ do in their Measure partake of the Glory of him their Head : Therefore walk as becomes the *Israel of God*, as his *First-born* ; do not, with profane *Esau*, sell your Birthright for a mess of Pottage, Heb. 12. 16.

Ye are *Nazarites* separated unto God : Therefore be ye not conformed to the World, Rom. 12. 1, 2.

Ye are the *Lord's Witnesses and Prophets* : Therefore bear your Testimony to him, and to his Truths and Ways, tho' ye prophesie in Sackcloth.

Ye are also *Priests unto God*, not to make Atonement, (that Christ hath done :) But as he hath offered the Sacrifice of Atonement : So ye should offer the Sacrifices of Praise and Thanksgiving to his Name.

And finally, remember ye are *Kings* ; for he hath made us *Kings unto our God*, Rev. 1. Therefore walk and act as *Kings* to rule over your own Lusts, and not be Underlings to them. It was *David's Prayer*, Psal. 51. 12. Uphold me with thy free Spirit, that is, thy *Kingly, thy Royal Spirit*, as some explain it. And if ye reign with him as *Kings in Grace here*, ye shall reign with him in *Glory for ever*.

THE

THE
GOSPEL
OF THE
OCCASIONAL
TYPES.

I Cor. X. II.

Oct. 3. 1667.

Taſta de wdlia tūpoi ourſawon ênêiois,

Now all theſe Things happened unto them for Types, and they are written for our Admonition, &c.

THE Types (Beloved) have been diſtinguiſhed into two ſorts, *Perſonal* and *Real*; or *Typical Perſons* and *Typical Things*. This is the firſt and higheſt Diſtribution of them: The *Perſonal Types* have been run thorough. We are now to proceed (the Lord aſſiſting) to the *Real Types*. And theſe may be ſubdivided into two ſorts, *Occaſional*; and *Perpetual*: For ſome Types were *Transient*, and ſome *Permanent*: Some were *Extraordinary* and *Occaſional*; as *Manna*, the *Brazen Serpent*, &c. Some were *Perpetual*, viz. the whole *Ceremonial Law*; the *Ordinances*

Ordinances whereof are frequently called *everlasting Statutes*: So that this Distinction is founded both in the Nature of the Things, and in the Scripture Expressions about them. We shall clear this further, when we come to the second part of the Distribution.

Concerning the former sort, *viz.* Extraordinary and Occasional Types, this Text speaks, and gives you this *Doctrine*;

That there were divers Extraordinary Providences of God towards his People of Old, which were intended by him to be Types of Gospel Mysteries and Instructions to us in Gospel-times. The Text is plain for it, and the Word in the Original is *Types*, as your Margent reads: Now all these Things happened unto them for Types, *Ταῦτα δὲ πάντα τύποι.* and before, in ver. 6. *ταῦτα δὲ τύποι ἡμῶν ἐκτίθησαν.* And he had before-mentioned the Cloud, and the Rock that followed them, their passing thro' the red Sea; with other famous Dispensations towards God's People of Old. So that there were not only *Typical Persons*, but *Typical Providences*. For the right understanding of this *Doctrine*; to prevent mistakes, take these two *Cautions*.

Caut. 1. That there is an *Historical Verity* in all those typical *Histories* of the Old Testament. They are not bare *Allegories*, or parabolical Poems, such as is the Song of Solomon, or Jotham's Parable, *Judg. 9. 7.* or Nathan's Parable to David, *2 Sam. 12.* but they are a true Narration of Things really existent and acted in the World, and are literally and historically to be understood.

If it be said, That in some of those Transactions, as for Instance, their Deliverance out of Egypt, and travelling through the Wilderness to Canaan, the whole Frame of the History all along is so suitable to express Spiritual Redemption, as one would think it was an *Allegory* devised on purpose for that End.

The Answer is, That God had the ordering of his Work in his own Hands; and therefore could make it suit all his Ends at once; so as the same thing might be both an *History* of Temporal Redemption; and yet withal an *Allegory* of Spiritual Redemption also.

Neither indeed is it necessary to the Nature of an *Allegory*, that it be always *Res ficta*: God, who is the Author of all the Arts (for all the true Rules of them are Beams and Rays of his glorious Wisdom) hath set no such Rule in the Art of *Rhetorick*, and if any *Rhetoricians* have done it, it is a Mistake: For Abraham and Sarah, and Isaac, and Hagar and Ishmael, is a real History; yet the Apostle affirmeth, That it is an *Allegory*, *Gal. 4.* The turning of all such allegorical and typical Histories and Providences into meer Romances and Fictions, is not unlike the Transubstantiation of the Sacramental Elements; as if Things

Things could not be *Real*, and yet *Typical* too. You will find many Treasures of Divine Wisdom and Gospel-light in the Scriptures, by attending this *Rule* of understanding and accommodating typical Scriptures both to *Type* and *Antitype*, not excluding either, they being really meant of both, and most fully of Christ the *Antitype*, who is the Scope and Centre of all the Counsels and Dispositions of God.

Caut. 2. That the Lord in these occasional and extraordinary Dispensations whereof we speak, did aim at sundry Ends, and intended them to be for several Uses; namely, to be not only *Types*, but other ways also to be *instructive* and *useful*: And herein his infinite Wisdom appears the more, in causing so many Ends to meet at once: And indeed so it is in all the rest of his Dispensations towards his People, and in the World: And so in the Ordinances we have at this Day, they do not serve for one Use only.

Quest. But what are these Ends?

Ans. Not to insist upon the general Ends of all the Types; In this sort we are now upon, viz. *transient* and *occasional Types*; there were three great Ends.

1. For outward and temporal Good. They had by these Things outward Supply and Deliverance: So the passing thro' the Red Sea, the Manna, the Water out of the Rock were outward Mercies: So the Brazen Serpent gave outward and bodily Healing to them, beside that spiritual and sacramental Use it had to adumbrate Jesus Christ.

2. They were *Instructions in Moral Duties*, as indeed all Providences are: The Lord's giving them Water out of the Rock, and Bread from Heaven, were instructing Providences to depend upon God in Straits, and to trust in him at all Times.

3. The third End was the *typical Adumbration of Christ and Gospel-mysteries*. Besides all other Ends and Uses of them; besides outward and temporal Good, and moral Instruction; they did, by the positive Intention of the Spirit of God, point at Christ, and lead to him. For this the Text is express, *all these things happened unto them in Types*, and ver. 4. *that Rock was Christ*.

Quest. How may we judge what *providential Dispensations* had such a *typical Respect and Use*?

Ans. This hath been formerly partly spoken to, and this Rule was given, that it is not safe for Men to form *Allegories* out of their own Fancies, unless it be some way hinted in the Scripture, unless it be either expressed, or may be gathered from thence by clear Consequences; as when by comparing the Scriptures, a manifest Analogy doth appear as clear as the Sun at Noon-day. But for Men to set their Fan-

cies a Work to extract Allegories out of every Scripture-history, as the Popish Interpreters use to do, is not safe nor becoming a judicious Interpreter.

Luth. in Gen. 3. fol. 57. Luther called such Allegories *Spumam Scripturæ*, they beat the Scriptures into Froth by allegorizing all things. *Allegorias esse vanas speculationes, & tanquam spumam sacra Scripturæ.* And fol. 57. 58. *Hoc monuisse sit satis, ut qui Allegoriis uti vellent, iis utantur quas indicarunt Apostoli, & quæ habent fundamentum certum in ipsa litera seu historia, alioqui fiet ut ædificemus super fundamentum paleam & stipulas non aurum.*

Paraus Prologom. in Gen. & in Gal. 4. 24. *Parce admodum Spiritus sanctus* ἄλλογίζει the Holy Ghost is sparing in the Business of Allegories. He doth not allegorize every Providence; but some he doth. And so these Providences were also Ordinances: God was pleased to superinduce the Nature of an Ordinance upon them.

Quest. What were those typical Providences, which we call occasional and extraordinary Types:

Ans. They may be referred and distributed into two Sorts, *Things* and *Actions*. A Distribution that some have made use of in this Subject, who have not well known where to place it; but this I take to be the proper Place of it: They are indeed these *Occasional Types*, which are best distributed into *Things* and *Actions*.

1. As to *Occasional Typical Things*, we may instance in seven Particulars. And I shall set them down before you according to the order of time wherein the Lord gave them.

1. *Jacob's Ladder.*
2. *Moses's burning Bush.*
3. *The Pillar of Cloud and Fire.*
4. *Manna, or the Bread that came from Heaven.*
5. *The Rock that followed them, and Water out of the Rock.*
6. *The Brazen Serpent.* And
7. Some have added also those *healing Waters* of the Pool of *Bethesda*. These were *Typical Things*.

Occasional Typical Actions are such, as their coming out of Egypt, passing through the Red Sea, &c. of which afterward,

We are to speak to these *Occasional Typical Things*. Some whereof were given to particular Persons, as that Visional Ladder to Jacob; the burning Bush was shewed to Moses—others of them were given to the whole People of Israel, as the Pillar of Cloud and Fire, and all the rest that were enumerated.

1. *Jacob's Ladder*, which he saw at *Bethel*. This was but an *Occasional*

sional Type, it was no permanent Thing. The History of it is in *Gen.* 28. 12—16. That it had a *Typical Respect*, our Saviour himself seems to insinuate, *John* 1. ult. It represented *Christ* as the means of Inter-course between God and Man. Yet it was not, to speak properly, a *Type*; but rather a *Typical Vision*, being not a thing actually existent, but only in a *Vision* of the Night: However, because Divers who have spoke upon the *Types* have made mention of it, I shall also speak a Word to it. Altho' even *this Circumstance*. Some have thought of a typical Accommodation for it thus; That as *Jacob* saw this *Ladder* but in a *Vision*: So we see *Christ* here but in a *Glass* darkly, 1 *Cor.* 13. 12. till the Day-light of Glory in Heaven dawn upon us; when we shall see Face to Face.

But I shall draw the Parallel only in these five Things.

1. Here was some dark Shadow of the *Person, Natures and Office* of *Christ* thus; The Foot of this Ladder stood upon the *Earth*, and the top of it reach'd up to *Heaven*, whereby Heaven and Earth did meet as it were: So *Christ* in regard of his *Humane* Nature toucheth the *Earth*; yet in regard of his *Deity*, he is the God of Heaven.

And as in this *Ladder*, the top and the foot of it made but *one Ladder*: So both the *Natures* of *Christ* are but *one Person*; and by this, Union of his two *Natures* he brings Heaven and Earth together unites God and Man, which was the great Work for which he came into the World.

2. *This visional Ladder shews the way to Heaven*. There is no ascending to Heaven, but by the Spiritual Ladder *Jesus Christ*, no Salvation but by *Christ*, no comfortable Inter-course and Communion between God and us, but only in and through him. Men cannot climb to Heaven by their own Works and Merits: tho' they should heap Mountain to Mountain of Duties one upon another; yet they would fall short. Neither is there Salvation in any other; for there is no other Name under Heaven given amongst Men whereby we must be saved, *Act.* 4. 12.

3. We have in this typical Ladder an express Figure of the *Ministration* of *Angels* through *Jesus Christ* unto the *Saints*, which is a Fruit of that great Privilege of Adoption: For they ascended and descended in the Vision by this Ladder. To wicked Men the Angels are Enemies (as if the King frown upon a Man, all the Court does so too) and fight against them, as they did against *Senacherib's* Army, when they slew an hundred eighty five thousand in one Night, 2 *Kings* 19. 35.—so *Psal.* 35. 5, 6. Let them be as Chaff before the Wind, and let the Angel of the Lord chase them; let their way be dark and slippery, and let the Angel of the Lord persecute them. The blessed Angels are ever chasing and per-

persecuting Reprobates and wicked Men. But through Christ they minister unto us for our Good, *Zach. 1. 9. they appeared behind him, and ver. 10. these are they whom the Lord hath sent forth, and ver. 11. they gave up their Account to him.*

4. Jacob sees God at the top of the Ladder, renewing his Covenant with him, *ver. 13.* So it is through Christ that God enters into Covenant, and renews his Covenant with us; through Christ the Promises are *Yea and Amen, 2 Cor. 1. 20.* God could never have spoken Words of Peace to Sinners, but by the Mediation of Jesus Christ.

5. Where was this Ladder seen? At Bethel, which signifies the House of God, *ver. 19. he called the Name of the Place Bethel.* So Christ is seen in the Church, *Ephef. 3. 10. and through the Church made known to Principalities and Powers, &c.* If you would have a Vision of Christ, go to Bethel, into the Churches of his Saints and People, *Cant. 1. 8. If thou know not, go thy way forth by the Foot-steps of the Flock.*

6. There be several Steps of this Ladder. Which some apply thus unto several degrees of Grace; as there are many Rounds of the Ladder, so there are many Graces in Saints: The lowest Round is Poverty of Spirit, the highest is Perfection.

Thus you see how Jacob's Ladder represented and shadowed forth something of Christ, and of the Gospel, to Jacob and to Us. And so much for this Spiritual Ladder which Jacob saw.

2. A second Typical Thing in those Typical Days was the burning Bush which the Lord shewed to Moses, *Exod. 3.* in the Ten first Verses: A very memorable Dispensation; therefore largely repeated by Stephen, *Acts 7. 30. to 35.* The Bush burnt, and was not consumed. A most lively Emblem of the Churches subsisting in the Fire of Persecution through the presence and good will of him that dwelt in the burning Bush.

That is the Instruction we should learn out of it. As Israel in the Iron Furnace in Egypt: For it related both ways, both to shew the State of Israel in Egypt. and of the Church of God on Earth afterwards. So the Three Children, *Dan. 3.* in the fiery Furnace were not consumed, no nor hurt by the Fire. So in the times of Antichrist, *Rev. 11. 3.* the Lord hath his Witnesses prophesying all the thousand two hundred and threescore Days: God hath his two Witnesses all the while; though they prophesie in Sackcloth; yet prophesie they do, and bear witness to him: The Lord doth not leave himself without Witness, when his Church and Interest is in the lowest and most afflicted Condition: And indeed all along under the New Testament this Bush hath been burning in several Fires, and yet not consumed.

There

There was first the *Fire of Pagan Persecution* during the three first Centuries.

Then the *Fire of Arrianism, and Contention in the Church, &c.* set forth under that prophetic Representation of Fire in the first and second Trumpets, *Rev. 8. 7, 8.*

Then the *Fire of Antichristian Persecution* a thousand two hundred and threescore Days.

And then lastly, the *Persecution of three Days and an half* in the last of his Reign.

But yet still the *burning Bush* is not consumed: The Church of God subsists, and lives, and outlives all Opposition; it cannot, it shall not be consumed. They have power over the Fire, *Rev. 14. 18.* It is understood by some Interpreters not unfitly concerning the *Martyrs* that suffered by Fire, but were not overcome by it; their Faith and Patience were not overcome, but did triumph and conquer through Jesus Christ: And all this through the Presence of God with them. For he that dwelt in the burning Bush, dwells in the midst of his Church, *Deut. 33. 16.* *Acts 7. 35.* The Son of God was in the Furnace, *Dan. 3. 25.* And under the New Testament he walked in the midst of the seven Golden Candlesticks, *Rev. 2. 1.*—He hath promised, *Isa 43. 2.* when thou walkest through the Fire, thou shalt not be burnt, neither shall the Flame kindle upon thee.

These two Typical Things were presented to particular Persons, namely, the mystical Ladder to Jacob, and the burning Bush to Moses. The other five were more publick to the whole People of Israel, namely, the Pillar of Cloud and Fire, the Manna, the Rock and Water out of it, the Brazen Serpent, and the Pool of Bethesda.

3. The Pillar of Cloud and Fire, *Exod. 13. 21, 22.* As to the Nature of it, it seems to have been not unlike those Things which are called in Scripture Pillars of Smoke, *Joel 2. 30.* which the Apostle renders Vapour of Smoke, *Acts 2. 19.* which the Lord did now create, and in a miraculous way (by the Ministration of Angels, who are the Instruments of his Providence and Ministers to his Church) did carry and move to and fro from Place to Place.

It is called a Cloud, because it had something of that Appearance; but it was not an ordinary and natural, but a supernatural and miraculous Cloud; and differed from other ordinary Clouds in many respects.

It was of such an height and bigness, as was and might be seen by all the House of Israel, *Exod. ult. ult.* Other Clouds are soon dispersed and dissipated; But this remained firm for the space of forty Years together, till they came into the Land of Canaan; the lower part of it rested upon the Tabernacle, after the Tabernacle was erected, and from thence

thence it ascended and went up like a Pillar of Smoke, as we read of *Pillars of Smoke*, Judg. 20. 40. Cant. 3. 6. It was *one* and the *same* Substance, which was a *Cloud by Day, and Fire by Night*. It was not *real* natural Fire; therefore called the *appearance of Fire*, Numb. 9. 16. It was not *Ignis urens*, but only *Ignis lucens*; it was no burning, but only shining Fire: For it sat upon the Tabernacle, which was made of Boards and other Combustible Matter. It kept its *Form*, and was not moved by the Wind, or by any other ordinary and common Cause, but by the Lord himself: And it moved and walked no faster than the whole Camp could follow. Out of this *Cloud* the Lord spake and delivered his Oracles to Moses. And there the *Glory of the Lord appeared to the People*, Exod. 16. 10. and 33. 9. and 34. 5. Levit. 16. 2. Psal. 99. 7. Numb. 11. 25. and 12. 5. Deut. 31. 15.

Thus for the *History* of it.

Now that there was a *Mystery* in this *Pillar of Cloud and Fire*, is clear from *Isa. 4. 5, 6.* for there never was a *literal* Cloud and Fire upon *Mount Zion*. This *fiery Pillar* did cease, when they were entred into *Canaan*: *Isaiah* therefore intends a *Spiritual Thing* under those Expressions. So it is here mentioned by the Apostle in the Context as representing a Gospel-Mystery; *They were all baptized unto Moses in the Cloud*, 1 Cor. 10. ver. 2.

It signified and shadowed forth,

1. Something of *Christ himself*.
2. The *Benefits* of Christ.
3. The *Ordinances* of Christ.

1. *Christ himself*. Some have noted a Shadow both of his *Deity* and *Humanity*. There was a *fiery Brightness* in the Cloud, which yet was but a dark shadow of the *Glory* of his *Deity*; which was often in *Visions* so represented: But his *Divine Nature* was veiled and overclouded by his *Humane*; as in this Shadow there was a *Pillar of Cloud* as well as *Fire*. In *Rev. 10. 1.* Christ is represented as *clothed with a Cloud, and his Feet as Pillars of Fire*. Expressions notably answering this ancient Type and Shadow.

2. *It holds forth something of the Benefits of Christ*. What Benefits had they from this *Pillar of Fire and Cloud*? They had Three.

1. *Light and Direction*.
2. *Defence and Protection*.
3. *Ornament and Glory*. All which we have in an higher manner in Christ by the Gospel.

1. *Light and Direction in the way they should go*, in those *Arabian Deserts*, where no Man dwelt, and which no Man passed thorough; where there

there was neither Path nor Guide: But they had the Lord himself to guide them. So it is said of this Cloud in *Exod.* 13. 21. where it is first mentioned, that it was to lead them the way by Day, and by Night to give them Light; and more fully and with much Emphasis, *Numb.* 9. 17, 18. to the end of the Chapter.

So doth *Christ* direct and conduct his People in their Travels thro' the Wilderness of this World to Heaven, the true *Canaan*: He is the true Light, *John* 1. 9. who coming into the World, enlighteneth every one that is enlightened: For so that Place may be fitly rendred, He is the way the Truth and the Life, *John* 14. 6. There is a directing Light: They are under the everlasting Conduct of his Word and Spirit. He doth not leave his People in the Dark, as to things absolutely necessary for their Communion with him here in this World, and for the r Salvation with him in the World to come: We must follow Christ, as *Israel* followed the Cloud.

2. A second Benefit they had by this Cloud was Safety and Protection. Both from the heat and scorchings of the Sun in those burning Sands and Desarts of *Arabia*; For the Cloud covered and overshadowed them; therefore it is said of it, *Psal* 105. 39. he spread the Cloud for a covering: And likewise from their *Egyptian* Persecutors and Enemies; For the Cloud went behind them, when their Safety so required, *Exod.* 14. 19, 20. as if the Lord should say, You shall not hurt them, till you have stricken thorough me first.

Yea the very same Dispensations, which are directing and protecting to God's People, are dark and destructive to his Enemies: As here; the same Cloud was Light to the *Israelites*, but Darknes to the *Egyptians*. Upon all the Glory shall be a defence and a covert from the Storm, *Isa.* 4. 5, 6. There is a protecting Presence of God in his Church; we do experience the Truth of this at this Day in all our solemn Assemblies, there is a wonderful protecting Providence over us. Every Church of Saints is a Spiritual Army of Jesus Christ, and these Armies are terrible, *Cap.* 6. 10. glorious as the Sun, terrible as an Army with Banners. It is a terrible thing to offend or trouble them: A Man had better fight against all the Power the great Turk can raise, than oppose or offend one Church of Christ, and there were more hope of Success: For the Lord himself is a Wall of Fire round about them, *Zach.* 2. 5. as well as the Glory in the midst of them. Therefore it is written, *Isa.* 54. 17. no Weapon that is formed against thee shall prosper, and every Tongue, that shall rise against thee in Judgment, thou shalt condemn.

Some allude thus upon these two Benefits they had by the Cloud : That *Truth* is as a Pillar of *Fire* to go before us ; and *Peace* as a Pillar of *Cloud* to overshadow and refresh us.

3. *This fiery Pillar was exceeding glorious.* It was an honour and glory to them : So in the Church, Christ is the Glory of his Church. See *Isa.* 4. 2. We would think, if we could see a Company of *Kings* and *Princes*, and *Nobles* and *Great Men* walking together in the Ways and Ordinances of Christ, this were glorious, *Deus maximus in minimis*. There is a Glory in the *meanest* of the Assemblies of his Saints, though because 'tis spiritual, carnal Eyes are not able to discern it. When you come to the Meetings and Assemblies of God's People, you should endeavour to see this Divine Glory : You should by Faith discern and see a Pillar of Cloud and Fire over the Places where they meet, and a Guard of Angels and fiery Chariots round about them : God is present there : *In his Temple doth every one speak of his Glory*, *Psal.* 29. 9.

Thus the Pillar of Cloud and Fire did figure and exhibit them to the Benefits of Christ ; Light and Direction ; Safety and Protection ; Ornament and Glory.

3. *It figured also the Ordinances of Christ ; and his Presence in and with them :* For the Ordinances are the outward and visible Tokens of God's Presence with his People ; as this fiery Pillar was of old. And therefore when the Tabernacle was made and set up, *it rested upon the Tabernacle*, *Exod.* 40. 38. There be some Duties are secret, which the World sees not, nor may see ; as *Alms-deeds*, and personal and secret Prayer. But the Ordinances of Institution are things that ought to be practised with all the Publickness that may be : They are outward and visible Tokens of God's Presence ; particularly that great Ordinance of *Baptism*, as in this Chapter, *1 Cor.* 10. 2. The Cloud it seems, had a refreshing Moisture in it, to shade, refresh, and cool them from the burning Heat : And they were bedewed with it, as we are with the *Water of Baptism* ; whereby this legal Cloud became a Type of Gospel-Baptism. And so you see how it represented something of Christ himself, and something of his Benefits, and something of his Ordinances under the New Testament. So much for this third Typical Thing, *this Pillar of Cloud and Fire.*

April 16. 1668.

1 Cor. X. 11.

Now all these Things happened unto them for Ensamples: And they are written for our Admonition, upon whom the Ends of the World are come.

A Fourth typical Thing among them of old was their *Manna*, or Bread from Heaven. And a fifth was the Rock that followed them, and gave them Water. Here was spiritual Meat and spiritual Drink. Of these two, the Lord assisting at this time. They are both mentioned above, ver. 3. 4. of this Chapter; And they did all eat the same spiritual Meat, and did all drink the same spiritual Drink: For they drank of that spiritual Rock that followed them, and that Rock was Christ.

The fourth, I say, was the *Manna*, or the Bread that came from Heaven; the History whereof we have in *Exod.* 16. 14, 15. Behold upon the Face of the Wilderness there lay a small round thing, as small as the boar Frost on the Ground—And Moses said unto them, this is the Bread which the Lord hath given you to eat. Which that it was indeed a Type, and that the Truth and Mystery of it was Christ himself, as the Bread of Life, and the Food of our Souls, Christ himself assures us in *Job.* 6. 32. Verily, verily I say unto you, Moses gave you not that Bread from Heaven, but my Father giveth you the true Bread from Heaven. And ver. 48. I am that Bread of Life. And ver. 51. I am the living Bread which came down from Heaven: And so the Apostle a little before the Text instanceth in this, 1 Cor. 10. 3. They did all eat the same spiritual Meat. This then was the general Scope of it, to hold forth Christ as the Food of our Souls.

But now to let you see a little more particularly the excellent Correspondence between the Type and the Antitype, the clear and full Analogy that is between the Shadow and the Truth prefigured by it. You may discern it in these five Particulars.

1 This *Manna* was a Portion prepared of God, and given down from Heaven to an unworthy murmuring rebellious People—When the Children of Israel first saw it, they said one to another, It is *Manna*; for they wist not what it was, *Exod.* 16. 15. This Word *Manna*, your Margent tells you, may be rendred what is this? or, it is a Portion, a prepared or distributed Portion, from the Verb מנה *numerate*, and in piel מנה *preparavit*; because God prepared and distributed it among them, and it was ready to their Hand, to be eaten as they found it; tho' they might also bake it, if they would. The Hebrew Word *Manna* is retained

tained in the New Testament in the Greek, *John* 6. 31. and from thence in our own and other Languages. There is another thing known by the same Name, which Writers say, is a *Syriack Dew*; but it will neither melt with the Sun, nor petrify in the Night; nor is it fit for Food, but for Physick only: So it differs wholly from this *Hebrew Manna* whereof we speak, God did in a *miraculous way* rain down this *Manna* from Heaven, *Psal.* 78. 23, 24. He commanded the Clouds from above, and opened the Doors of Heaven, and rained down *Manna* upon them, and gave them of the Corn of Heaven. And this without any Care or Pains, or Industry of theirs; a Food which they neither sowed nor laboured for, but had it for the taking up. And this he did for an unworthy, murmuring, sinful People, when they were in a most rebellious Frame; when they were murmuring, and said, *Exod.* 16. 3. *Would to God we had died in the Land of Egypt, when we sat by the Flesh-pots.* Hereupon the Lord promiseth, *ver.* 4. *I will rain Bread from Heaven for them.*

So is *Christ* a Portion, and a Food prepared for every hungry Soul; and he came down from Heaven, and is sent and given of God even to rebellious Sinners: He gave Gifts to Men, even to the Rebellious, *Psal.* 68. 18.

2. This *Manna* was outwardly and seemingly despicable and contemptible; yet indeed the choicest Food, and most excellent in all Respects, both as to Colour and Figure, Taste and Use. It was but a little thing in Quantity, *Exod.* 16. 14. yet it is called *Angels Food*, *Psal.* 78. 25. *Men did eat Angels Food.* The Figure of it round, *Exod.* 16. 31. like *Coriander Seed*, which Philosophers note to be the best and most perfect Figure. The Colour white, *ibid.* and *Numb.* 11. 7. like to the Colour of *Bdellium*. The Taste sweet, like fresh Oil, or Wafers baked with Honey, *Numb.* 11. 7. And it sustained six hundred thousand fighting Men, Besides Women and Children. They might eat it either as they found it, or grind and bake it, *Numb.* 11. 8. Yet the Murmurers loathed it, and grew weary of it, *Numb.* 11. 6. they called it, *this light Bread*, *Numb.* 21. 5. for which they were destroyed.

In like manner *Jesus Christ*, as to his outward Appearance is despicable and contemptible, and despised by the World, *Isa.* 53. 2, 3. though in himself most precious and excellent, *Cant.* 5. ult. *1. Pet.* 2. 7. *to you that believe he is precious.* Christ in the Promises and Ordinances is precious to the Spiritual Taste, *1. Pet.* 2. 3. *If so be you have tasted that the Lord is gracious--and sweeter than the Honey or Honey-comb,* *Psal.* 119. 103. Their grinding and baking the *Manna* some apply to the Sufferings of Christ, whereby he was prepared to be unto us the Bread.

Bread of Life. And he fills and satisfies the desires of all Believers; the whole Israel of God.

But as in other Types, there is not only a resemblance in part, but withal a disparity, and pre-eminence of the *Antitype* above the *Type*. So in this *Christ* infinitely excels the literal *Manna*, as the Substance doth the Shadow, for that only fed the Body, but *Christ* feeds the Soul; that preserved only the natural Life of the Body, and that only for a time, but could not give Life; but *Christ* preserves spiritual Life, yet, gives spiritual and Eternal Life to Souls that were dead in Sins and Transgressions; and as he gives it, so he maintains and preserves it for ever. Your Fathers did eat Manna and are dead, Joh. 6. 49. but he that eats this true Bread shall never die, ver. 51. 58. so that in this (as in all things) *Christ* hath the pre-eminence.

3. Something of Mystery may be observed in the quantity they were to gather, an Homer full, Exod. 16. 22. now an Homer was about two Quarts, or as others express it, three Pints and an half of our measure; God gave them a liberal Allowance. The Homer was the Vessel, which did contain, and wherein they were to put the Manna. The Vessel that holds *Christ* is the Heart and Soul; and so to get the Vessel full of Manna, is to get the Heart full of *Christ*.

And he that gathered had none to spare, Exod. 16. 18. for it seems their manner was, when they had gathered it, to distribute to every one the same Proportion, quoted by the Apostle, 2 Cor. 8. 14, 15. to persuade them a liberal Communication of outward Supplies to one another.

It might also figure that spiritual Equality which is among Believers, all sorts of Believers having an equal Portion in *Christ* the true Manna, Gal. 3. 28, 29. 2 Pet. 1. 1. them that have obtained like precious Faith with us. We are all one in *Christ* Jesus as to relative Privileges—*Justificatio non suscipit magis & minus*. The *Virgin Mary* her self, tho' she be *Sanctificatio*, yet she is not *Justificatio* quam altera. All Saints are equally justified, and having the same precious Faith, shall be all made partakers of the same common Salvation: Every Believer is compleat in *Christ*, the weak as well as the strong, Col. 2. 10.

4. Where did they get this Manna? There were three things (chiefly remarkable as to the Place; which seem to have something of Mystery in them.

1. It was about the Camp of Israel; and no where else to be found but there. So *Christ* the Bread of Life is to be had in the Church, but no where else. *Extra Ecclesiam non est Salus*. Where two or three are gathered in his name, there is *Christ*, Matth. 18. His Parents found him in

the Temple, *Luke 2.* If you would gather Manna, go to the Camp of Israel. If you would get Christ, go to the Church, and seek him there.

2. It was bidden in the Dew, lapt up (as it were) in two Beds of Dew, the one above it, and the other under it, *Exod. 16. 14.* When the Dew was gone up, the Manna appeared on the face of the Earth—*Numb. 11. 9.* When the Dew fell upon the Camp in the night, the Manna fell upon it. So Christ is exhibited in the Word and Ordinances. Dew is often mentioned as an Expression of God's Favour. *I will be as the Dew unto Israel, Hos. 14. 5.* And the Word is compared to Dew, *Deut. 32. 2.* And it is a hidden Word to some, *2 Cor. 4. 3, 4.* Christ is therefore fitly called the hidden Manna, *Rev. 2. 17.* We should labour to see Christ, to get Christ in the Word, Christ in an Ordinance; to gather Manna out of the Dew.

3. They went, and were to go, out of their Tents to gather it, *Exod. 16. 16.* So we must go forth out of our selves out of Sin, and self, and the Creature, to get Christ. He that stays within in his own Tent cannot gather Manna; yet it is but stepping out of Doors. Oh the Sloth and Negligence of such as Perish for want of it! When Manna falls round about our Tents in the Dispensation of the Gospel, wherein Christ is offered from Day to Day

5. The Time when they had this Manna. There were many Circumstances in the time, that are very significant and instructing to us.

1. They were to gather it early in the Morning, *Exod. 16. 12.* The Quails came at Evening, for naturally they flew in the Day time to the Sea; and came to Land towards night, *Numb. 11. 31.* But Manna came in the Morning, because it fell with the Morning Dew. And the Quails are not noted in the Scripture to be a spiritual Answer in Meat, as the Manna is. We should seek after Christ sometimes, in the Morning of our Lives, with our first endeavours, *Psal. 90. 14.* Satisfie us in the Morning with thy loving kindness. They that seek me early, shall find me, *Prov. 8.*—This should be our first work, *Mat. 6. 33.* Seek first the Kingdom of God and the Righteousness thereof, and then all other things shall be superadded, and given (as it were) into the bargain.

2. They were to gather it and feed upon it daily, from Day to Day: If they kept it, it putrified and stank, *Exod. 16. 19, 20.* It wormed Worms, as the Phrase is in that Emphatical Language, that is, it bred them abundantly, or crawled full of Worms. A miraculous Judgment for their Unbelief, and Curiosity, and Disobedience. By this daily gathering, they were taught to depend upon a daily Providence for daily

daily Bread, as we Pray in the Lord's Prayer, *Give us this Day our Daily Bread*—— we should be content with the present Supplies that Providence casts in, without inordinate Cares and Thoughts for to Morrow: *Let your Conversation be without Covetousness, and be content with such Things as you have,* Heb. 13. 5. *Take no thought for to Morrow,* Matth. 6. 31, 34.

This Passage may have a further Reference, and be applied unto Christ, the Mystery of this Type, thus; that as *Manna* must be daily gathered, daily fed upon, so must Christ; we must receive him, and believe and feed upon him *every Day*, or else the sweetest Manna will become as rottenness, and a savour of Death unto Death, unto carnal and formal Professors, who suffer Manna to lie by them un-eaten, who suffer Christ to lie by them un-employed, and un-improved for Spiritual Supplies; we must feed upon Christ, and receive fresh Supplies from Christ every Day.

3. They were to gather a double Portion upon the sixth Day, and none upon the Sabbath, *Exod. 16. 23—to 27.* By this the Lord taught them to rest upon the Sabbath. This is the second Place where the Sabbath is expressly mentioned, before the giving of the Law upon Mount Sinai. The first mention of it is before the Fall of Man, *Gen. 2. 1, 2.* which shews the Antiquity of the Sabbath: For, that was two Thousand five Hundred and thirty Years before this, which would be a very vast and strange Prolepsis, if it were so as the Anti-Sabbatarians weakly and foolishly pretend. And here now we have a second Mention of the Sabbath before that upon Mount Sinai: And it doth not seem by any Circumstance of the History, to be here mentioned as a new Thing unto them; but rather as a Duty they formerly knew; but the Observance of it now, anew recommended to them by a very special Providence.

Moreover, they might here learn, That God dispenseth Christ, the true Manna to Believers: most plentifully towards their latter end; as he did to *Simeon* in his old Age, *Luke 2.* Christians when they grow near the Grave, and near to their eternal Rest, they should gather double Manna.

Yet further, we may here learn and see, That *after this Life all endeavours are in-vain*: If you have not gotten Christ before, there is no Manna to be rained down then. There be no offers of Grace, nor means of Grace; then you must Pray no more, hear Sermons no more; but there's an end then of all your former opportunities. They went out to gather, but they found none, *ver. 27.* So the foolish Virgins asked the wise for Oil, but it was too late, their time was past. It is the case of many a Soul.

The weekly Sabbath now is a day of spiritual gathering, and getting Food for your Souls : But there will a Sabbath come, a time and state of Rest, when you must live upon the Manna you have got and gathered in this Life, or else you perish.

4. It ceased when they came to Canaan : They had it till then, *Exod.* 16. 35. but then they did eat of the Fruit of the Land of Canaan, *Josh.* 5. 12. The Manna ceased on the Morrow after they had eaten of the old Corn of the Land : So shall all Means and Ordinances, when we come to Heaven ; Word, Sacraments, offers of Grace shall be no more ; then means of Grace and opportunities shall be no more.

5. Yet nevertheless there was a Golden Pot of it reserved and kept by them for ever, being laid up before the Lord in the Holy of Holies, *Exod.* 16. 33, 34. a Pot ; it is called in *Heb.* 9. 4. a Golden Pot. So shall Christ remain ; and all the Dispensations of him in this Life, shall remain in precious Remembrance with the Saints in Heaven before the Lord to all Eternity ; Christ shall be laid up as it were in the Golden Memories of the Saints, like Manna in the Golden Pot, for a Memorial before the Lord ; the Love of Christ and all the Dispensations of himself.

They had likewise Aaron's Rod blossoming, laid up to the same End and Purpose. So the Saints shall remember in Heaven, how the Rod of Aaron Budded, how the Ministry was Blessed, and made Fruitful to them when they were in this World. So much as to the Manna, or Bread from Heaven. You see how full it was of Christ and Gospel Mysteries.

A Fifth typical Thing of Old, was the Rock that followed them, with Water issuing forth out of the Rock. The History of this Type is in the 17th Chap. *Exod.* see verse 6. That it was a Type, is expressed by the Apostle a little before the Text, *1 Cor.* 10. 4.—which Rock was Christ. This Rock and the Water issuing out of it, was a Type of Christ, and of his Spirit. It was a Dispensation often Celebrated by His People, to the Praise of God in after-times.

But wherein did the Rock represent Christ ? I shall but Instance in Four Respects.

1. As to Strength and Firmness, and Stability. He is indeed the Rock of Ages, *Isa.* 26. 4. The Rock of Eternity ; Everlasting Strength, as it is not unfitly interpreted by our Translators—*Isa.* 33. 16. His defence is the Munitions of Rocks, Impregnable safety to his People, Their Bread shall be given them ; Their Waters shall not fail—*1 Pet.* 2. 6. Behold I lay in Sion a chief Corner Stone, Elect, Precious ; and he that believeth in him shall not be Confounded. The Church is Built upon this Rock, *Mat.* 16. 18.

Hence

Hence a wise Hearer is said to build his House upon a Rock, *Mat. 7.*

2. As to *Shadow and Refreshment*, *Isa. 32. 2.* *As the shadow of a great Rock in a weary Land:* This World is a weary Land, *Psal. 121. 6, 5.* *The Sun shall not scorch by Day, nor the Moon by Night.* Those that dwell under the Shadow of this Rock; those that are in Christ.

3. He is fitly resembled to a Rock for *Offence and Scandal*: Not in himself, but only accidentally through the Prejudices and Lusts of Men. Hence he is called a *Rock of Offence*, and a *Stone of stumbling*, *1 Pet. 2. 8*—*Rom. 9. 33.* As it is written (*Isa. 8. 14.* and *28. 16.*) *Behold I lay in Sion a Stumbling-stone and Rock of Offence, and whosoever believeth on him shall not be ashamed.*

4. He is a Rock as to *meanness and unlikelihood of that supply of Water*. Who would expect or look for Water out of a Rock? Therefore it is so often remembered with Admiration, *Psal. 78. 20.* The Rock was of no great Pomp to see to, but only a rude thing standing in a vast Desert. So in Christ, to outward View, there is no Beauty that we should desire him, *Isa. 53.* Neither is there any likelihood of Salvation to be had in Christ, if Men behold him only in his Meanness, and look only at his Abasement with an Eye of Sense and carnal Reason, as the Jews of old did.

And as the Rock represented Christ unto them: So *Secondly*, The Water out of it, represented the Spirit of Christ, *John 7. 37, 38, 39*—*Out of his Belly shall flow Rivers of living Water.* This spake he of the Spirit. There is nothing more frequent in Scripture, then to express the Spirit by Water, *Isa. 44. 3.* and that most fitly, because of the cleansing and refreshing Vertue of it. But let us here consider it in reference to the Rock from whence it came: And in this there is a four-fold Analogy observable.

1. As the Water issued forth out of the Rock. So the Spirit proceeds and comes from Christ—*The Comforter whom I will send unto you from the Father*, *John 15. 26.* To refresh the weary Soul when ready to faint away.

2. The Water came forth out of the Rock when smitten with the Rod of Moses, *Exod. 17. 6.* So the Spirit proceeds from Christ, smitten as it were with Moses's Rod, with the Curse of the Law for our Sins, *Isa. 53.*—*he was smitten of God and afflicted.* Had not Christ died and suffered, we had never had any refreshing Water, never any Rivers of Joy and Consolations from his Spirit.

3. The next time the Rock must be spoken to, *Numb. 20. 8.* It seemeth that God in his unsearchable Wisdom and Providence did so order

order it, That the Waters did cease at this time, which had followed them thirty eight Years. Hereupon the People murmur, and their murmuring Causes *Moses* himself to stagger at the Promise through Unbelief. Though in this *Moses* did miss it too, for that he smote the Rock instead of speaking to it. But this we may learn from it: *Christ must be preached*, as well as suffer for us; and in and by the speaking and preaching of the Gospel he doth communicate his Spirit, *Gal. 3. 2. Received ye the Spirit by the Works of the Laws or by the hearing of Faith—* As *Christ* smitten is the procuring Cause of sending the Spirit: So *Christ* preached is the instrumental Cause.

4. There is yet a fourth Analogy in this, that *the Rock followed them*; either the Rock it self, or (as others) the Rock in regard of the Rivers and Streams of Water issuing from it. So doth the Spirit of *Christ* follow his People in all their Changes and Travels up and down in the Wilderness of this World; when we run from *Christ*, he follows us. This Water of the Rock, the Spirit of God, pursues and follows us up and down from Place to Place, and from one Condition to another.

I shall close with a Three-fold Improvement of this Truth.

Use 1. We may here see that *they had the Gospel preached unto them, as well as we*: For this spiritual Bread was *Christ*, and the Rock that followed them was *Christ*: If they had not, all that I have preached to Day, and ever since I begun upon the Types, is all false Doctrine; for you know the Scope of all hath been to let you see what of *Christ*, and what of Gospel Grace and Truth was held forth under those legal Types and Shadows.

Use 2. This should render *Jesus Christ* precious, exceeding precious to us; for that he is every way suitable to our Necessities: He is a Rock for Support: He is the Bread of Life, and the Water of Life, for Food and Nourishment.

Use 3. Here is Comfort and Direction to poor, weak, hungry, thirsty Souls; whither to go, and to whom to repair for help and supply. Here is a Rock and sure Foundation for thy weak and weary Soul to rest upon; here is spiritual Bread, and spiritual Drink: Therefore feed upon *Christ* by Faith, and this will fill thy Hunger, and quench thy Thirst, and stay and support thy weary Soul.

But thou hast been rebellious, and murmuring, and questioning the Truth and Goodness of the Lord: So was *Israel*. *Moses* indeed stuck at this, and so could not enter into *Canaan*. But we should believe that there is Water for Rebels.

April 23. 1668.

1 Cor. X. 11.

Now all these Things happened unto them for Examples: And they are written for our admonition, upon whom the Ends of the World are come.

A Sixth Typical Thing amongst them of Old was the *Broken Serpent*. The History whereof we have in *Numb. 21. 3, 6, 7, 8.* The Mystery and meaning of it we have by that infallible Interpreter, our Lord Jesus Christ himself, in *John 3. 14, 15.* And so the paralleling and laying these two Scriptures together, the one whereof declares the History of the Type, and the other reveals the Mystery intended and aimed at therein, will be a great part of my Discourse at this time.

You see in the History there be two things, the *bodily Disease*, and the *Remedy*.

Now this shadows forth the *spiritual Disease*, and *Remedy* for the *Soul*.

I shall speak first to the *Disease*, which was the deadly stinging of fiery Serpents, for their Ingratitude and Murmurings against the Lord. In this Disease there was a Shadow of the spiritual Sickness of the Souls of Men. And let it not seem strange, that they should have a typical Representation of spiritual Evils: For it hath been formerly shewed, when we opened the Nature of a Type, from *Rom. 3. 14.* that all the Types are not to be restrained only to the Messiah's Person, or to his Benefits; but they had dark and legal Adumbrations under the Old Testament, of all those Things and Truths which are more clearly revealed under the New.

That this was indeed a Typical Disease, is evident from the coherence that must needs be between the Disease and the Remedy, I mean thus. Such as the Remedy was, such was the Disease. An outward Remedy supposes and implies a bodily Disease: A spiritual Remedy must needs relate to a spiritual Disease: But the Remedy here was Spiritual and Typical; for this our Saviour is express, *John 3. 14.* therefore so was the Disease. Now for the Particulars wherein it was so.

Having this general Ground and Foundation in the Scripture for it: As to the Particulars, we must beg of God Spiritual Wisdom to accommodate and apply Things rationally and spiritually, and not in a way of loose and wanton Will and Fancy. In the Hope of whose Assistance, thro' the help of your Prayers, I shall instance only in five Particulars of spiritual Instruction out of this Type, as to the Diseases of our Souls.

1. That Satan is indeed the Old Serpent.
2. That he is a fiery Serpent.
3. That Sin is the Sting of this Serpent.
4. This Sting of Sin is painful and deadly.
5. The Lord suffers those most of all to be tormented and plagued by it, who despise Manna as a light Food.

1. That *Satan* is indeed the whole Serpent. For this, the Scripture is express, *Rev.* 12. 9. He is so represented in Prophetical and Typical Scriptures, both because that was the first Shape wherein he did appear as a Devil in tempting and destroying our first Parents; and for the subtilty and venome of that Beast, and the Curse inflicted upon him in that Appearance. In darker Places, as amongst the *Pagans* of old, and amongst the *Americans* of late; he hath delighted to appear unto them in that Shape of a Serpent: Therefore the *Pagan* Temples were wont to be haunted with Serpents, insomuch that it grew into a Phrase of Speech amongst them, *Sacer anguis*.

2. The Devils are fitly called *Seraphims*, or fiery burning Serpents. The Serpents wherewith they were stung in that Wilderness were such, *Deut.* 8. 15. The Prophet *Isaiah* speaks of fiery flying Serpents, *Isa.* 14. 29. and 30. 6. The Word is *חַשְׁמַל חַשְׁמַל* *hanechashim hasephaim*, Serpents burners, *Numb.* 21. 6. or burning Serpents. The Root is *שרף* *werec*. The Name *Serapis*, that *Egyptian* Idol may be derived from hence. Some derive from the Hebrew *Saraph* by Inversion of Letters, the Greek Word *σέρπε*, which signifies a kind of venomous Serpent, which is also called *Dipsas* and *Causon*, with which he that is bitten is tormented with such a burning Heat and Thirst, *Diastor.* 1. 6. cap. 38. that though he drink never so much, his Thirst and 40. apud *Ainsw.* will not be quenched or satisfied: And the Bitings of these Serpents were left off by the most ancient Physicians as altogether incurable.

They are also fitly called fiery Serpents from their Colour. For they had a shining and glistering Skin, as if it had been made of Fire. And we see it in our ordinary Snakes that seem to shine and sparkle against the Sun. So *Taylor* on the Types, pag. 305. Satan is fitly so called, as being a Serpent of the worst kind, a most terrible and deadly Serpent: Hence he is elsewhere compared to a great red Dragon, *Rev.* 12. upon the same Account as here to a fiery Serpent, because he is such a dreadful Enemy. This Name *Seraphim* that is here used, is applied to the Holy Angels, *Isa.* 6. 2. For the spiritual Brightness, and burning Heat and Zeal, and Love to God, that is in those Blessed Spirits, those pure Flames. He hath made his Angels Spirits, and his Ministers a Flame of Fire.

Fire, Heb. 1. 7. And Satan himself was such a one at first, though now by his Fall he is but a fiery Serpent: He is a Seraphim debased and fallen below himself.

3. The Sting of this Serpent is Sin. Therefore the Temptations of this fiery Serpent are so called fiery Darts, Ephes. 6. 16. with which he stings the Soul to Death. He hath thrust his Sting into the Nature of Man, and poisoned it, and made it like himself. And he is continually tempting and thrusting in his Sting: Sin is called a Sting, 1 Cor. 15. 56. The Sting of Death is Sin.

4. Sin, the Sting of this Serpent, is painful and deadly Poyson: It both torments and kills. It is true, it is sweet Poyson while under the Tongue; but withal it is tormenting and mortal in the Bowels, Job 20. 12, 13, 14. Though sweet in his Mouth, it is the poyson of Asps within him: sweet in the Commission, but tormenting and destructive afterward. Oh the Pain it puts the Conscience of a Sinner too! Deadly Pain and Anguish: there is no Anguish like it, no Poyson so inflaming, so tormenting to the Body, as Sin is to the Soul.

5. The occasion of all this Misery, was their slighting and murmuring against the Manna wherewith the Lord had fed them from Heaven. There had been many Murmurings before upon other Occasions: But now they come to slight and despise Manna, wherewith the Lord had fed them so miraculously, for about eight and thirty Years together: (For so some Interpreters compute the time of this Murmuring.) All the while till now, though that Wilderness through which they Travelled was full of fiery Serpents, and Scorpions, and Drought, as Deut. 8. 15. Yet the Lord had not suffered any of them to be stung. But now he lets loose these fiery Dragons to fly upon them, as Amos 9. 3. I will command the Serpent and he shall bite them—and 'tis upon occasion of their ungrateful Murmurings against the Manna, Numb. 21. 5, 6.

The Instruction we may learn and see in it is this, That God lets loose those fiery Serpents, Satan and their Lusts, to sting the Consciences and torment the Souls of Men, for contempt of Christ, and Gospel-mercies. When Manna hath been slighted, when Christ is offered and rejected, then the Serpent stings, Psal. 81. 11, 12. Because Israel would none of me; therefore I gave them up to their own Hearts Lusts. Have you never felt the Truth of this Type by woful Experience, how Sin hath raged and gotten more Strength, when the Gospel hath been slighted, and offers of Grace despised? So much of the Disease, the deadly sting of these fiery Serpents for their Murmurings.

Now for the Remedy, The Brazen Serpent. That Christ is this Brazen Serpent, himself declares, *Job. 4. 14.*

1. It was made of Brass, and in the Shape and Form of a Serpent, yet not a real Serpent. It was not made of God, but only of Brass; which tho' it be a strong and bright Mettal, yet was contemptible in outward appearance, and most unlikely to have attained such an End, to Work such a Cure. So is Christ Strong and Mighty, and bright and Glorious, *Rev. 1. 15, 16.* The brightness of his Fathers Glory, *Heb. 1. 3.* Yet a Man, and the Son of Man; Therefore low and mean in his outward Appearance, and despised of the World. Christ Crucified is to the Jews a stumbling Block, and to the Greeks foolishness; but to them that are Saved, the Wisdom of God and the Power of God, *1 Cor. 1. 23, 24.* Yea he condescended to appear in the similitude of sinful Flesh; for so the Apostle most accurately expresseth it, *Rom. 8. 3.* He was counted a Sinner, but he was indeed without Sin, *Heb. 4. 15.* As this Brazen Serpent was like a Serpent, yet had neither Venom nor Sting; so Christ appeared like a sinner. He came in the likeness of sinful Flesh, and yet knew no Sin, *2 Cor. 5. 21.* But tho' he was not sinful, yet he was indeed under the Curse due to Sin, as the Serpent was cursed, *Gen. 3.* So Christ became a Curse for us, *Gal. 3. 13.*

2. This Brazen Serpent was a Remedy and a Cure provided of God, in meer Grace and sovereign Mercy, for ungrateful and unworthy Rebels, when some of them were Stung to Death, and ready to Perish for their Contempt of Manna; and others of them were dead, and gone, and past recovery for the same Sin. It was against the Merit of their Murmurings, when they spake against him, and against Moses. In like Manner doth God give his Jesus Christ of free and meer Grace, when we were Enemies, without and against our Merit; when so great a part of Mankind perisheth without him in their own Rebellions, and especially for their Contempt of the Gospel, *Joh. 3. 16.* God so loved the World, (it was a most intense Love) to give his only begotten Son, that whosoever believeth on him might not Perish, but have Eternal Life.

3. The Serpent must be lifted up upon a Pole, *Numb. 21.* That all Israel might see it, whether near or further off; So Christ was lifted up, *Joh. 3. 14.* As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up: That is, upon the Cross—*Joh. 12. 32, 33.* And I, if I be lifted up from the Earth, will draw all Men unto me. This he spake, signifying what Death he should die. And Christ is lifted up in the Preaching of the Gospel, in the sight of all Men, *Gal. 3. 1.* Before whose Eyes Jesus Christ hath been evidently set forth, crucified among you. Both to those that are near and far off, *Ephes. 2. 17.*

4. This

4. This Brazen Serpent must be looked upon by the Israelites when stung, Numb. 21. 8. So must Christ by the Eye of Faith, Job. 3. 15.

Faith is often expressed unto us by that Metaphor of looking. Look unto me all ye Ends of the Earth and be saved, Isa. 45. 22— Isa. 65. 1. I said behold me, behold me. Faith looks with a fixed Eye, and with a Mourning Eye. A Man's Spirit is much seen, and doth much discover it self by his Eye.

5. In this way it gave healing unto those that being stung did look upon it, Numb. 21. 8. whom nothing else could heal; Moses and his Law could not do it. So Christ; Mat. 4. 2. Unto you that fear my Name, shall the Sun of Righteousness arise with healing under his Wings— Psal. 103. 3. who healeth all thy Diseases. And none but he can do it, Act. 4. 12. There is no healing of a wounded Conscience, but by Jesus Christ alone, as lifted up upon the Cross, and beheld by the Eye of Faith.

The Brazen Serpents being lifted up was not enough, but it must be looked upon; so Christ must be believed on, or else the Soul cannot be healed. Ignorant Souls that see not Christ, or that despise him, shall not be Saved by him: As if any of the People had said, what Virtue can there be in such a brazen Serpent to Health, and so would not look up to it? Such deservedly perished, so do Unbelievers and Despisers under the Gospel.

Tho' they were but weak and dim-eyed, blear-eyed, dim-sighted, &c. yet looking up to the brazen Serpent, they were healed; so, tho' Faith be weak, yet being sincere it saveth.

Tho' in the utmost parts of the Camp— some say it took up Twelve Miles; Yet look unto me all the Ends of the Earth and be saved, Isa. 45. 22.

6. The brazen Serpent retained this Virtue, only while instituted by God for that end; and therefore when the sacred Stamp of Institution was taken off, we Read no more of any Miracles wrought by it; and Hekiah brake it in pieces, 2 Kings. 18. 4.

Now this part of the History cannot be fitly Accommodated to Christ himself, but to his Ordinances, thus. That the very same Things and Actions which are good and useful when God appoints them, are useless, yea abominable, if there be no Stamp of Institution upon them. Thus we may fitly apply it, because the Types (as hath been said) relate to all Gospel Truths: And the same Truth shines forth in all the rest of those ancient Types and Shadows.

The Lord then appointed ministering Garments, for his Priests and Ministers: But for Ministers to use sacred Vestments now, is unlawful and abominable.

The Lord then appointed a kind of legal *Hierarchy* and Spiritual Supremacy of the High Priest, over all the rest of the Priests and Levites; they were to Act by the appointment of *Aaron* and his Sons, *Numb. 4. 19.* But for one Gospel Minister to claim a Supremacy of Jurisdiction over another Gospel Minister, within his own Charge or Congregation; This is that for which we justly call the Pope *Antichrist*.

The Lord then appointed the Feast of *Tabernacles*, and the *Passover*, and *Rentecost*: But for us to keep these Feasts now, under the Names of *Christmas*, *Easter*, or *Whitsuntide*, or the like, as the Pope hath taught us to do, it is a far greater Sin then People do imagine; the retaining of such legal Shadows being an implicate denial of the Truth of the Gospel; but, Men consider not the meaning of their own Actions.

7. The last occasional Typical Thing, which the Lord gave to his People of Old, was those healing Waters of the Pool of *Bethesda*. Which indeed are not mentioned in the Old Testament, but in the New, *John 5.* It was a Miracle; but yet it had also a Symbolical use (as many other Miracles had) to lead them from the consideration of earthly Things, unto heavenly Things. Healing Waters are often spoken of in the Scripture, with a reference to spiritual healing, as *Ezek. 47. 1, 8, 9, 11—Rev. 22. 1.* So Christ speaks of Rivers of Waters flowing out of the Heart of a Believer, *Job. 7. 38.* which cannot be meant of literal Water, but is meant of *Metaphorical* and *Spiritual* Waters; this in general. But to unfold the *Allegory* a little more particularly, that we may see more fully what Instructions we may learn out of it.

1. Those healing Waters of that Pool of *Bethesda*, may fitly represent the Ordinances of Christ in the Church; which is indeed *Bethesda*, an *House of Mercy*: For so the Word may be interpreted בית-חסד *Bethesda*, *Domus misericordiae*, tho' others expound it בית-עשור *Domus effusionis*. The Church of Christ is indeed a Spiritual Hospital, an House of Mercy to the Sick, to poor diseased Souls, where there be the choicest Waters, the Waters of Life, and all other Medicines of Spiritual help and healing.

2. The healing Virtue of the Water, may hold forth to us the Spiritual Good of Ordinances, the healing of our Souls. This is frequent in the Scripture, (as was said before) for bodily healing to Teach and represent Spiritual.

3. The motion of the Angel, leads us to take Notice of the effectual Operation of the Spirit of Christ, in and by the Ordinances in the time of love. It is not the Means, it is not the Ordinances, but the Angel of the Covenant by his Spirit, moving and working in them, that heals and doth good to Souls: The Ordinances are not effectual at all times,

times, but only *when*, and *as* they are moved and influenced by the Spirit ; for it was a Place much frequented, as appears by the five Porches, and its nearness to the Temple, and the Text saith *many sick lay there*. He could have healed all as well as some : *Verum ut miracula suum habent finem, ita & modum habere debent.* Calvin in loc. As when there were so many dead, and but one raised, 2 Kings 4 32—So many Widows, and the Prophet sent but to one, 1 Kings 17. 9. Luk. 4. 25, 26.

Who would have looked for help and healing from troubled Water ? We must follow God against our own Reason ; the Judgment of Reason is often contrary to the Mind of God, 2 Kings 5. 10. Naaman thought washing in Jordan an unlikely Means to recover the Leper—Elisha 2 King. 2. 20. healeth the Waters by casting in Salt, an unlikely Means ; for Salt is wont rather to cause Barrenness.

The Water here did it not, for then it would have healed *all*, and at all times, one as well as another. Christ singles out one whose condition was most deplorable, his Disease inveterate, incurable 38 Years. So he that was born Blind, and had been so, till he grew up to Man's Estate, Cap. 9. 1—So Lazarus when dead, buried four Days, Job. 11. 39. The Woman who had been diseased twelve Years, Mat. 9. 20. Another eighteen Years, Luk. 13. 11.

4. These times were unknown and uncertain to the People. They knew not when the Angel would come to move the Waters. So is the Day of Grace, and the Opportunities of Salvation to Souls : Because *Man knoweth not his time*, therefore is he snared in an evil time, when it falleth suddenly upon him, Eccl. 9. 12. *Oh that thou hadst known !* Luk. 19. 41, 42. Therefore, Eccl. 11. 6. *In the morning sow thy Seed, and in the Evening withhold not thine Hand ; for thou know'st not whether shall Prosper, either this or that, or whether they both shall be alike good.* Lay hold upon all Opportunities.

5. These Excellent Waters did not heal all, but only him that was put first into them. Which was for our Instruction, that we might learn to lay hold betimes upon Seasons and Opportunities, for our spiritual Good : *They that seek me early shall find me*, Prov. 8. 17. Be at Work for God and your Souls betimes, lest you come too late.

6. Christ asks him vers. 6. *Wilt thou be made whole ?* He prevents him before he expressed any desire to Christ ; not as tho' Christ were ignorant of his desire, but to excite and stir up desire and Expectation in him ; and to stir up the Attention of those who were providentially present at that time, that they might mind and take Notice of the Miracle, Vers. 8. *Jesus saith to him, rise, take up thy Bed and Walk.* He could

could have said, *be whole* ; but he chooses rather to Express it by an infallible Effect and Fruit of it. To the Maid he said *Arise*, Mark. 5. 41. To *Lazarus*, come forth, Joh. 11. 43. and vers. 44. *Let him go*. To the *Paralytick*, Mat. 9. 6. *Arise take up thy Bed, and go unto thine House*.

On the Sabbath Day, that so it might be the more taken Notice of ; the People would wonder to see a Man carry his Bed abroad, and so inquire about it.

There were (beside these we have now handled) some other Occasional Typical Things, as *Noah's Ark*, but that was spoken to in the History of *Noah*, and some others may occur afterwards, but these are all I shall speak unto here.

Let me Conclude with a few Words of Use, to help you to a practical Improvement of all that hath been said upon these Typical Things.

1. We may here see the compleat and perfect fulness of our Lord Jesus Christ, to all the Necessities of our Souls.

That spiritual Ladder represents him as the Mediator and Means of all the intercourse between Heaven and Earth, between God and us.

The burning Bush shews his Presence with, and Protection of his Church and People in the Fires of Persecution, and Affliction.

The Pillar of Cloud and Fire holds forth that everlasting Blessed Conduct and Guidance of his People, by his Word and Spirit, through the Wilderness of this World to their Eternal Rest.

The Manna, and Water out of the Rock holds him forth, as our spiritual Food.

And now lastly, The Brazen Serpent, and the Pool of Bethesda teach us, that here is Healing also ; so that he is both Meat, and Medicine. The same thing is held forth also under other Metaphors, Rev. 22. 2. The Leaves of the Tree of Life are for healing of the Nations ; so that Christ is all in all.

2. Learn from hence not to despise these Truths concerning the Types, how weakly soever they may be held forth by him that speaks unto you ; for you see they are full of Gospel Marrow and Mystery. Any thing of Christ should be sweet and precious, and it is so to you that believe.

3. We may here see the Glory of Gospel Truths and Mysteries ; and withal how dull and slow of Heart we are to apprehend them, in that the Lord teacheth us, and holds them forth in so great variety of spiritual Representations, to our weak and narrow Understandings. Here is Light and Safety, and Strength, and Meat and Drink, and Medicine, and all laid up in Christ ; and Christ hereby held forth unto

us : And all little enough to help us to a true and right *Idea* of him.

4. *Here is very great and sweet Encouragement* from what hath been said this Day, to *diseased Souls*, to repair to this *Physician* ; whatever thy *Diseases* be, go to him for help. And that you may obtain help and healing *Virtue* from him, remember these three *Rules* and take them along with you.

1. Seek to him in his own *Means and Ordinances*. If he set his Stamp upon a piece of *Copper* (as he did of Old) do not despise it. If he send his Angel into a Pool or Well of Water, do not say with *Naaman*, *are not the Waters of Abana and Pharphar, as good as the Waters of Jordan?* Are not other Pools as good as the Pool of *Bethesda* ? They may be so in themselves, and yet may not have the *Virtue* that meaner Waters have, if the one be *appointed of God* for this Use, and the other not.

2. Do not expect healing from the *Means*, from the Well, or Waters of it, but by the Angel of the Covenant moving the Waters ; not from the *Ordinances*, but only from the *Blessing and Presence of God* in them.

3. Be sure you be found *waiting his Time and Leisure* : Wait at the Pool of *Bethesda*, tho' you do not find help in thirty eight Years ; yet wait, and be ever ready, lest you be out of the way, when the Angel moves the Waters.

May 7. & 21. 1668.

1 Cor. X. 11.

Now all these Things happened unto them for Ensamples : And they are written for our Admonition, upon whom the Ends of the World are come.

THe *occasional Types* (beloved) were referred to two Heads :
Things and Actions.

Of *Typical Things* we have spoken.

That which follows next in order is, *occasional Typical Actions.*

Before we enter into them, it may be useful to recal to Remembrance Three Things formerly delivered.

1. That the *Types* are not to be restrained only to the Person of Christ, but they extend even to all New Testament Dispensations.
2. That there is a real historical Verity in these typical Actions.
3. That they did serve for divers other Ends and Uses, as well as for this typical Use.

I must desire you to remember these Three Things, and to carry them along with you in all that shall be said. These *Typical Actions* may be referred to Two Head.

1. *Typical Deliverances of God's People.*

2. *Typical Destruction of Enemies.* Which, though they might be handled together; yet for the greater Clearness and Distinctness we may consider them severally.

1. There were typical *Mercies, Deliverances, Preservations* of his People of Old, which happened to them in *Types*, and are written for our *Instruction*, upon whom the ends of the World are come. The Lord intended those ancient Dispensations to be *Types and Patterns*, and Pledges of what he intended to do for his People in the latter Days. There be many signal Instances thereof, in the story of the Old Testament. I might here instance in the Lord's protecting Providence over the *Fathers and Ancestors* of that People, viz., *Abraham, Isaac and Jacob*, in all their sojournings and journeyings to and fro at the Call of God, *Psal. 105. 12, 13, 14, 15.* When few in Number, and in the midst of *Enemies*, He suffered no Man to do them harm, mentioned as the first great and speaking Example, how the Lord would protect his People in all future Times: But to let pass the *Presidents* given in particular *Persons*, and to instance only in such Dispensations as beset that whole People. There were six famous Dispensations of Providence, which happened unto them in *Types*, and are written for our *Instruction* upon whom the Ends of the World are come.

1. Their Deliverance out of *Egypt*.

2. Their Passage through the *Red Sea*.

3. Their Marching through the *Wilderness*.

4. their Passage through the *River Jordan* under *Joshua's* Conduct.

5. Their Entrance into *Canaan*.

6. Their Deliverance out of *Babylon*.

1. *Their Deliverance out of Egypt*; The History whereof is recorded in the Book of *Exodus*: And may be typically applied three Ways.

1. *Unto Christ himself*. And so it is expressly in *Matth. 2. 15*. It is quoted out of *Hos. 11. 1*. These Words are spoken by the Prophet *Hosea*, concerning the Deliverance of that People out of *Egypt*: But this being typically done to the *Members* of Christ, was in the full intent of it accomplished in *Christ*, the *Head*, and *Antitype*: And therefore is so applied by *Matthew*. Look as *Israel*, in the infancy of that People went down into *Egypt*, and God brought them forth again: So *Christ* in his infancy fled thither, and the Lord called him back again.

2. Here

2. Here was also a Shadow and Representation of our spiritual Deliverance, out of Spiritual Bondage and Misery under Sin and Satan and the World, in an unregenerate Estate, unto the State of Grace and Glory. The Scripture hinteth this unto us, in that it doth expressly apply the *Terminus ad quem* of their Deliverance *Myssically* and *Allegorically*. Therefore the *Terminus a quo* was also Mystical and Allegorical; for there is the same reason of both.

We made use of the like Demonstration before, upon the fiery Serpents: So here, such as the *Rest* was, such was their *Bondage*: But the State they were brought into, was a State of typical Rest and Peace in *Canaan*, which is made a *Type* of another Country, even of *Heaven* it self, *Heb. 11. 16. Heb. 4. 8, 9. Joshua did not give them Rest: But there remaineth a further rest to the People of God*. If their Rest in *Canaan* was a Type of Spiritual and Heavenly Rest; Then their Bondage in *Egypt* was a Type of Spiritual Bondage.

Sin (as some have well said) is indeed the *Egypt* of the Soul, upon all Accounts: Temptations to it, Actings in it, Troubles for it, are its House of Bondage and Vexation. We are all by Nature in a Condition of spiritual slavery to Sin and Satan, as *Israel* was in outward slavery to their *Egyptian* Task-Masters: And the Lord redeems us Spiritually, as he did them literally. Hence in the Preface to the Ten Commandments, which are moral and perpetual, the Lord saith to us, and to all his People, as well as to them: *I am the Lord thy God which brought thee forth out of the Land of Egypt, out of the House of Bondage*. He redeemeth us out of another and worser *Egypt*.

You may see the Analogy a little more particularly in Four Things.

1. *They were under very cruel Bondage. The Egyptians made them to serve with Rigor, Exod. 1. 14.* They must make Bricks: The Monuments whereof are thought by some to be the *Pyramids*. So *Josephus* Reports. Though some object that the *Pyramids* are not made of Brick. To which it may be answered, That what manner of Brick that was which the *Israelites* made, cannot be now determined and found out, any more than what Materials the *Pyramids* were made of. Yea, they must make Bricks without Straw, an unreasonable piece of Rigor and Tyranny: And their Male-Children were to be drowned: A Law the most barbarous and inhumane that ever was then acted amongst Men: Which how long it stood in Force, the Scripture expresseth not. The Jews have a Tradition, that it was Ten Months: But whether it were a longer or a shorter Time, in this blackest Time and Midnight of their Oppression *Moses* was born, who afterwards delivered them. But a most bloody and barbarous Law it was: And

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Sin (as some have well said) is indeed the *Egypt* of the Soul, upon all Accounts: Temptations to it, Actings in it, Troubles for it, are its House of Bondage and Vexation. We are all by Nature in a Condition of spiritual slavery to Sin and Satan, as *Israel* was in outward slavery to their *Egyptian* Task-Masters: And the Lord redeems us Spiritually, as he did them literally. Hence in the Preface to the Ten Commandments, which are moral and perpetual, the Lord saith to us, and to all his People, as well as to them: *I am the Lord thy God which brought thee forth out of the Land of Egypt, out of the House of Bondage.* He redeemeth us out of another and worser *Egypt*.

You may see the Analogy a little more particularly in Four Things.

1. *They were under very cruel Bondage.* The Egyptians made them to serve with Rigor, *Exod. 1. 14.* They must make Bricks: The Monuments whereof are thought by some to be the *Pyramids*. So *Josephus* Reports. Though some object that the *Pyramids* are not made of Brick. To which it may be answered, That what manner of Brick that was which the *Israelites* made, cannot be now determined and found out, any more than what Materials the *Pyramids* were made of. Yea, they must make Bricks without Straw, an unreasonable piece of Rigor and Tyranny: And their Male-Children were to be drowned: A Law the most barbarous and inhumane that ever was then acted amongst Men: Which how long it stood in Force, the Scripture expresseth not. The Jews have a Tradition, that it was Ten Months: But whether it were a longer or a shorter Time, in this blackest Time and Midnight of their Oppression *Moses* was born, who afterwards delivered them. But a most bloody and barbarous Law it was: And

which is yet worse, these *Egyptian* Tyrants would not let them have the Liberty of their Consciences to serve and worship God.

So is the Bondage of *Sin* and *Satan*, very fore and hard Bondage. The service of a Lust, the bondage of a base Lust, is worse then any *Turkish* or *Egyptian* Bondage, 'tis to do the *Devil's* Drudgery : *Thou hast wearied thy self in the greatness of thy way*, Isa. 57. 10. Sinners take much Pains, endure much Labour and hardship in the satisfying of their Lusts.

2. Tho' they did sigh under their Bondage, and they had none to help ; yet when help was offered, they had no heart to receive it, and close in with it ; but did foolishly and forwardly refuse and reject it. They refused Moses, *Exod.* 2. 14. *Acts* 7. 25, 35. So Sinners, in their natural Bondage, will sometimes cry out and complain of their Sins, but yet refuse offers of Grace. When the Lord comes to deliver them, they bold fast Deceit, and refuse to return, *Jer.* 8. 4, 5.

3. When they began to think of getting free, Pharaoh pursues them with all his might : All the Land is in an uproar, whereas all was quiet before, *Exod.* 14. 5, 9. And they are brought to a desperate Strait, the Sea before them, the Mountains on each Hand, their Enemies behind them at *Baal zephon*, *Exod.* 14. So doth Satan ; when the Soul begins to break loose, then *Beelzebub* roars ; he lets it go on quietly till then, but then pursues it with dreadful Temptations, *Luke* 11. 21. When the strong Man armed keeps the House, all is in Peace ; but when a stronger then he comes to dispossess him, then he rages, and often drives the Soul into desperate Straits and distress of Spirit.

4. Yet notwithstanding all this Opposition, the Lord delivers them, and brings them forth with a mighty Hand, and with an out-stretch'd Arm, *Exod.* 14. So he brings forth the Soul in despite of Satan from out of its natural Condition, by the out-stretched Arm, and by the Almighty Power of the Holy Ghost ; converting Grace is irresistible.

3. *Israel's* Deliverance out of *Egypt* of old, was a Type of the New Testament Churches Deliverance from the Yokes of *Antichrist*. For *Egypt* is expressly made a Type of *Rome*, *Rev.* 11. 8. To be under the Yokes of Men, under *Antichristian* Bondage, is worse than *Egyptian* Bondage : For that was chiefly over the Bodies, but this over the Souls of Men, this is *Rome's* Merchandice, *Rev.* 18. That Men must have their Consciences kept in the Pocket of a base Priest at *Rome* ; for him to oppress their Consciences and exercise dominion over their Faith, what fearful slavery is this ?

Hence also to make the Parallel yet a little clearer, look as *Moses* and *Israel* sang, when they came forth out of literal *Egypt*. So in like

man-

manner when the Churches of the New Testament came forth out of Antichristian Bondage, they are said to *sing the Song of Moses and of the Lamb*, Rev. 15. 3.

2. Another typical Dispensation of Deliverance and Mercy towards Israel of Old, was *their Passage through the Red Sea, as on dry Land*: The Story whereof is recorded, *Exod. 14.* A very great and mighty Work of Providence, and very often celebrated with triumphing Praises to God, in after times. See *Isa. 63. 12, 13.* and *Hab. 3. 8, 9.* and often in the *Psalms*. The Sea they passed through is called *the Red Sea*: The reason of which Name is thought to be from *Esau*, who got the Sirname of *Red*, and whose Seat and Habitation was bordering upon this Sea. The Place where they passed over, I find in *Geographers*, that it was *four Miles broad*. The means was by *Moses stretching forth his Rod*, and the Lord sending an *East Wind*, ver. 21. The Waters stood as a Wall: Not in the Shape and Figure of a Wall, (for then it is not likely that *Pharaoh* and the *Egyptians*, as mad as they were, would have dared to have pursued them) but probably in the ordinary Figure that other Waters use to have: But they did serve to the Use of the Wall on each side the Camp, to keep off the *Egyptians* that they could not inclose the *Israelites*, and compass them about.

That this was a typical Dispensation, the Apostle doth affirm here in the Context, *1 Cor. 10. 1, 2.* The *Mystery* of it was this; it represented *Baptism*, and that both in the *outward Form*, and the *inward Good* of Baptism.

1. Here was a manifest Representation of the *outward Ordinance*: For here was an Application of the Element of Water by *Moses* the Minister of God, unto the whole Church of God, who were six hundred thousand Men, besides Women and Children: *These were all baptised by Moses in the Sea*: But how was the Water applied to them? The *Egyptians* were drowned and over-whelmed in it; but there was no contiguous Application of it to the *Israelites*, otherwise than what drops of Water might be blown upon them by the Wind, that strong East-Wind: But they passed through the Place of that Element, and so here was a Figure and a Shadow of Baptism.

2. Beside the outward Form, the *inward Good* of Baptism was also represented and lively set forth in this Dispensation, thus: That as *Israel* when departing out of *Egypt*, and pursued by *Pharaoh* did pass safely through the Sea, when their *Egyptian* Enemies were drowned in it: So when the *Israel of God* are departing and making their escape to the Spiritual Rest, they see before them the swelling Waves and Billows of the Wrath of God ready to swallow them up, and the Iniquities of
their

their Heels together with the Prince and Powers of Darknes pursuing hem ; but *Jesus Christ* drys up these Floods, and deep Waters of the Wrath of God for all his People, and is as a Wall of safety to them on each Hand, and leads them safely through it. But he causeth these Floods to overwhelm their Enemies, he Triumphs over them in his fury, over Principalities and Powers, and all implacable Adversaries ; he kills and buries Sins and Devils, that they can no more rise up to hurt his People, than a drowned *Egyptian* can, to hurt an *Israelite*.

The Wrath of God is often compared in the Scripture to Floods and deep Waters, *Psal.* 69. 1, 2. God is said to be with his People when they pass through the Waters, *Isa.* 43. 2. And he is said to drown their Sins in the depths of the Sea, *Micah.* 7. 19. And as *Israel* was thus Conducted safe in the morning Watch, *Exod.* 14. 24, 27. So *Christ* in the morning Watch of his Resurrection, and in the morning of the general Resurrection and last Judgment, Triumphs over all the Enemies of his People, *Psal.* 49. 14. Then his Church is fully passed from Death to eternal Life ; then may *Israel* sing the Song of *Moses* and of the Lamb, and say, the Lord shall reign for ever, and ever, *Exod.* 15. 18.

Much Teaching, and many other Instructions might be learned from all the Circumstances of this Dispensation. The *Egyptians* here, met with a Punishment suitable to their Sin. They had drowned the Children of *Israel* ; and now fourscore Years after, they themselves are drowned in the *Red Sea*. And from the sore distress that *Israel* was in, the Sea before them, their Enemies behind them, the Mountains on either side ; insomuch that they had no other Choice, in the Eye of Reason, but either to be Drowned or Slain. We may here observe, that the most Glorious Deliverances of the Church, are in their greatest Straits and most desperate Distresses : We may also observe the invincible Safety of the Church of God in all Tryals, under all Troubles. The Fire cannot Burn them, as you have seen before in the *burning Bush*, which Burnt, and was not consumed : The Sea cannot Drown them ; you have formerly heard of *Noah* floating upon the Waves in an *Ark of Safety*, when all the World was Sea ; and now you see *Israel* safe in the bottom of the Sea.

Oh ! Trust God and follow the Lord fully, when he leads you into dangers and difficulties, as deep as the Bottom of the Sea, 2 *Chron.* 20. 12. We know not what to do, but our Eyes are unto thee. It was by Faith that *Israel* did this, *Heb.* 11. 29. Some make the *Red Sea* a Type of the Blood of *Christ*, That thro' his Blood we pass to the Land of Promise.

3. Their marching through the Wilderness, those Desarts of Arabia, with their God in the Head of them, *Psal.* 68. 7. Was Typical of the Wilderness

ness of an unregenerate Condition : So *Burrough's of Holy Courage* on Heb. 11. 27. Cap. 25, and 26. interprets and Implies this their Passage out of Egypt unto Canaan.

Herein was an Eminent Prefiguration of three Things.

1. *Troubles, Difficulties, Temptations in the way to Heaven.* That through many Tribulations we must enter into the Kingdom of God, Act. 14. 22. This World is but a Wilderness, an howling Wilderness, full of Lyons and Leopards, Sins and Troubles, Cant. 4. 8. full of fiery Serpents, and Scorpions, and Drought ; as those Arabian Deserts were.

2. *We may here see as in a Glass, the Corruptions of our own Hearts.* That this was a great part of the meaning of this Type, the Apostle shews at large in many Verses of the Context, v. 5. to 10. Look what Israel did, and how they carried it in the Wilderness ; we are apt to do the like : We are apt to think they were a very murmuring froard People ; but if thou hadst been in their Circumstances, thou wouldst have done as bad as they.

3. *The perishing and miscarrying of many Souls under some preparative and initial Work, is also here plainly held forth.* For many of them perished in the Wilderness, while they were in transitu, between Egypt and Canaan. So doth many a Soul after some beginnings and motions Heavenward. The Apostle applies it thus, Heb. 4. 1, 11. lest any Man fall short after the same Example of Unbelief ; and here, 1 Cor. 10, 5. many of them were destroyed in the Wilderness.

4. *Their passing through Jordan under Joshua's Conduct, the Priests bearing the Ark, going in before them, and standing in the midst thereof, till all the People were gone over, Joshua. 3. 13, 17. and 4. 10, 18. was another Type.* The signification of this, was (as the Dispensation it self was) much after the same Nature with their Passage through the Red Sea, but accompanied with differing Circumstances. In general, it represented and held forth Christ going before his People, and himself bearing their Sorrows, which would have sunk them : He wafteth them safely through all their Sorrows and Miseries, and through Death it self over unto their Eternal Rest.

It was at this Place *Bethabara* בית-אברהם *domus transitus* the House of Passage, from בית *domus* and עבר *Tanfire*. The Place that Jesus Christ was Baptized at when he entred upon his Ministry, Job. 1. 28. And as Israel of Old did pass over on the tenth Day of the first Month, Josh. 4. 19. Encamping in Gilgal where they kept the Passover, Josh. 5. 10. So it seems that on the same tenth Day of the first Month, Christ rode into Jerusalem, where he not only kept the Passover, but pre-

Chytraus in
Josh. 3. & 4.

Paulus Eber.
Pref. in Ca-
lend. Hist.

sented

sented himself the true *Paschal Lamb* to be slain for us ; and encountering with the swellings of *Jordan*, the whole Confluence of the Wrath of God, and the Sins and Sorrows of all his Elect ; he hath opened a Passage for them through the midst of *Jordan*, as it were, into the Land of their Eternal Rest.

5. And so this brings me to the *Fifth typical Dispensation* of Providence to them of Old, viz. *Their Entrance into Canaan under the leading and conduct of the same Joshua*, who had led them through *Jordan*. The *History* whereof is the main Subject of the Book of *Joshua*. The *Mystery* of this Dispensation is plain and obvious. *Canaan* was a Type of Heaven ; it shadowed forth another and a better Country, that is an heavenly, Heb. 11. 16. Their Rest in the Promised Land shadowed forth another Rest remaining for the People of God, Heb. 4. 8, 9. These things were partly spoken to, when we were upon the *Personal Types*, where we spake of *Joshua* as a Type of Christ, the true Jesus or *Joshua*.

6. The last typical Deliverance that I shall mention, is *their deliverance out of their Captivity in Babylon*. Their Bondage in *Babylon* was a Type of *spiritual* Bondage, their Deliverance, a Type of *spiritual deliverance by Christ*, and of his raising up his spiritual Kingdom. Hence it is observable, that the Prophets, when speaking of that Recovery from *Babylon*, they pass from *that* to *Christ*, and our spiritual Restoration through him : And they spake more Magnificently of that, than was fulfilled in the Letter and History ; and they often intermix Passages that are plainly and undeniably meant of *Christ*, and of his spiritual Grace and Kingdom, of which that Temporal Deliverance was but a Taste and Type. See Jer. 32. 36, 37, 40, 41. also Jer. 33. 15, 16. and in very many other Places, the Prophets still lead the People from that to *Christ*, in whom all the Promises and Prophecies are fully and perfectly accomplished.

Moreover, *Babylon* was a Type of *Rome* ; and consequently their deliverance out of *Babylon*, a Type of the Churches deliverance in the New Testament from under the Yoke of *Antichrist* : and the Circumstances also agree.

1. That it was a gradual Work ; for some came back with *Zerobabel*, others afterwards with *Ezra*, and others lastly with *Nehemiah* : So is the Reformation out of Popery. The first Reformers were not infallible ; therefore could not reform all things at once.

2. It met with much Opposition, and was carried on through great difficulties ; and of all their Enemies, the *Samaritans* did most Obstruct them, of whom you read 2 Kin. 17. that they served the Lord, and other Gods. And *Ezra* 4. 1, 2. when these Adversaries were rejected, then they

they brake out into open Opposition : And again in the New Testament, *John 4. 9.* whereby it appears that they did believe and expect the *Messiah's* Coming, as well as the *Jews*, *John 4. 20.* and again, *Rev. 3. 9.* they are there described. The Sum is, they had a kind of mongrel Religion made up partly of *Judaism*, and partly of *Paganism*.

So now, when the Church of God under the New Testament is coming forth out of *Spiritual Babylon* : There is a mongrel Generation risen up, whom some have fitly called *Calvino-Papistas*, *Calvinian Papists*, who are for the *Protestant Doctrine*, and for *Popish Worship*. I refer it to every ones Conscience, to judge, whether it may not be fitly applied to our late Innovators, who are for a *Linsey-woolsey Religion*, a mixture of sound and wholesome Doctrine, with *Antichristian Popish Worship* ; their Wine is mixt with Water ; the *Protestant Faith*, with *Popish Ceremonies* and *Superstitions* : *They build Hay and Stubble upon the Foundation*. The Foundation of our Church is right, which is *Jesus Christ*, and *Justification by Faith in his Blood* : But the Superstructure, they build upon it, is *Humane Inventions* and *Superstitions* : Which is not *Gold and Silver*, pure *Worship*, and wholesome *Discipline* ; but *Hay and Stubble*, and the *Day will discover it*, *1-Cor. 3.*

2. *Typical Vengeance and Destruction upon the Enemies of God's People.* For as the *Jews* were a typical People, and did prefigure and represent the whole Church of God under the Gospel : So the *Neighbour-Nations* with whom they had to do, were also *Typical of Gospel-Enemies* to the Church : And their *Sins* and *Judgments*, did prefigure and shadow forth something Analogous under the New Testament.

I shall refer them to two sorts. *Typical Prefigurations.*

1. *Of Rome.*

2. *Of Hell it self.*

1. *Types of Rome.* There be five Places and People in the Old Testament, that seem to be *Types of Rome* and *Antichristian Abominations*.

1. *Sodom*, *Rev. 11. 8.* for their monstrous Lusts, and unnatural filthiness and uncleanness.

2. *Egypt*, for their Idolatry, and cruelty to God's People : Therefore the *Plagues of Rome* are described with allusion to the *Plagues of Egypt*, *Rev. 16.* Here are noisome *Boyles*, and *Rivers of Blood*, and *Darkness*, and *Locusts*, &c.

3. *Jericho*. Hence that *Curse of Joshua* upon the *Rebuilders* of it, *Josh. 6. 26, 27.* This City was the first that stood out against the People

ple of God. Which Curse was not in vain, 1 Kings 16. 34. This seems to have had a further meaning, to hold forth the irreparable Ruines, and everlasting Destruction of all the implacable Enemies of God and his Pleople, and especially Rome and Antichrist, which is to perish like a Millstone cast into the Sea, never to rise more, Rev. 18.

Vid. on Joshua among the personal Types. This Curse of Joshua, will come upon all such as shall attempt to Rebuild Rome and restore Popery, when the Lord hath cast it down.

4. Edom, and Bozra the chief City thereof, that is, Italy and Rome: Therefore the same Expressions which belong to Babylon, and are spiritually understood of Rome, Isa. 13. 19, 21. are also used concerning Edom, Isa. 34. 11.—and ver. 4. The ruine of Idumea is set forth with Expressions like unto those, Rev. 6. 12, 13. The Land shall become burning Pitch, ver. 9. 10. the meaning is, dreadful Vengeance, hideous Indignation, Isa. 63. 1. Who is this that cometh from Edom, with dyed Garments from Bozra? Christ is there set forth as cloathed with Garments, dipt in the Blood of his Enemies.

5. Babylon. For this the Scripture is exprefs, Rev. 17. 5. and ver. 18.

From all which we should learn both to know and to take heed of Antichrist, seeing the Lord so many ways declared, and foresignified him unto us. Shall we look back toward Sodom? Remember Lot's Wife. Shall we return into Egypt again? Shall we Rebuild Jericho? Would we be found in Bozra or Babylon, in the Day of the Lord's Fury?

2. Types of Hell. For as they had Types of Heaven and spiritual Glory; so they had likewise of Hell and spiritual Torment and Misery. They had all things taught and represented to them, by things outward and visible. And the visible Expressions of Divine Vengeance upon Wicked Men of Old, led the People of God further to see and take notice of that Eternal Wrath that is to come.

I shall instance therefore in four Prefigurations of Hell.

1. The Deluge, or Destruction of the Old World by Water. The Apostle parallels this and the Destruction that shall be by Fire at the great Day together, 2 Pet. 3. 6, 7. Hence Hell is called in the Old Testament קוּבַל רֵפְאִים Quahal rephaim Cætus Gigantum. Prov. 21. 16. Prov. 2. 18. Isa. 14. 9, 10. It stirreth up the Rephaims for thee. God that hath overthrown the Gyants of the old World, and cast them upon their Backs in Hell; Those Men of Renown are now roaring and wailing under the Waters, as the vulgar Latin reads that Place, Job 26. 5, 6. Gigantes gemunt sub Aquis; he who hath conquered those Gigantine Sinners, who were cut down with a Flood, as Job 22. 16. He is able

to deal with other Rebels: Never any hardened himself against God and prospered, Job 9:4.

2. Sodom. Therefore Hell is called the Lake that burneth with Fire and Brimstone, Rev. 20: 10. and 21: 8.

3. Egypt, when under the Ten Plagues, especially that of Darknes, Exod. 10. 21, 22. For Hell is a Place of utter Darknes, Mat. 25: 30. Instead of Darknes the Psalmist doth not mention that, but saith, He sent evil Angels amongst them, Psal. 78: 49. A lively Prefiguration of Hell, wherein there is utter Darknes; but yet Light enough to see affrighting Apparitions of Devils and evil Angels.

4. Tophet, an horrid and cursed Place wherein they were wont to Sacrifice their Children in the Fire, to Molech. It was in the Valley of the Son of Hinnom. Hence Hell is called in the New Testament quasi Vallis Hinnom. This Tophet was a Place every way execrable, both for the hideous Wickedness there committed, and for the hideous Plagues and Judgments there executed. There they did Sacrifice their Children to the Devil, with an hideous Noise to drown their Cries and Skreetchings.

For an eternal Detestation whereof, King Josiah polluted it, and made it a Place execrable, ordaining it to be the Place, where dead Carcasses, Garbage and other unclean Things should be cast out; for the consuming whereof to prevent Annoyance, a continual Fire was there burning.

Vid. my Notes on the Creation. Gen. 1. Mede Disc. 7.

Yea the Lord himself as it were Consecrated this Place of Execration, by making it the Stage of his Fury, and the Field of his Vengeance in hideous Plagues and Judgments: For here he destroyed Senacherib, with the rest of that blaspheming Army, that damning roaring Crew. Here an hundred eighty five Thousand of them were slain miraculously, and their Carcasses (as it seemeth) burnt with Fire, to prevent Annoyance and Infection, and putrefaction of the Air. Isa. 30: 31, 33. For Tophet is prepared of old. And in the same Place again in another Day of the Lord's Fury, when he did let loose the Chaldeans upon them, the Jews were slain in so great Numbers, till there was no room left to bury them, see Jer. 7. 31, 32, 33.

From all which this Place came to be the Name of Hell, as being a Place every way execrable, and having been made by God the Gate of Hell as it were, and the Passage to eternal Destruction, by so many remarkable Executions of his dreadful and direful Displeasure in that Place. We do not find Gebinnom used in the Old Testament for the Name of Hell, as the Learned have observed. But Hell got that Name

during the time of the second Temple: The forementioned Grounds and Occasions of the Name, being not till about that time in being, and accordingly the Name is to be found in the *Jewish Writers* of that Time: And was used by our Saviour as a Name then vulgarly known among the Jews.

Mede Disc. 7. pag. 41. You see then what *Types of Hell* they had under the Old Testament, namely the *Deluge, Sodom, Egypt, and Tophet*. You have heard also that they had five *Types of Rome*, to wit, *Sodom, Egypt, Jericho, Edom, and Babylon*. These were typical *Prefignifications of Gospel-Enemies, and Gospel-Vengeance*.

And now I have gone through these *Occasional Types*, whether *Things or Actions*, whether typical *Mercies*, or typical *Vengeance*. That which next remains, is those *Perpetual standing Types* which the Scripture calls *Everlasting Statutes*. For besides these *Occasional Types*, which were exhibited in a transient way, and did exist but for a time; they had also other *Types*, that were of a more *enduring Nature*, and did continue to the end of that Old Testament-Dispensation, namely, the whole *Ceremonial Law*, whereof we shall speak hereafter, the Lord assisting.

THE
GOSPEL
OF THE
PERPETUAL
TYPES.

Heb. X. 1.

June 4. and 7.
1668.

*For the Law having a Shadow of good Things to come, and not
the very Image of the Things, &c.*

Some entrance and Progress hath been made upon the Types. You have heard (Beloved) what a Type is. The Nature of it hath been opened from Rom. 5. 14. We have distributed them into two Sorts, *Personal* and *Real*: which Distribution will carry us thro' this whole Subject.

The *Personal* Types we have gone through as briefly as we could, instancing both in several *individual Persons*, both before the Law, and under the Law, and in typical *Ranks and Orders* of Men, which were destined and ordained of God to represent and shadow forth Him that was to come.

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The *Real Types* we have also begun to speak unto, and we distributed them into two Sorts, *Occasional* and *Perpetual*. *Occasional Types* are such as God gave them upon special Occasions; the most of them before the ordinary and perpetual ones were settled. Such as the *Pillar of Cloud and Fire*, *Manna*, the *Brazen Serpent*, their passing through the *Red Sea*; and other such like occasional and extraordinary Dispensations, of which we spoke from 1 Cor. 10. 11. *All these things happened unto them in Types.*

By the *Perpetual Types* we intend such as God by Institution settled and stated in that Church, to the end of that Age, of that whole Old Testament-Dispensation, till the coming of Christ, the Truth Substance, and Scope of them.

Of these we are now to speak, as the Lord shall enable us. It is the Scripture Phrase. It calleth them *Perpetual Statutes*, or *Everlasting Statutes*. The Phrase is first used, as I remember, in reference to Circumcision, which is called *Berith Tolam*, a perpetual Covenant, Gen. 17. 7, 8. Afterwards we have it again concerning the Passover, Exod. 12. 14, 17. which is called *חוק עולם* Statutum sæculi, an Everlasting Statute. See likewise Exod. 27. 21. and 28. 43. *A Statute for ever* and 29. 9. *A perpetual Statute*: So Levit. 3. 17. and 24. 9. *An Everlasting Statute*, Levit. 16. 34. And indeed this Phrase of Speech doth occur between twenty and thirty times in the Books of Moses; *It shall be a perpetual Statute, or an Everlasting Statute, or a Statute for ever throughout your Generations*, that is, a standing Type, and not merely transient and occasional.

Only there hath been some Mistake and Misunderstanding of this Phrase, which must be cleared before we leave it. The unbelieving Jews have seemed to interpret and understand it, concerning an absolute Eternity: Which hath been one occasion or pretence alledged by them, for their stumbling at Christ, and his Gospel, because he hath removed and taken away the Law of Ceremonies.

Besides many other things that might be said, to shew the Weakness and Folly of their Pretence in this Matter, I shall but note these two Things.

1. That this Word, *for ever*, is often used in Scripture for a limited Duration. As for instance, it is used for Duration till the Year of Jubilee, Exod. 21. 6. *He shall be a Servant for ever*, that is, only till the Year of Jubilee, in case he lived so long. For then he was to go free by Vertue of that Law, Levit. 25. 13, 28, 40, 41. Sometimes it is used for a continuance during Life. As 1 Sam. 1. 22. *that he may appear before the Lord, and there abide for ever.* Explained ver. 28. *Therefore al-*
so

so I have lent him to the Lord as long as he liveth: Sometimes it is used for duration to the end of the Old Testament-Dispensation: For all the Land which thou seest, to thee will I give it, and to thy Seed for ever, Gen. 13. 15. The Land given to thy Seed for ever: Which cannot be interpreted concerning an unlimited Eternity, unless they will say, that God hath broke his Promise: For they have been Ejected and cast forth of that Land these seventeen hundred Years, 1 Kings 8. 13. I have surely built thee an House to dwell in, a settled Place for thee to abide in for ever, Psal. 132. 14. This is my Rest for ever, here will I dwell, for I have desired it. He doth not dwell, nor manifest his Presence there now: But God hath given them up to invincible Perverseness and Darkness, and prejudice in this Particular.

2. There be manifest Intimations in the Old Testament, that these Ceremonial Laws were not to continue always, but to cease and be abolished in the fulness of Time, Jer. 3. 16. They shall say no more, the Ark of the Covenant of the Lord, Jer. 31. 31, 32, 33. Not according to the Covenant that I made with their Fathers, but this shall be the Covenant, I will put my Law in their inward Parts, and write it in their Hearts, &c.

But so much for the Explication of this Distinction of the Types, into Occasional and Perpetual. You see the true Sense and meaning of it, and what clear Scripture-Ground there is for it.

These Perpetual Types or Everlasting Statutes, are no other but that which we call the Law of Moses, or the Ceremonial Law, whereof this Text speaks, and lays down this Proposition.

Doct. That the Law hath a shadow of future good Things, but not the very Image of the Things themselves. The same Thing is asserted and held forth, tho' in other Words, but to the same Scope and Sense, in other Scriptures. As Rom. 10. 4. Christ is the end of the Law for Righteousness, to every one that believeth, John 1. 17. The Law came by Moses, that is, the Law as opposed to Grace and Truth: but Grace and Truth by Jesus Christ. Truth here is not opposed to Falshood, for Moses spake no lies; but to Shadows and shadowy Promises: And so the Truth of them is the Performance or Accomplishment of them, in Opposition to the bare Shadow and Typical Promise of them. And this is called Grace, because there is so much of that in the Gospel, and so little of it (but on the contrary much of Rigor and Terror) in the Law of Moses. So the Sense amounts to thus much: That Moses delivered Law, that is, Shadows and Ceremonies, which were but legal, and dark and rigorous: But Christ brought in Grace and Truth, that is, the real and sweet Accomplishment and Performance, of all the good; that Moses had promised in that dark and low and legal way, which
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is consonant to that we have here in the Text, that *the Law hath the Shadow, but not the very Image of the Things themselves.*

Here be Four Things to be cleared.

1. What is meant by the *Law*.
2. What by these *future good Things*.
3. What by the *Shadow* which the *Law* hath, and the *very Image* of them which the *Law* wanted.
4. What are the *particular several parts* of this *Law* of Ceremonies, these *perpetual or everlasting Statutes*.

Quest. 1. *What is here meant by the Law?*

Ans. A *Law*, is a *Rule of Acting* given by a *Superiour*, who hath *Authority and Power of commanding*, to his *Inferiour*: This is the general Nature of a *Law*. God therefore being the *Supreme Lord* and absolute *Sovereign* over all his *Creatures*, is the *Great Law-giver*, *James* 4. 12. *There is one Law-giver, who is able to save, and to destroy.* All those to whom God commits *Power* over others, may be said to give *Laws* to them: *Except ordinary Officers in the Church*, whom he hath intrusted no further, but only with the *Execution* of his *Laws*, promulgated and recorded by himself, by his extraordinary Officers in the written Word. But *Magistrates* may be said to be *Legislators* as to *Civil Laws*; of whom *Moses* was the first that delivered *Laws* in *Writing* to the *People* under him, which he received from the *Mouth* of God.

Now the *Laws* delivered by *Moses*, are referred in the *Scripture* to three *Heads*. *Moral*, *Ceremonial*, and *Judicial*, which are expressed by three Words, *Thorab* or *Mitsvab*, *Chuquim*, and *Mishpatim*; which Words are sometimes used and put together in the *Scripture*, to signify these three sorts of *Laws*, *Deut.* 6. 1. *Mitsvab*, *Chuquim* and *Mishpatim*: The same Words, *Deut.* 26. 17. see *Ezra* 7. 10. *Mal.* 4. 4. *Thorab* *Asher Tsvithi*; the *Law* which I commanded.

The first sort of *Laws*, viz. *Moral*, respects them as *Men*: the second, as a *Church*; the third, as a *Commonwealth*. The first sort, viz. the *moral Laws* are still in force and binding unto all *Men* in all *Ages*. The third sort, viz. *Judicial Laws* are of a *mixt* Nature, some being *Hedges* as it were, and *Fences* to the *Moral Law*; and some to the *Ceremonial*, and so they participate of the Nature of those *Laws* to whose Defence they serve.

The *Judicials* that serve to the Defence of the *Moral Law*, have something of *Moral Equity* and *Reason* in them, and so are still in Force: As that, *he that sheds Man's Blood, by Man shall his Blood be shed*: This is a *Fence* which God hath set about the sixth *Commandment*, and so remains in Force in all *Nations*, to all *Times* and *Ages* unto this *Day*.

But

But others of these Judicials are set as Fences about the Ceremonial Law, and so must needs be fallen together with it.

Now the Law of which the Text speaks, is not the Moral, nor the Judicial as such, but the Ceremonial Law of Moses called *Ephes. 2. 15. the Law of Commandments contained in Ordinances*, and *Col. 2. 14. the Hand-writing of Ordinances*. This Text cannot intend the Moral Law, for that had no Shadow of Gospel Benefits; nor the Judicial Law, as such; for part of it was an Appendix to the Moral Law, and the other part was only for the Defence of the Ceremonies. But the Ceremonial Law is here intended; for that was of a shadowy Nature, it had a Shadow of good Things to come.

Quest. 2. What are these future good Things?

Answ. These are the good Things of the Gospel; which may be said to be future upon a double Account.

1. Future, in respect of the Law, and Old Testament-times.
2. Future, in respect of this Life. So future good Things are eternal good Things, *Calvin in loc.* see 1 John 3. 2. *It doth not yet appear what we shall be.* Tho' we have the foretastes and Beginnings of them already, yet the Perfection of them is future, reserved in Heaven for us.

Quest. 3. What is meant by the Shadow of these future Benefits? And what by the very Image of the things themselves?

Answ. In a Word, a Shadow here, is a dark and weak resemblance and representation of Things. But the very Image of the Things themselves, is a clearer and better Representation of them. The Apostle useth this Metaphor of a Shadow, concerning the Mosaical Ceremonies, *Col. 2. 17.* In Opposition to Christ the Body and Substance thereof. Here he opposeth *σῆμα* and *εἰκὼν*. Alluding (as it seemeth) to the rude Draught and first delineation of a Picture by the Painter, and to the full Perfection thereof, when drawn forth in all its Lineaments and Colours and whole Proportion. So the Shadow is the first rude Draught: But the Image is a more lively and exact Representation. So the dark Shadow is ascribed to the Law. The more lively Image to the Gospel. The Things themselves are in Heaven. So some Interpreters carry it, *Vide Mayer. Calvin in loc.* And the Apostle hath some Expressions looking that way in other Scriptures; as when he saith, that here we see but in a Glass darkly, that is, the Glass of Gospel-Administrations, wherein we see the lively Image and Picture (as it were) of Christ crucified, *Gal. 3. 1. 2 Cor. 3. 18. see as in a Glass.* He is there comparing the Law and the Gospel, *But in Heaven we shall see Face to Face*, see 1 Cor. 13. 12. Under the Law they had no more but

the Shadow; but now under the Gospel we have the very Image, we see Things as in a Glass; but in Heaven we have the Things themselves.

And now to sum up all that hath been said in Explication, the Doctrine amounts to thus much: That the Ceremonial Law hath a Shadow, or a dark and weak Representation of the good Things of that eternal future Happiness; the more lively Image and Portraiture whereof, we have under and by the Gospel.

Quest. 4. What are the several parts of this Law of Shadows and Ceremonies, these perpetual Types, or everlasting Statutes?

Ans. This is a large Field, I shall refer them at present to five several Heads, omitting Sub-divisions, lest they be troublesome to weak Memories.

1. The initiating Seal, to wit, Circumcision.
2. Their Sacrifices and Purifications of Sin and of Uncleanness.
3. The Temple and Tabernacle, and other holy Places.
4. The Priesthood, with the whole legal Ministry.
5. The Festivals or legal Times and Seasons.

These five general Heads will carry us thro' this whole Subject of the Types. For the whole Ceremonial Law, and all or most of the Statutes of it, will come in under some of these Heads.

1. *The initiating Seal of those Times, which was Circumcision.* The first Institution whereof we have in Gen. 17. 10, 11. This is my Covenant which ye shall keep between me and you, and thy Seed after thee: Every Man-child among you shall be Circumcised. And ye shall circumcise the Flesh of your Foreskin, and it shall be a Token of the Covenant betwixt me and you. Which is contracted and epitomiz'd into a few Words by Stephen, Acts 7. 8. And he gave him the Covenant of Circumcision: And so Abraham begat Isaac, and Circumcised him the eighth Day: And Isaac begat Jacob, and Jacob begat the twelve Patriarchs. Wherein he briefly tells us the Substance of this Shadow, and the meaning of this Type, namely, that it signified and shadowed forth the Covenant of Grace.

2. *Their Sacrifices and Purifications for Sin, and for Uncleanness:* Of which Psal. 40. 6. Sacrifice and offering thou didst not desire: Burnt-offering and Sin-offering hast thou not required. With Heb. 10. 5, 10. Many Things will come in under this Head: For they had both Sacrifices of Expiation for Moral Sins, and Ceremonies of Purification for Legal Uncleanness and Impurity. I put them both together, because they did both aim at one Scope, namely the cleansing and purging away of Sin.

They

They had *Burnt-offerings, Meat-offerings, Peace-offerings, Sin-offerings, Trespass-offerings.*

They had legal Uncleanesses of several Sorts: They had unclean *Meats, unclean Persons, unclean Houses, unclean Garments, unclean Vessels*; the saddest of all their Ceremonial Uncleanesses, was the *Leprosy*: For all which they had Purifications answerable.

The general Scope of all which was to shadow forth *Jesús Christ* in his purifying, cleansing Power and Virtue, as cleansing us from the Guilt of Sin by his Blood shed and sacrificed for us; and from the Filth and Power thereof by his Spirit dwelling and working in us. Therefore he is said to offer up himself a Sacrifice for us, Ephes. 5. 2. and to wash us, and cleanse us, ver. 26. 27.

3. The Temple and Tabernacle, and the Utensils thereof, with all their holy Places. For they had many and divers of them: The whole Land of *Canaan* was an holy Land. They had *Cities of Refuge*. *Jerusalem* was an holy City, *Mount Sion* was an holy Hill, the Temple was an holy House. And before they had a fixed Temple, they had (which was equivalent in Signification, as well as like unto it in outward form) the Tabernacle, Heb. 9. 1. to ver. 6. All which signified and shadowed forth both *Christ*, and the Church: *Christ* in his Humane Nature, the Church both as visible, and as militant and mystical, and likewise as triumphant in Heaven. Therefore the Church of God is called his House, 1 Tim. 3. 15.

4. The Priesthood, with all the rest of the Temple Ministry. They had, beside the High Priest, the other Priests, and the *Levites*, some whereof were Porters, some Singers; And here the Temple-Musick comes to be considered: The High Priest was an eminent Type of *Christ*, the true and great High Priest of his Church. And all this Temple-Ministry was a Shadow of the true Gospel-Ministry: Which tho' they cannot be called Priests in the Popish Sense, yet they may be called Antitypical Priests. The further Mysteries of all which legal Ministry, we shall open more particularly afterwards, the Lord enabling us.

5. A Fifth of these perpetual Types was the Festivals, or holy Times appointed by the Law. Whereof they had many; their weekly Seventh-day Sabbaths; their New-moons; their yearly Feasts: That of Tabernacles, Passover and Pentecost; their seventh Year; their Jubilee of fifty Years, containing the Revolution of seven times seven; all which were a Shadow of good Things to come, Col. 2. 16, 17.

Use 1. This Text and Doctrine gives much Light for the Resolution of that Question, whether the Law of Moses was a Covenant of Works or Grace?

The Answer is, That the Law hath a Shadow of the good Things of the Gospel, but not the very Image of the Things themselves. There was a mixture in that Dispensation. You may take the Answer more fully in three Propositions.

1. The thing it self adumbrated and shadowed forth in this Law of Ceremonies, is the future good Things of the Gospel; so that it was indeed a Covenant of Grace which they were under.

2. The manner of Representation of them was legal, and in the way of a Shadow, not of a full and lively Image: So that it was a kind of legal Gospel they had in those Times.

3. The carnal Jews made it meer Law, by sticking Vide on Heb. 4. 2. in the Shell and Shadow, and rejecting the Gospel; or the Thing it self that was adumbrated and shadowed forth unto them.

Use 2. See the Justice of God in the rejection of the Jews. For might not Israel have understood? They did not want a competency of outward Means, but they wanted Hearts, Dent. 29. 2, 3, 4.

Use 3. Encouragement in the Search we are now upon as to the Types; for it is the Gospel, and the good Things of the Gospel that we look into, when we enquire and search into the Types. The Law having a Shadow of them, Vide on Rom. 5. 14. Serm. 1. Use, pag. 77. 78. where there are three Rules for the better understanding of them. To which let me add this as an Appendix to the first, seek Light from God, Psal. 119. 18. Open thou mine Eyes, that I may behold wondrous Things out of thy Law. You may see wondrous Things indeed, Jesus Christ and the Gospel, and many precious Mysteries in this Part of the Law of God; this Law of Ceremonies, if God open your Eyes; but otherwise all will be dark to you.

Use 4. Encouragement to believe and receive the Gospel; For it hath been held forth to the Faith of God's People all along, and they have rested upon it, and found Peace. We have it declared in the clearest way, and indeed every way; for we reap the Fruit of those former Dispensations: Therefore how shall we escape, if after so many ways of teaching, we do not receive Instruction, see Heb. 2. 3, 4.

THE GOSPEL OF CIRCUMCISION.

Acts VII. 8.

Job. 30. 1666.

And he gave him the Covenant of Circumcision, and so Abraham begat Isaac, and circumcised him the eighth Day: And Isaac begat Jacob, and Jacob begat the twelve Patriarchs.

THIS excellent Sermon and Apology of Stephen, the first Martyr of the New Testament; the Scope of it, is to shew them the variety of God's Dispensations towards his People, together with the various Rebellions and Oppositions of the Sons of Men against him, and so to convince them that the Scope and Tendency of them all was to lead to Jesus Christ: And that as former Dispensations had been despised, so was this, which was the Glory of all the rest. He goes over the History of the Church, from Abraham's Time to the time of Christ, in fundry most eminent and principal Dispensations of God towards his Church. In this Verse he is speaking of the Dispensation of God to Abraham. He had shewed before how he had called Abraham out of his own Country, how he had promised him a Possession, the Land of Canaan;

Canaan; how he had foretold the Affliction of his Seed for four hundred Years, and their Deliverance afterward; how the Lord had given him the Covenant of Circumcision, and how (under the Influence of this Covenant) *Isaac* was born, and *Jacob*, and the rest of the Patriarchs.

And he gave him the Covenant of Circumcision.

I shall give you no other Doctrine but the Words themselves.

Doct. That God gave to Abraham the Covenant of Circumcision. That which I design and intend, is a little Explanation of Circumcision, and of the Covenant thereof, (for that is the Phrase here) and that in reference to our Attendance upon God in this Ordinance of the New Testament Circumcision, which we are now to wait upon him in.

To open to you the Nature of Circumcision. You know there is an outward, and an inward part of it, as there is in all other Signs and Sacraments whatsoever.

Something must be spoken.

1. Of the Sign, the Nature of the external Ordinance.

2. Of the Covenant that it relates to.

3. What those Respects are wherein it doth relate to that Covenant.

1. For the external part of this Ordinance of Circumcision. It was the cutting away the Foreskin of the Flesh of Abraham, and his Male-seed upon the eighth Day. The first Institution of this Ordinance is recorded, *Gen. 17. 10, 11. This is my Covenant which ye shall keep between me and you, and thy Seed after thee, every Man-child among you shall be Circumcised: And ye shall circumcise the Flesh of your Foreskin, &c.* The Lord did appoint the Seal of this Covenant to be in that part of the Body, in his infinite Wisdom and Sovereignty, a thing which carnal Reason would despise. There seems to be two principal Accounts of it.

1. Because those Members of the Body are so much abused to Sin, in the way of Uncleaness and Filthiness; therefore the Lord would now sanctify them, and separate a Seed and Generation to himself: And usually the greatest Wrath of God to the Souls of Men, is expressed by giving them up to abuse those Parts of the Body. The World was grown very degenerate, and the Lord was resolved to leave a Monument, an everlasting Monument of his Wrath for those Sins in all Ages, and therefore destroys *Sodom*, *Gen. 18.* and before this Destruction, he appoints this Seal and Ordinance.

2. Another Account of it is this, that it might be a sure and a strong Wall of Partition, between the Jewish and Gentile Nations of the World. It made the Partition Wall the surer, because carnal Reason could

could not but despise such an Ordinance. Those that know not God have no Spiritual Sense of the Thing, therefore we find the Heathens scoff at it: As Horat.

—*Curtosque Judæos, &*

—*Credat Judæus Apella.*

because by their carnal Reason they could not see the reason of it. Therefore when the Lord would have both united to Jesus Christ in one Body, he abolishes Circumcision.

This Ordinance was dispensed to the Males: The Females were included and comprehended in the Males, and as fully and clearly comprehended in them, as the Land and the Trees are said to be Circumcised; so are all the Daughters of Abraham, as they came of circumcised Parents, and married to circumcised Husbands: And their Sons were circumcised, so that it was a circumcised Nation and People.

It was to be done upon the eighth Day after the Birth of the Child; and so in this Text, *He gave him the Covenant of Circumcision, and so Abraham begat Isaac, and circumcised him the eighth Day.* The reason of this limitation might be, partly because of the Infant-state of the Church in those Times; therefore the Lord teacheth them, and limiteth them even in such small particulars, which are now left to be determined only by the general Rule of the Word, even the particular Time and Season of our Circumcision.

It's thought also this might have some further Mystery in it, in reference to the Christian Sabbath; which is the Eighth Day in one respect, the first in other ways of numbring. And to respect a new State and Life, after the compleat and full number of the Days of this Life here are gone through; after the Week is ended, (the Week of this Life here) we come to Heaven and Glory, which was one thing intimated in Circumcision, as you will hear afterwards. But so much for the external part of this Ordinance, the cutting off the Foreskin of Abraham and his Male-seed, and that upon the Eighth Day.

2. To speak a little to the Mystery of this Ordinance, the meaning of it, the Spirit of this external Dispensation. For besides the Shell, there was a Kernel; besides the Letter of the Law of the Ordinance, there was much Spiritual Mystery intended and aimed at in it. Now then what is the Mystery of Circumcision, the inward part of it, that is the Covenant? And he gave him the Covenant of Circumcision. So that Circumcision is the Covenant, and it is the same Expression where this Ordinance is first instituted: *You shall have my Covenant in your Flesh,* Gen. 17. It is called a Covenant, as other Signs and Sacraments are; it is a Sacramental Phrase: The Lamb is called the Passover, the Bread the

the Body, the Wine the Blood of Christ: So Circumcision is the Covenant of it.

But what Covenant is it that Circumcision doth relate to? This is the great Question.

You know there be Two Covenants, that of Works, and that of Grace.

Now Circumcision was not the Covenant of Works; but the Covenant of Grace.

That it was not a Covenant of Works; take these five Considerations to make good that Ground, before we proceed any further; for if it be the Covenant of Works, it cuts off all that is to be said, as to the Spirit and Mystery of this Ordinance: All that you will hear afterwards, will be things belonging to the Covenant of Grace; therefore let us prove, that it is not the Covenant of Works that Circumcision doth relate to.

Argum. 1. Jesus Christ is not the Covenant of Works: But Christ is the Covenant of Circumcision; and therefore it is not Works, but Grace. He is so called in *Isa.* 49. 8. *I will give thee for a Covenant to the People.* Now Christ was in Circumcision, he was the Minister of Circumcision, he is the Seed which Circumcision relates to, *I will be the God of thy Seed.* This Seed is Christ, *Gal.* 3. 16. *Now to Abraham and his Seed were the Promises made. He saith not, and to Seeds, as of many; but as of one, and to thy Seed, which is Christ.* Christ is the Sum and Substance of the Covenant of Grace: Now this was the Covenant which God made with *Abraham*, and sealed in Circumcision, that he would give him a Seed, which Seed is Christ.

2. The Gospel is Grace and not Works: But the Covenant of *Abraham* was the Gospel; and therefore it is Grace, not Works. It is the Apostle's Expression that the Gospel was preached to *Abraham*, *Gal.* 3. 8. *The Scripture foreseeing that God would justify the Heathen through Faith, preached the Gospel before to Abraham.* There is no Gospel of Works; for Works is Law, and bad Tidings: If it be the Gospel, it is the Covenant of Grace.

3. If it was a Covenant of Works, it will follow, that *Abraham* and all the Old Testament-Saints either were not saved, or else were saved without Christ, neither of which can be admitted. The truth is, if it were Works, it will follow, they were all damned, for by Works shall no Flesh be justified and saved. If they were saved, and yet by Works, they were saved without Christ, but without Christ there is no Salvation. In him, in this Seed shall all the Nations of the World be blessed, that is, by Jesus Christ: No Blessing and Salvation without him;

him; and therefore he and his Seed were saved by Christ; for Grace was in this Covenant.

4. To be a God to any Man, this is not carnal, this is not Works, but Grace. It is true, God was a God to *Adam* before he fell: But to be a God to *Sinners*, this is *Grace*; he was a God to *Adam* in Innocency by virtue of the Covenant of Works, but he is not a God to any Sinner but in a way of Free Grace. Now that was the Covenant, *I will be a God to thee and thy Seed*, Gen. 17. 7. *Abraham* was a Sinner, and a Child of Wrath by Nature, as well as others; yet God was his God truly. For God to be a God to those that never sinned, there may be Merit: But for God to be a God to those that have sinned, this is Grace indeed. Angels are saved by Works, Sinners cannot be saved but by Grace. That ever the Lord should condescend to engage in such a Relation, as to give a Sinner Interest in him, and Propriety in him as his God, this is Grace; they that do not think this is Grace, they do not need Arguments, but Pity and Prayer.

5. Consider that it was the fatal Error and Miscarriage of the carnal *Jews*, that they did understand Circumcision and all the rest of those ancient Types and Ceremonies, as a Covenant of Works, and herein they lost Christ and their Souls. It is every where charged upon them as their Sin; all the Prophets and Apostles do endeavour with all their might, to beat them out of those Misconstructions of Circumcision, and the Covenant of God in those Times. The Apostle proves it at large in *Rom. 4.* that it was Grace and not Works, that *Abraham* was justified by. Now this was the Error that all the carnal *Jews* fell into, that they took it to be a Covenant of Works: As the *Pharisees* they had a Righteousness of their own, they were all of that Spirit; they took it all as Law, even the Gospel and the Grace that was in the Covenant, and so fell short of the Blessings of it: Therefore if our *New Testament-Circumcision* be practised by any as the Covenant of Works, as the *Jews* did when the Apostle preached to them, they will fall short of Heaven. Now if they took it to be a Covenant of Works, shall we justify their Errors and Miscarriage against the whole preaching of the Gospel? This is enough to shew that it is the Covenant of Grace, that Circumcision doth relate to.

Now briefly, *What is this Covenant of Grace? And what is the Grace of the Covenant which Circumcision relates to?* This is a very large Field. There were three parts of this Grace of the Covenant that the Lord made with *Abraham* and his Seed.

1. To be a God to him.

A a

2. To

2. To give him a Seed.

3. To provide an Inheritance both for him and them.

And these three general Heads will comprize and take in the whole Mystery of Circumcision.

1. The first part of the Covenant is this, *that God would be a God to him and his Seed*: And this indeed is most comprehensive, and includes all the rest. *I will establish my Covenant, and be a God to thee and thy Children after thee*, Gen. 17. 7. And what is it for God to be a God to a Man? *thy God*, or a God to thee? It is, when he gives to a poor Creature a *special Interest and Propriety* in himself; so that God in his Al-sufficiency and Efficiency is ours, and we are his. All his Attributes and Works are ours, for our Good. *I will be thy God*, that is, all my Attributes shall be thine, and for thy Good, as really as they are mine for my Glory. The infinite Wisdom of God shall contrive their Good, whose God he is; the infinite Power of God shall effect it: The infinite Love of God is theirs; his Mercy, Truth, and all his Attributes are theirs. As his essential Power: So his working-Power, or his actual-Power. As he will be all to them: So he will work all for them. Now this, as I said, includes and infers all the rest: This is the first and most general.

2. *That he would give him a Seed*; that was another part of the Covenant, Gen. 17. 5, 6. *Thou shalt be a Father of many Nations, thy Name shall be no more called Abram, but Abraham. I will make Nations of thee*. As God did lengthen out his Name; so he would lengthen out his Posterity, even to length of Time. But now *what is this Seed* the Lord promised to *Abraham*? The Question is, whether it be a meer natural Seed, or a spiritual Seed? Certainly it was not merely a natural Seed; it is true, that is one thing, that was the Shell and outside of it; but the Kernel of this Promise was a spiritual Seed. There was a four-fold Seed promised to *Abraham*, above a natural Seed, and I shall prove each Particular out of plain Scripture.

1. *That great Seed*, who was not only the Seed of the Woman, but the Son of God: This was the first and chief Seed here intended, Gal. 3. 16. *He saith not as to Seeds, but to thy Seed, which is Christ, such a Seed in whom all Nations are blessed*. Now it is in *Christ* only that all Nations are Blessed, therefore *He* was this promised Seed. The Lord had not before limited the Seed *Messiah* to any particular Family, but left it at large (so far as appears) among the whole Race of Mankind. It was said to *Adam*, the Seed of the Woman; there was then no further Limitation till *Noah's* Time. And then in *Abraham's* Time, the Lord limits the Covenant to his Seed. It was afterwards confined to

Judab,

Judab, one of the twelve Tribes : At last the Lord went further, to one Family in *Judab*, namely, *David's* : But here he limits it to *Abraham*, that of him should come that great and blessed Seed : This was the main thing indeed, as without which, all other Promises could never be bestowed and fulfilled ; but through *Him* they are *Yea and Amen*. *Abraham* saw my Day and rejoiced, he saw the *Messias* was to come of his Loyns ; this was the Seed in whom he believed, and by whom he was saved.

2. There was a *Church-seed* promised. The meaning is this, That the Church of God should be continued in his Race and Posterity, the true Religion should be settled there. There were other godly Persons before and after : We read of *Melchizedek* and *Job* and his Friends, and it is very like there might be others : And when God had settled Salvation to *Abraham*, it was the Duty of all others to join themselves to that Church. The Lord entailed by Covenant all his Ordinances to *Abraham* and his Posterity. He gave them his Statutes and Judgments, he chose them to be a peculiar People, a People to the Lord ; and that is a Church, a Society intrusted and invested with the Ordinances : And thus he dealt with them, he shewed his Statutes to *Israel* : This is no small Privilege and Mercy to enjoy the Ordinances : This is called the Kingdom of God. This Christ threatned the Jews, should be taken from them and given to other People, *Matth. 21. 43.* that is, God would settle his Church among the *Gentiles*, and give them his Ordinances. And that this is a Privilege, we see by that Expression of the Apostle to the *Ephesians*, wherein he mentions it as a part of the dreadful Misery of the *Ephesians*, that they were *Aliens to the Commonwealth of Israel*.

3. There was a third thing intended, and that is a *believing Seed* ; such as should be truly Godly : And of this the Apostle speaks in *Gal. 3. 7.* Know ye therefore that they which are of Faith, are the Seed of *Abraham* : So that all true Believers are his Seed in that Sense. He is called the Father of the Faithful, all Believers are his Posterity. There were Multitudes that were truly Godly of *Abraham's* Seed, and all that are Godly are his Seed ; they walk in his Steps, they are the Seed of the Covenant, they are spiritually related to him. He was the Pattern and typical Head of that Covenant, which we all believe ; the Pattern of Faith to us : He is called our Father. It is said of him, that he believed against Sense and Reason, this was not written for his sake alone, but for us also that we might follow his Steps.

4. There was included in this Covenant an *ingrafted Seed*. It is the Apostle's Expression in *Rom. 11. 17.* I mean, a Seed not only of the Jews. but of the *Gentiles*. God did not only engage to *Abraham* that

there should be a Church of his own natural Seed, and that there should be Saints of his natural Seed, but that the *Gentiles* should be ingrafted into his Covenant, and so become his Seed. *Thou being a wild Olive Tree wert grafted in among them, and partakest of the Root and Fatness of the Olive Tree.* God did above and beyond the ordinary Course of Things, ingraft the *Gentiles* into that Covenant that he had once made with *Abraham*.

And thus you see *what the Seed is* which the Lord did promise in the Covenant, whereof Circumcision was the Seal. He did promise to give to *Abraham* that Seed, firstly and chiefly, who was the Son of God; and a Church-Seed; and a believing Seed; and not only a Seed of the Nation of the *Jews*, but a Seed ingrafted into that Grace and Covenant from among the *Gentiles*. So we have gone through two Branches of the Covenant: The *third* is this.

3. *That God would give an Inheritance to Abraham and his Seed.* This was the third part of God's Covenant with him. It is the greatest desire in Nature to have Children, and it is a good desire, it is of God. And what do Parents desire next? A comfortable Inheritance for them: And this did the Lord promise to *Abraham*. And in that Text which hath been so often alledged, God first promises to make him exceeding Fruitful; and then, *I will give to thee and thy Seed after thee, the Land wherein thou art yet a Stranger.* The Lord promised an *Inheritance*, and that Inheritance was the Land of *Canaan*.

Now the Question is, whether this was a *temporal* or *spiritual* Inheritance?

Doubtless the Lord did not promise to *Abraham* *Canaan* meerly as a temporal Inheritance, but as a spiritual Inheritance. *Canaan* was not as other Lands are, a meer outward Thing; but it was a typical Land, it was the Land of *Emmanuel*, it is the Land of Glory. *Canaan* was a Type of Heaven, and in that respect they did so earnestly prize it, and look upon it as being Heaven in an earthly Shadow, therefore *Jacob* and *Joseph* must needs be buried there: Therefore the Apostle assures us, they did seek a better Country, they professed themselves Strangers and Pilgrims here upon Earth; *They that say such Things declare plainly they seek another Country which is an Heavenly one; wherefore God is not ashamed to be called their God.* It is a heavenly City, whose Builder and Maker is God: So that under that Shadow the Lord did promise Heaven to *Abraham*. And this was the third part of this Covenant. This Land of *Canaan* is called the *Mountain of Holiness*: What Expression can be higher? *Dan. II.* and therefore the Saints did look beyond that to another Country.

You

You see what the Covenant was, and what were the Principal Things and Branches of it : That God should be his God, that God should give him a Seed, and that God should give an Inheritance to him and them.

You see what the Covenant is that Circumcision doth relate to.

Now the last thing propounded was this, *What respect Circumcision hath to this Covenant ? He gave him the Covenant of Circumcision.* The reason of this Question is, because, altho' all the Ordinances and Institutions of those Times, did relate to the same Covenant : Yet every Ordinance did so, with some *peculiarity*, with some *special* respect, and in a *peculiar* manner. Now, for the *peculiar* Respect which Circumcision hath to this Covenant : Note these five Things.

1. *Circumcision respects the Covenant, as the Sign or Seal, or Sacrament of Initiation into the Covenant.* The Scripture useth all those Words, and they are fitly used, *Rom. 4. 11.* it is called a *Sign and Seal of the Righteousness of Faith* : And all the *fixed* Signs of the Covenant of Grace are *Seals* also ; there are no *nuda Signa*. As they are *Signs* to represent, so they are *Seals* to ratify and confirm the Covenant of Grace, and the Blessings of it, and also means to exhibit them, as you know the Nature of Sacraments is so.

So then Circumcision was a *Seal* and a *Sacrament* in the way of a *Type* : It was a *typical* Sacrament. We have Sacraments now, but ours are not Typical, are not Shadows of good Things to come, and of the Gospel and *Messias* yet to be exhibited ; for they are past and done in our Times : But Circumcision was such a Sacrament, as was to be a *Type* of the *future* Exhibition of the Covenant and Blessings of it : And it was the *Type*, or *Sign*, or *Seal*, and *Sacrament* of *Initiation*, or *Entrance*, or *solemn Admission* into the Covenant : For it was to be the *first* ; it was to precede the Passover ; as you know it was appointed and ordained in *Exod. 12.* Circumcision was *first* to be administred.

Not that Persons were admitted by Circumcision *into the Covenant or Church of God* ; no, they were in the Covenant before, else they were not to be admitted to Circumcision ; they have no right to the *Seals* of the Covenant, who are not first in the Covenant. It is a common Mistake in our Times, that many think that Baptism doth *make* a Person a Member of the Church of God, it doth *Seal* Membership, or else they have no Ground to have it administred to them. This is the first.

2. *As holding forth the Suffering of Jesus Christ* : He is the principal Seed whereof the Covenant speaks. Circumcision was a bloody Sacrament, and the first Blood that Jesus Christ shed, was in Circumcision :

You

You know he was circumcised the eighth Day, and so it had a respect to that, to shadow forth that, and the whole State of his Humiliation: And so it was some part of that Attonement and Expiation which Christ made for our Sins. It is not only the *last* Act and the *last* Suffering, the separation of his Soul and Body; but *all* his Sorrow he underwent from the Cradle to his Grave: All these were parts of the Price paid to God's Justice for us. Now Circumcision did foreshew this, for it was a Sacrament very painful to the Flesh, and a Sacrament wherein some Blood was shed in the circumcised part.

3. It did in a special manner *shadow forth the great and glorious Righteousness which we receive by Faith, the Righteousness of Jesus Christ for our Justification.* The Apostle is express in *Rom. 4. 11.* *He received the Sign of Circumcision, a Seal of the Righteousness of Faith.* Circumcision was not a Seal to *Abraham* before he did believe, that were a strange thing indeed: But in the true nature of the Thing; and in the Design and Intendment of the Ordinance, it was a Sign and Seal of the Righteousness of Faith. We are justified by Christ's Righteousness, and that Righteousness we believe in, is imputed to us for our Justification: Therefore the Apostle disputes very clearly and strongly, That *Abraham* did receive Circumcision after he did first believe unto Righteousness; and so Circumcision was a Seal of that Righteousness which he was possesst of, before his Circumcision; *Rom. 4.* for they were all to look to Christ by Faith, by virtue of their Circumcision; and if they did not, it was their great Sin, Folly and Error, as indeed the carnal Jews did not.

4. *Circumcision had a special Respect to another great Blessing of the Covenant, and that is, Mortification, or the cutting off the superfluity of Naughtiness and Corruption.* Therefore the Lord promises to *Circumcise their Hearts*, or to cut off the Foreskin of their Hearts, *Deut. 10. 6.* therefore he often blames them, that they were not circumcised in Heart. That shews that Circumcision did look at the Work of Mortification in the Heart; and not only at Mortification, but also at Holiness or Regeneration of the Heart, Life and whole Man: It looks at the cutting off the superfluity of sinful Corruption, therefore Corruption is exprest in that way of Uncircumcision: The Unsanctifiedness of any part, is in Scripture exprest by the Uncircumcisedness of it; *I am a Man of uncircumcised Lips*: You know his Complaint, that is, corrupt, not so mortified as I should be. *Act. 7. 51. Ye stiff-necked and uncircumcised in Heart and Ears.* This is called the Circumcision made without Hands, *Col. 2. 11. In whom also ye are circumcised with the Circumcision made without Hands.* What doth he mean by this?

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But putting off the Body of the Sins of the Flesh, thro' the Circumcision of Christ.

5. It had a special respect to shew and shadow forth, the New Testament-Ordinance of Circumcision. And what is the Ordinance instead of Circumcision under the New Testament? It is Baptism: Therefore the Apostle makes an express parallel between Circumcision and Baptism, Col. 2. 11, 12. he makes them to be the same; *Buried with him in Baptism, and circumcised with spiritual Circumcision.* For look as Circumcision was the initiating Seal then, so Baptism is now. As in Circumcision there was cutting off the superfluity of the Flesh: So in Baptism, there is a washing away of the Filth of the Body, they both respect Mortification. And so you have seen both what the outward part of Circumcision is, what the inward part is, what the Covenant it relates to is, and in what peculiar manner it doth respect the Covenant: *He gave him the Covenant of Circumcision.*

And now all that I shall add, shall be this; look as there was a gross abuse of the Ordinances under the Old Testament, particularly of this Ordinance of Circumcision; so there is of our Gospel-Circumcision: Look as this Ordinance of Circumcision might be made of none Effect, and might be turned into a Nullity, *their Circumcision might become Uncircumcision*: So it is with many in their Baptism, their Baptism is no Baptism. It is the Apostle's complaint in Rom. 2. *If thou art Circumcised, it profits thee, if thou be a keeper of the Law; but if thou be a breaker of it, thy Circumcision is become Uncircumcision,* Rom. 2. 28, 29. *For he is not a Jew, which is one outwardly, neither is that Circumcision, which is outward in the Flesh; but he is a Jew which is one inwardly, and Circumcision is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of Men, but of God.* The same holds concerning this Ordinance which Circumcision doth hold forth. He is not a Christian who is one outwardly, neither is that Baptism which is outward in the Flesh; but he is a Christian that is one inwardly, and Baptism is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of Men, but of God. The Apostle's Scope, is to deprecate the External part of the Ordinance as of no Worth and Value, separated from, or compared with the Spiritual part; so it is with our Ordinances, which we enjoy under the New Testament. What is the washing away of the filth of the Body, if the Heart be not washed? But it is, as Circumcision was to them, an Aggravation of their Sin and Condemnation. *I will punish* (saith God Jer. 9. 25, 26.) *all them which are Circumcised together with the uncircumcised. Egypt and Judah and Edom, and the Children of Ammon and Moab, and all that are in the utmost Corners, that dwell in the Wilderness; for all these Nations are uncircumcised, and all the House of Israel are uncircumcised in Heart.*

You know he was circumcised the eighth Day, and so it had a respect to that, to shadow forth that, and the whole State of his Humiliation: And so it was some part of that Attonement and Expiation which Christ made for our Sins. It is not only the *last* Act and the *last* Suffering, the separation of his Soul and Body; but *all* his Sorrow he underwent from the Cradle to his Grave: All these were parts of the Price paid to God's Justice for us. Now Circumcision did foreshew this, for it was a Sacrament very painful to the Flesh, and a Sacrament wherein some Blood was shed in the circumcised part.

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Heart. So God will Punish the Baptised with the Unbaptised together. For many People are unbaptised in the Flesh, and many of the House of *Israel*, many professing Christians are not Baptised in Heart. They have the Circumcision, but not the Covenant of Circumcision; they have the Water, but not the Spirit of Baptism. Therefore take heed of separating the outward part from the inward part of the Ordinance, do not rest in the external Privilege, but look after the Spirit and Blessing of every Ordinance; get God to wash thy Heart, and the Heart of thy Seed. 'Tis not enough to have thy Body washed, if thy Heart and Soul be not washed from its Filth.

THE GOSPEL of the SACRIFICES.

June 14. 1668.

Levit. 7. 37, 38.

This is the Law of the Burnt-offering, of the Meat-offering, and of the Sin-offering, and of the Trespass-offering, and of the Consecrations, and of the Sacrifice of the Peace-offerings, &c.

THE Perpetual Statutes of the Law of Ceremonies, have been referred to Five general Heads.

1. The initiating Seal of Circumcision.
2. The legal Offerings and Sacrifices and Purifications.
3. The Temple.
4. The Priesthood.
5. The Festivals.

Of the initiating Seal of those Times, we have formerly spoken from *Acts*. 7. 8.

That which next follows in the Method propounded, is the *Legal Offerings*, Concerning which, the Text lays down Two Assertions or Points of Doctrine.

1. That there was a Divine Institution, and Command of God for the Offerings and Sacrifices which were under the Law.
2. That there were six kinds or sorts of Propitiatory Sacrifices under the Law, viz. the Burnt-offering, the Meat-offering, the Peace-offering, the

the Sin-offering, the Trespass-offering, and the Offering of Consecration. This is the Scope of *vers.* 37. The former Doctrine is the Scope of *vers.* 38. but that which is last mentioned in the Words of the Text, is first in Order of Consideration.

Doct. 1. *That there was a Divine Institution and Command of God, for the Offerings and Sacrifices which were under the Law.* The Text indeed speaks properly of propitiatory Sacrifices ; but there is a general Truth in the Proposition concerning all their Sacrifices, and all the sorts and kinds of them. This Book of *Leviticus* begins thus, *And he called, Vaira* ; that is, the Lord called by an audible Voice from his dwelling Place, the Throne of his Glory, which was upon the Mercy Seat between the *Cherubims*, as he had promised *Exod.* 25. 22. see *Numb.* 7. 89. It is true, it is said *Jer.* 7. 22. concerning Burnt-Offerings or Sacrifices, that *God commanded them not*, &c. But the Sense and Meaning is comparative, tho' the Grammar of the Words sound as if it were Negative. It cannot be explained better than the Old Note hath done it ; shewing, that it was not his chief Intent and Purpose, that they should offer Sacrifices, but that they should regard wherefore they were Ordained, to wit, to be joined to the Word as Seals and Confirmations of Remission of Sins in Christ ; for without the Word, they were Vain and Unprofitable.

To open this Doctrine a little to you, we must first Consider *what a Sacrifice or an Offering is.*

Now an Offering in general, is any thing presented to the Lord to become peculiarly his, and to be typical of Christ and Gospel Mysteries. The former part of the Description extends to Anti-typical Offerings, as well as typical ; to Gospel, as well as Legal Offerings : For our Souls and Bodies and all our Services are offered and presented to the Lord, but not as Types and Shadows of another Gospel ; but they become his in a spiritual and peculiar Propriety, as theirs of Old did. Their Offerings by being offered became the Lords, they presenting, and the Lord accepting them : Therefore they are called *Holy*, as being separated to the Lord, separated and set apart from common Use to Holy Use. Hence they are called Gifts, *Quorbanim*, as being given to the Lord : a *Quarab*, *appropinquavit* : So in the Text, their Oblations or their *Corbans*, see *Mark* 7. 11.

All this holds true of Gospel-Offerings under the New Testament : But the Legal Offerings were set apart for God, with respect to Christ and his great Sacrifice and Offering of himself up unto God for us : They all had some Relation to this, either as to the thing it self, or the Blessed Effects and Fruits of it.

Some have distinguished them into three Sorts.

1. *Such as were offered at the Brazen Altar, or the Altar of Burnt-Offering; which represented the Death and Sufferings of Jesus Christ.*

2. *Such as were offered in the Sanctuary, more near to the Holy of Holies, viz. the Shew-bread, and the Incense at the Altar of Incense; which had respect to his Intercession for us at the Throne of Grace, in the Virtue, and by the Merit of that Sacrifice, which he before had shed and offered up to the Justice of God for us.*

3. *Such as were offered in the Holy of Holies, where the High Priest came upon some extraordinary and special Occasions; which did represent the full Attainment of the Ends of both the former; namely, our full Access unto, and Communion with God through the Influence both of the Death and Oblation, as likewise of the Prayers and Intercession of our Lord Jesus Christ for us.*

The two latter of these we shall speak unto, when we come to those Parts of the Temple where these Services were to be performed: But the first sort, viz. the Sacrifices and Offerings at the Brazen Altar we are now to speak unto.

These Sacrifices that were offered at the Brazen Altar, are commonly distributed into two Sorts: *Propitiatory*, and *Eucharistical*; *ἑξομολογία* & *εὐχαριστία*, or Sacrifices of *Expiation*, and Sacrifices of *Thanksgiving*, Psal. 107. 22.

It is the former sort whereof the Text speaks, and they are here called *Corbans*, a Term which (as some affirm) is usually appropriated to this sort of Offerings, though the notation and original Signification of it be more General. For the opening whereof unto you.

1. I shall give you a short Description of them.

2. Annex some additional Rules for the further Enlightning and Illustration of them.

1. You may see the nature of them in this short Description: *These propitiatory Sacrifices were Holy of Holinesses, or Offerings most holy to the Lord; for atonement, or for the appeasing of his Wrath; by the destruction of the Sacrifice; to shadow forth the true atonement and expiation of Sin, by the Death of Jesus, and our Reconciliation to, and Communion with God through him.*

1. *That they were Holy of Holinesses, or Offerings most Holy to the Lord: It is the Phrase which the Scripture useth concerning them, Lev. 2. 3, 10. So are called in the Law those sacred things, which ought not to be touched, and those Meats whereof none were to eat, but only the consecrated Priests in the holy place, near the Altar.*

Deodat.

Deodat. in loc. quodesh quodeshim: only there is some limitation about the Peace-Offerings, of which afterward.

It is a distinction that doth occur in Lev. 21. 22. *He shall eat the bread of his God, both of the most holy, and of the holy,*

The old Note is this, the *most Holy*, as of the Sacrifice for Sin: the *Holy*, as of the Tenths and First Fruits.

Deodat. thus, [*most Holy*] as were the Shew-Bread, the Meat-Offerings, the parts of Sin-Offerings, and Trespas-Offerings.

[*Holy*] such as were the First Fruits, Tithes and Offerings of Thanksgiving.

By *Holy of Holinesses*, is meant *most Holy*; that Language elegantly expressing the superlative Degree by such a Reduplication: As King of Kings, Song of Songs, Heaven of Heavens, that is, the most excellent in their Kind: So *Holy of Holies*, that is, *most Holy*.

The other sort are but *Holy*, or Holiness of Praises, *quodesh billulim*: As the Phrase is in Lev. 19. 24. *Ye shall count the Fruit thereof as uncircumcised three Years, but in the fourth Year all the Fruit thereof shall be Holiness of Praises to the Lord.*

The ground of this Double Degree of Holiness seems to be chiefly this: The more immediate and direct Relation they had to the Person, Actions and Sufferings of the *Messiah*, the more *Holy* these Legal Things of old were: Therefore these Sacrifices of Expiation, relating directly to the great Work of our Redemption and Reconciliation unto God by the Death of his Son, they were *Holy of Holinesses* unto the Lord.

2. The End of them was Atonement of their Sins, or appeasing the offended Justice of God. Hence they are said to have a sweet Smell, Lev. 1. 9. Gen. 8. 21. This is the Phrase, Lev. 1. 4. *Lecapper*, to make Atonement, applied to Christ, Rom. 3. 25. 1 John 2. 2. and it is a Phrase often used. Hence ariseth the Distinction of Sacrifices; From their Ends and Uses; some being for Atonement, as these whereof we now speak: And others for Thanksgiving, of which something may be spoken hereafter if the Lord will. God is angry with Sinners, Justice is provoked and burns like Fire: Therefore some Satisfaction must be made, that Justice may be satisfied, and God atoned and reconciled to the Sinner.

3. This Atonement was made by the Death or Destruction of the Sacrifice: This is the Nature of all Propitiatory Sacrifices, nothing can atone God, nothing can appease offended Justice, but Death and Destruction. The Sacrifice must be destroyed, either in whole, or in

part; and this was done by Fire. Hence they are called *Fire-Offerings*, or Offerings made by Fire: *IGNITIONES*, Fireings: *Oblatio ignita*. And if they were living Creatures, they must be slain and killed: Hence called *Zebachim*, in Greek *zusia*, as much as to say, a slaughtered Offering; in which Sense *Zebach* is contradistinguished unto *Mincha*, the former being of living Creatures, the latter of Meat and Drink; but in both there was a *Destruction* of the Thing Sacrificed; either by Fire, if it were of Inanimate Things; or if it were a living Creature, both by Blood and Fire.

4. The End and Design of all this was to *prefigure and represent the Death of Jesus Christ, and our Reconciliation unto God thereby*; For the Law had threatened Death for Sin, and the Blood of Bulls and Goats could not take away Sin, Heb. 10.

Some of the very Pagans have had so much glimmerings of Light, as to subscribe to the Truth of this: And thence Satan triumphing over the fallen Sons of Men, and abusing and perverting their Convictions, seduced them in the distress and horror of their Consciences, even to Sacrifice Men to appease their angry Gods; wherein they acted upon this Principle, *Quod pro vita hominis nisi vita hominis reddatur, non posse aliter Deorum immortalium numen placari arbitrantur*, as *Cæsar de Bell. Gal. lib. 6.* reports of the ancient Druids; they thought that unless the Life of Man were sacrificed for his Life, the Deity of the immortal Gods could not otherwise be appeased, *Vid. Lee Temple pag. 332.* *Homer* also *ibid.* wherein the old Pagans had more Light than the Apostate Jews have at this Day.

Christ therefore is called a Sacrifice, *Ephes. 5. 2. 1 Cor. 5. 7. Christ our Paschal Lamb is sacrificed for us.* And as they refer directly unto Christ himself: So the Scripture teacheth us to apply them, in a lower way, to the Saints also, whose Souls and Bodies and Services are living Sacrifices, acceptable unto God through Jesus Christ, *Rom. 12. 1. Heb. 13. with such Sacrifices God is well-pleased.* The Sacrifice Christ doth placare Deum, appease an incensed God: Our Sacrifices do but placare Deo, please an appeased God.

Thus you see the Description made good in these Four Things put together, wherein you see the Nature of these Legal Offerings and Sacrifices, that they were Holy of Holinesses, or Offerings most Holy to the Lord, for Atonement, or for the appeasing of his Wrath by the Destruction of the Sacrifice, to shadow forth the true Atonement and Expiation of Sin, by the Death of Jesus Christ: And so much for the Nature of them; which was the first Enquiry.

2. For further Rules of Illustration, take these Propositions.

Prop. 1. *That the Institution of Sacrifices was presently after the Sin and Fall of Man: But the Renewed Institution and further Direction and Regulation of them, was by Moses unto Israel. I say the first Institution of them, was presently after the Sin and Fall of Man: For there neither was, nor could be any Use of them before. The first Intimation, (though somewhat obscure) which we have of them, is in Gen. 3. 21. the Lord made them Coats of Skins and cloathed them, but they could not wear the Skins until the Beasts were slain: And slain they were (it is like) for Sacrifice, there being no need of them for Food at that time, nor any mention of the Use of such Food till Noab's time after the Flood, Gen. 9.*

But we read of Sacrifices more plainly, Gen. 4. 4. where Abel is said to have brought an Offering to the Lord of the firstlings of his Flock, and of the Fat thereof, which, being a godly Man, he neither would nor durst have done, had not the Lord appointed it: So likewise Noab, Gen. 8. 20, 21. builded an Altar unto the Lord, and took of every clean Beast, and of every clean Fowl, and offered Burnt-Offerings on the Altar. And the Lord smelled a sweet savour; so Abraham, Isaac, Jacob, God's Acceptance of Noab's Sacrifices, and before that of Abels, is a sufficient Proof and Evidence of his having instituted and appointed them; for *Cultus non institutus, non est acceptus*, Worship not commanded is not accepted. See likewise Exod. 10. 25. and 18. 12. where they were used among the Jews, before the giving of the Law upon Mount Sinai.

But from this ancient Institution, with some further help from the Jews, the Heathen had a traditional dead Knowledge of this Truth: But as they forgot and lost the true Object, to whom they should have offered up their Sacrifices, so they had nothing but a dead Form of Sacrifices, wholly perverted from their true and right End and Use: Therefore God by Moses, restores and renews this great Institution; therefore the Text saith, ver. ult. *This is the Law, which the Lord commanded Moses, in the Day that he commanded the Children of Israel to offer their Oblations unto the Lord.* The Institution was so corrupted, that there was need of some renewed Light and Reformation about it. But being of so great Antiquity, before there was any Tabernacle or Temple, or Priest-hood, or Festivals appointed; therefore I put Offerings and Sacrifices before the rest, the Institution of them being much more ancient.

Prop. 2. In this renewed institution and Regulation of their Offerings and Sacrifices, there were sundry Adjuncts and Ceremonies, some where-
of

of were required, and some severely forbidden to be added to them, all which were mystical and significant. It may be truly said of them which hath been falsely boasted concerning Humane Ceremonies, that they be neither dark nor dumb, but mystical and significant, and fit to stir up the dull Mind of Man to the remembrance of his Duty towards God, by some special and notable Signification, whereby he may be edified. They had their spiritual Significations by God's *Intendment and Appointment*, (as indeed it is God's Prerogative to appoint mystical and significant Ceremonies in his Worship.) That they had so, will appear in the Particulars, both *ex natura rei*, from the very nature of the Thing it self, and by conference of sundry other Scriptures; by the Light whereof, we must search and find out the Interpretation. They may be interpreted and applied (many of them) to the Church, in a secondary way, in regard of the Union and Communion it hath with Christ, as well as unto Christ himself primarily and chiefly.

The *Adjuncts required and annexed* to Sacrifices were many, which will come to be spoken to, when we come to the several sorts and kinds of Sacrifices: Only some Generals may be now mentioned, deferring the explication of them, to the Places where their Institution is first mentioned. As,

1. Sacrifices were all tied and appropriated by Divine Institution, to the Brazen Altar at the Door of the Tabernacle. This was a new Addition in Moses's Reformation; for they had Sacrifices (as hath been shewed) from the first Promise of the Gospel, after the entrance of Sin; but there was no Tabernacle, nor one only Altar appointed and instituted, till Moses's Time.

2. Another Appurtenance of all the Sacrifices was Salt, Levit. 2. 13. Mark 9. 49. every Sacrifice is salted with Salt.

3. Musick. Temple Musick both Vocal and Instrumental, whereof the former sort indeed was Moral, but the latter, Ceremonial. While the Sacrifices were offering, the Trumpets were sounding, and other Musical Instruments.

4. Incense. As soon as they had offered the Sacrifice, and the Musick and Trumpets ceased, the Priest went into the Holy Place to offer Incense, and the People without prayed.

5. Many ceremonious Actions; partly of the Sinner that brought the Sacrifice, but chiefly of the Priests and Levites in ordering and sacrificing of it: And here (amongst the rest) the Ceremonies of Purification from legal and ceremonial Uncleanness, may come to be considered. Such as these, were the *Adjuncts required*.

The *Adjuncts* forbidden, were in general, any Conformity or Compliance with the Pagans in their Rites and Ceremonies; Deut. 12. 4, 30, 31, 32. Ye shall not do so unto the Lord your God. What thing soever I command you, observe to do it: Thou shalt not add thereto, nor diminish from it. So Rev. 14. 9, 10. compliance with *Papish Worship* is forbidden, under pain of God's Wrath.

Particularly; Two things were severely interdicted and forbidden in all their Sacrifices, (except some peculiar Cases, of which afterwards) *Leaven*, and *Honey*, Levit. 2. 11, the Mysteries of all which, we shall endeavour to open to you by the help of Christ, in our further Progress upon this Subject.

Prop. 3. The *Occassions* upon which they were to be offered, were of all Sorts; I shall but instance in four Heads of Things. As,

1. When under guilt of Sin: For this was the direct Intent and Scope of them all, they were to offer a Sacrifice for Reconciliation. *Confer ser. of the Burnt-offering on Levit. 1.*

2. For the obtaining of any needful Mercy; and for the preventing and removing of any Judgment or Danger, either impending or inflicted, as 1 Sam. 7. 9, 10. Samuel offered a Lamb for a Burnt-offering, and it found great Acceptance with God, when Israel was fighting against the *Philistines*. So the *Israelites*, Judg. 20. 26. when seeking unto God by Fasting and Prayer, for Success and Victory in their War against the *Benjamites*. So David to remove the Plague, 2 Sam. 24. ult. The neglect whereof in great Enterprizes, hath sometimes caused a good Cause to miscarry, as Judges 20. 26, this seems to have been one of the fatal Errors in their Management of it the two former Times: For we read not that they offered Sacrifice, till their third Attempt.

3. To testify their Joy and Thankfulness for Mercies received, as Noah when he came out of the Ark, Gen. 8. 20. and Solomon when he had obtained Wisdom, 1 Kings 3. 15.

4. In the instituted Seasons of them. For besides Vows and Free-Will-offerings, upon such Emergencies of Providence as those before-mentioned, there were many Cases wherein they were instituted and required; as when a Priest was to be Consecrated; an unclean Person to be purified; any Festival or Holy-day to be Celebrated; they had all their respective Sacrifices and Offerings appointed by the Law.

Thus you see the Nature of these Legal Sacrifices; as also the first Institution; the *Adjuncts*, and *Occassions* of them.

As to the several Sorts and Kinds of them, the next Doctrine will inform you, viz.

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Doct. 2. That the *Sacrifices of Propitiation under the Law*, may be referred to these six Kinds or Sorts; namely, the *Burnt-offering*, the *Meat-offering*, the *Peace-offering*, the *Sin-offering*, the *Trespass-offering*, and the *Offering of Consecrations*. They are, and may be several ways distinguished and distributed; but I shall content my self at present with this Distribution in the Text; the Words whereof are a short Recapitulation of the general Heads of the seven first Chapters of this Book; all which treat upon these several Sorts of Sacrifices and Offerings, with the Rules and Rites appertaining to them; which, having been delivered and laid down at large, the Text concludes and winds up all thus, *This is the Law of the Burnt-offering and of the Meat-offering, &c.*

Quest. Wherein lay the difference between these several kinds and sorts of Sacrifices?

Ans. There were some Things wherein they all agreed; namely, in all those *general Things* before-mentioned in the Description and Explication of them. As,

1. They were all offered at the *Brazen Altar*; and so were Offerings of a lower Nature also. But,

2. These were all *Quodesh, Quodeshim, most Holy, Holy of Holinesses*.

3. They were all *Ishim*, Offerings made by Fire.

4. They were all *Propitiatory*, they did serve for *Expiation* and *Atonement*. Therefore they differed not in the general Nature, or in the general Scope and intent of them, which was the same in all; namely, to shadow forth Christ in his Death, as the true Sacrifice for our Sins, and in other Mysteries of his Wisdom and Grace and Love, in the Gospel of our Salvation.

But the difference consists in three Things.

1. Partly in the different *Matter* of them; as an *Ox* or a *Sheep* in some; *Flower* and *Wine* in others of them.

2. Partly in the particular *Ends*, and *Designs*, and *Occasions* of them; some being for Sins of *Ignorance*, as the *Sin-Offering*: Some for Sins against *Knowledge*, as *Trespass-Offerings*: Some for *Consecration* of the *Priests, &c.*

3. Partly, yea principally in the different *Ceremonies* accompanying them: Some were cut in Pieces, as *Sheep* and *Oxen*; but some were only slit in the Middle, but not cut asunder, as *Birds*. And various other Ceremonies there were, as you will see further when we come to open and explain the several sorts and kinds of Sacrifices. At pre-

present I shall conclude with two Words of Use, from all that hath been said.

Use 1. Let us learn this great Lesson, to keep close to the Rule of Divine Institution in Matters of Worship. I beseech you mark the Text, how emphatical the Expressions are, *This is the Law of all the several Sorts of Sacrifices which the Lord commanded Moses, when he commanded the Children of Israel to offer their Oblations, &c.* As they did nothing but what the Lord commanded *Moses*; so we should do nothing, but what *Christ* hath commanded us. Make that your great Enquiry in all Things, that concern the Worship of God; *hath the Lord commanded it?* Is the Command gone forth from Mount *Sion* for it. Yea or No? The Apostles were limited, *Mat. 28. ult.* in their Preaching, to teach only what *Christ* had commanded them; had they taught their own Inventions, they had exceeded their Commission; they had not been faithful to their Trust; but they were faithful in teaching and transmitting to the Churches, what the Lord himself had taught and commanded them, *1 Cor. 11. 23.* *What I received of the Lord, that I delivered unto you, that the Lord Jesus the same Night in which he was betrayed, took Bread, &c.* When a Minister baptiseth with the Sign of the Cross, or any such like Superstition, he cannot say, I received this from the Lord. Practise nothing which the Word doth not require; omit nothing that the Word doth require, whatever worldly Troubles or Dangers you incur.

Use 2. See the Worth and Value of the Sacrifice of Jesus Christ, and the Necessity of it, for the Justification and Salvation of lost Sinners. For what was the meaning of all these Offerings and Sacrifices whereof they had so great a Multitude, and so many several Sorts and Kinds of them under the Law, but to lead us by the Hand to Jesus Christ, to the true Sacrifice and Atonement which is in his Death and Blood; for he is the Propitiation for our Sins, *1 John 2. 2.* This was the Scope and Design of them all; for it was impossible that such Sacrifices should do the Work of making Satisfaction to Divine Justice, and reconciling God and Sinners; therefore they were not to terminate their Thoughts there, but to look beyond them to Jesus Christ, in whom both we and they are reconciled to God. That this was the Scope of them appears throughout the New Testament; therefore Christ is called a Sacrifice, *Ephes. 5. 2.* and a Propitiation for our Sins, *1 John 2. 2.* And hence the Apostle so argues, *Heb. 9. 13, 14.* *If the Blood of Bulls and Goats, and the Ashes of an Heifer, sprinkling the unclean sanctifieth to the purifying of the Flesh: How much more shall the Blood of Christ, who*
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through the eternal Spirit offered himself without Spot to God, purge your Conscience from dead Works to serve the Living God.

T H E

Gospel of the BURNT-OFFERING.

June 21. and 28.
1668.

Levit. Cap. 1.

Of the Burnt-Offering. Yola.

THE first sort of *Propitiatory Sacrifices* under the Law, is the *Burnt-Offering*; this is set down *first* in that Enumeration of them, *Levit. 7. 37.* and taught *first* in this Book, as being the *chief*, and of most common and continual Use. I shall speak to it somewhat the more largely, because it will give Light unto the other Sorts of Sacrifices that follow, wherein we may be more brief. The Institution of it being recorded in this Place, I know not how to speak to it better than in the way of an Exposition upon this Chapter, borrowing also some further Light out of other Scriptures, and out of other Chapters of this Book, and particularly the 6th. where somethings are further explained.

It is called the *Burnt-Offering*, or the whole *Burnt-Offering*, because it was to be wholly burned and consumed in the Fire, except only the Skin. In Hebrew אֵלֶּה from the Root אָלַע *ascendit*, because being wholly Burnt, it ascended and went up to Heaven in Smoak and Vapour; in Greek ὁλοκαυτωμα & ὁλοκαυσίον.

Confer on Lev. 7. 37, 38. of The special Occasions upon which it was to be the general occasions of Sacrifices. Antea pag. 240. offered, were many and various; they may be referred to three Heads.

1. Such as were providential, as upon all emergent Occasions, when they had Guilt or Judgments to be removed or prevented, or Mercies to be bestowed and acknowledged. Of these, see Lev. 22. 18.

2. Such incidental Occasions wherein they were required by the Law, as at the Consecration of Priests, Exod. 29. 18. And of the Levites, Numb.

Numb. 8. 12. *At the Purification of unclean Persons, and upon several other Occasions.*

3. At their stated Festivals and appointed Seasons, which were both daily, weekly, monthly, and anniversary. Of which hereafter. Among the rest, there was a constant Burnt-Offering every Day, or rather two Burnt-Offerings, the one in the Morning, and the other at Evening, *Exod. 29. 38, 42. Numb. 28. 3, 4.* called the *Juge Sacrificium*. חמור עלה whereof *Daniel* speaks, how it was profanely interrupted by *Antiochus*, *Dan. 8. 11, 12.*

The End of it (as of the rest) was Atonement, reconciliation and remission of Sin; *Ver. 9. a Saviour of Rest, or a sweet Saviour.* For as a sweet smell refresheth and quieteth the Senses: So Christ's Oblation appeaseth God's Spirit, in *Ainw. in loc.* Hence is that Phrase, *Exra 6. 9, 10. Sacrifices of Rest, or of sweet Savours to the God of Heaven;* so *Ephes. 5. 2. Christ gave himself for us, an Offering, and a Sacrifice to God for a sweet smelling Saviour.*

The Laws and Ordinances of the Burnt-Offering were either concerning the Matter of it, or the Actions to be performed about it; which being different, according to the different Matter of it, will come in under the several sorts of Matter whereof the Sacrifice was to consist, which was in general *clean Creatures.* This Rule was to be observed in all the Sacrifices; and it was very Ancient; for we read of this Distinction of Beasts into *clean and unclean*, even in *Noah's Time, Gen. 7. 2. and Gen. 8. 20.*

There were two sorts of Cleannesses of the irrational Creatures, clean for Sacrifice, and clean for Food.

Of the Cleanness for Food, we read in *Lev. 11.* which seems to have been then first appointed; for to the Sons of *Noah* there is no such Restriction given, but a large and general Commission to eat any wholesome Flesh, *Gen. 9. 3. Every moving thing that liveth, shall be Meat for you.*

But the cleanness and uncleanness for Sacrifice, seems to have been from the very first Institution of Sacrifices. The Rule whereof in general is this, that there were no wild Beasts or Fowls, no ravenous, carnivorous Beasts or Birds of Prey allowed in Sacrifices, but such as were of the milder sort. The reason whereof is thought to be partly from their Properties being more harmless and innocent, more useful and profitable, and serviceable Creatures to Man's Use, and so fittest to signify the like Things in Christ, and in his People: And partly because of Man's peculiar Possession and Propriety in them, being more fully in his Power and Possession, than the Wild Beasts of

the Field. Or if no reason for it could be assigned, we must acquiesce in the supreme Authority of God, so ordaining and appointing, as why not a *Hen*, as well as a young *Pidgeon*.

How abominable it was to transgress in the *Matter* of their Sacrifices, you may see by those Expressions in *Isa. 66. 3.* *He that killeth an Ox, is as if he slew a Man: He that sacrificeth a Lamb, as if he cut off a Dogs Neck: He that offereth an Oblation, as if he offered Swines Blood.* In all which, the Lord expresseth the greatest Detestation by those Resemblances and Comparisons. But in this the *Heathen* greatly corrupted themselves; for as they forgot and lost the true *Object* of Worship, offering their Sacrifices to *Devils*, and not unto God, *1 Cor. 10. 20.* So they sacrificed *all sorts* of Creatures, without any difference of *clean* or *unclean*, even *Swine*; wherein the *Jews* also did corrupt themselves, at least so far as to the eating of it, as appears out of *Isa. 65. 4.* yea, they proceeded so far as to Sacrifice Men; *their Sons and Daughters* (an horrible Thing) which the Lord commanded not, and which never came into his Heart, *Jer. 7. 31.* For as it was not possible that the Blood of *Bulls* and *Goats* should take away Sin: So neither could the Blood of Man do it, but only of that Man who is God also, *Acts 20. 28.*

The *Matter* of the Burnt-Offering which was approved and appointed of God, was of three Sorts: *Of the Herd*, that is, the bigger sort of Cattle; and *of the Flocks*, that is, the lesser sort of Cattel, and *of the Fowls*; and so this Chapter divides it self into these Three Parts.

1. The Burnt-Offering of the Herd, to *vers. 10.*
2. The Burnt-Offering of the Flock, *vers. 10. to vers. 14.*
3. The Burnt-Offering of Fowls, *vers. 14. to the End.*

1. *The Burnt-Offering of the Herd.* We may here consider the *Matter* of it; and the *Actions* to be performed about it.

1. The *Matter* of the Offering is a *Bullock*, a *Male* without blemish, *vers. 3.* see this Law repeated and confirmed, *Lev. 22. 20, to 24.* see *Mal. 1. 7, 8, 14.* And being so vehemently insisted on, we may well think it is not without some special Mystery: The Best and most Perfect, is fittest for so great a God. Moreover this did also figure and represent *Jesus Christ's Perfection* in himself, and *ours* in him. He was a *Male* and without spot or blemish, *1 Pet. 1. 19.* a Sacrifice of absolute Purity and Perfection. And the like Expressions are used concerning Christ mystical, in *Ephes. 5. 27.* *without spot or wrinkle, or any such thing, holy, and without blemish:* We shall be so perfectly at that Day. And in this Life (in some degree) there is a Perfection of Sincerity here; there is a blameless spotless Conversation.

As the Burnt-offerings of old: So should we and all our Sacrifices and Offerings to the Lord be. We should serve him with the best we have, the best of our Time and Strength, the Vigor of our Spirits, the utmost Improvement of all our Abilities in his Service, and to his Glory, we should Sacrifice all to him.

2. *The Actions to be performed about it.* The Lord was pleased to ordain and appoint sundry mystical and significant Rites and Ceremonies, to be used about the Burnt Offering, which were full of Teaching, and spiritual Mystery. For what hath been vainly and falsely boasted and arrogated to religious Ceremonies of Mens devising, is most true concerning these Divine Ceremonies: That they be neither dark nor dumb, but Mystical and Significant, and fit to stir up the dull Mind of Man to the remembrance of his Duty toward God, by some special and notable Signification, whereby he may be edified. I shall enumerate them with some short Hints of Instruction from them, in Nine Particulars, as they lie before us in the Text, which mentions at least nine ceremonial Actions about the Burnt-offering.

1. The Offerer was to bring it to the Door of the Tabernacle of the Congregation, before the Lord.

2. Lay his Hand upon it.

3. The Priest must kill it.

4. He must pour out the Blood and sprinkle it round about.

5. Flay and cut it in pieces.

6. The Peices to be salted.

7. The Legs and Inwards washed.

8. All must be laid upon the Altar and burnt with Fire. And,

9. The Ashes carried out of the Camp into a clean Place.

1. The Offerer was to bring it to the Door of the Tabernacle of the Congregation, before the Face of the Lord, vers. 3. Great weight is laid upon this, Lev. 17. 1.—9.

We may learn three or four things out of this.

1. Here was a *voluntary Act* of the Offerer: For the Priest was not to go to him to fetch it, but the Man himself is to bring it, vers. 3. of his own voluntary Will: So Christ died willingly, and offered up himself a Sacrifice and a whole Burnt-offering unto God for us, Ephes. 5. 2. Joh. 10. 18. *I lay down my Life of my self*: So should we in all our Services be a *willing People*; we should come before the Lord with willing Minds, when we present our Corbans, our Gifts, Services, and Oblations to him: God loves a cheerful Giver, 2. Cor. 9. 7.

2. This leads us by the Hand, and points every way to Jesus Christ as the cause of our Acceptance with the Lord; in that they were to bring

bring it to the *Door of the Tabernacle* of the Congregation, to be offered upon the Altar which stood there. For Christ is both the *Door* and the *Tabernacle*, and the *Altar*, and the *Priest* : *He is the Door of the Sheep*, John 10. 7. And he is the *true Tabernacle and the Sanctuary* which the Lord hath pitched, and not Man, Heb. 8. 2. *A greater and more perfect Tabernacle not made with Hands*, Heb. 9. 11. And he is the *Altar*, Heb. 13. 10. which sanctifies the Gift, and makes it accepted, Matth. 23. 19. And Christ is the *Priest* also, that presents and offers up our Sacrifices to the Lord : He is often called a Priest, and our great High Priest. This therefore teacheth us, That all our Access unto, and Acceptation with the Lord, is *only in and through Jesus Christ* : It is through him alone that, our Services and Sacrifices are accepted : There is no Acceptance out of Christ : For he that neglected this, was to be cut off, Lev. 17. 8, 9.

3. They are to bring it hither *before the Face of the Lord*, or the Presence of the Lord : This refers to the holiest of all, where God dwelt, and where his Presence did appear. So the meaning is, that we are to see God in all our Services, and to eye the Presence of God, and that he is to be seen there, and there only, even in and by the Lord Jesus Christ, Luke 1. 75. *that we might serve him before him*——2 Cor. 4. 6. *the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ*.

4. The Tabernacle was a Type of the Church ; which is often called the Tabernacle and Temple and House of God. We are to worship God in his Church, *in the Assemblies of his People*, Heb. 10. 25. and 12. 22, 23. So much for the first Ceremonial Action about the Burnt-offering.

2. The Sinner that brought the Sacrifice, was to lay his Hand upon the Head of it, vers. 4. this was not required in the Sacrifice of Fowls, but only of Beasts, see the like, Exod. 29. 10. There is some Controversy here, whether he was to lay on his right Hand or his left Hand, or both : But seeing it is in the singular Number, and seeing it is expressly commanded, *that the Priest should lay on both his Hands*, Lev. 16. 21. that is, both for his own Sins and the Peoples : Therefore it is thought by some not improbably, that when any of the People offered, he laid on but one Hand. But whether the right, or the left ? We may suppose that whatsoever was not limited by God, was left at Liberty.

This Ceremony relates to the Confession of Sin, and the Translation of the Guilt of it upon the Sacrifice : The Offerer in this Ceremony disburthening himself of Sin, and putting over his own Guilt upon the Sacrifice ; so it is explained, Lev. 16. 21. *He shall lay on his Hands,*
and

and confess over him the Iniquities of the Children of Israel. So Christ hath born our Sins, and carried our Sorrows, Isa. 53. 4, 5. And we are to confess our Sins over him by Faith in Christ; and through the Blood of his Sacrifice, it shall be forgiven us, 1 John 1. 7, 9.

3. The Sacrifice must be killed and slain, and that upon the North side of the Altar, vers. 5. and vers. 11. It is questioned here, *who did this*; whether he that brought the Offering, or the Priest? But doubtless it was the Priest; for it is said of him that kills the Offering, that he shall slay it, vers. 5. 6. but that was the Priest's Work. And to the killing of the Sacrifice of Beasts, answers the wringing off the Head of sacrificed Fowls. But this is Expressly affirmed to be the Priest's Work, vers. 15. Only this we find, that the Levites were added to the Priests to assist them, and help them in the whole Work of their Ministry, Numb. 8. 19. and we find it often Recorded that they did so, 2 Chron. 29. 34. Therefore in vers. 22. in that Chap. where the Killers and the Priests are distinguished, it is not to be understood concerning the People, as if they had killed the Offerings, but rather the Levites; see likewise 1 Cron. 23. 28, 31. and 2 Chron. 35. 10, 11.

So much for the *literal* Explication of this Ceremony; now for the *Mystery* and Meaning of it.

What might be Noted from hence, concerning Actions and Administrations properly and peculiarly Ministerial, we shall observe when we come to that Place, to the legal Priesthood and Ministry.

But it is Plain and Obvious, that it holds forth the Death of Christ, the Messiah was slain and cut off, Dan. 9. 26. His Soul was made an Offering for Sin, Isa. 53. 10.

As to that Circumstance of killing it on the North Side of the Altar, vers. 11. the same Rule is given concerning the Sin-Offering, Lev. 6. 25. and the Trespass-Offering, Lev. 7. 1, 2. There be various Applications of this. Some think there is no further Mystery in it, but that the Tabernacle-Door and the Altar were so situate and placed, that on the North Side there was more Space for such Acts as required most Room, as the killing and dressing of the Sacrifices did; so our own Annotators.

But others conceive this Law was not without something of Mystery in it: Some Note how their greatest Troubles and Sufferings were from the North; Jeremiah sees a Seething Pot, and the Face thereof was towards the North, Jer. 1. 13. and then vers. 14. Out of the North an Evil shall break forth upon all the Inhabitants of the Land. Therefore some conceive, that to restrain the Evils and Judgments of God, the Offerings were slain on the North Side of the Altar; also that the Situation

tuation of the Temple was on the North Side of the City, *Psal. 48. 2. Mount Sion on the sides of the North.*

Moreover here is no regard had to the *Sun*, and to the *East*, but thither the Ashes were carried forth, as *vers. 16.* Whereas the *Heathen* were accustomed to Sacrifice, and to direct their Worship towards the East, and towards the *Sun*, which they made an Idol of. In Opposition to which Idolatry, (as some conceive) the Lord appointed his People to Sacrifice towards the North.

And lastly. the Gospel hath prevailed more in the Northern Hemisphere of the World, (which also is more inhabited) than in the Southern. *Ezekiel* in his Vision of the Holy City, doth first describe the *North Gates of the Holy City restored*; which some think is not without something of Mystery, *Ezek. 48. 1, 16, 30. Tydings out of the North, Dan. 11.* that is (say some) the Reformation in these Northern Countries, the Tydings whereof is Evil News to Antichrist, and the continual Progress of that Work, hath been a continual Trouble to him these hundred and fifty Years.

But I think we may acquiesce in what was first mentioned; *Aynsworth* hath this Note on *Lev. 6. 25.* hereby was figured that Christ our Sin-Offering, should be killed by the Priests in *Jerusalem* and *Mount Sion*, which was on the sides of the North, *Psal. 48. 2. Crucified on Mount Cavalry*, which was on the North-West side of *Jerusalem*; as by the *Jews* Tradition, the Morning-Sacrifice was killed at the North-West Horn of the Altar.

4. The Blood must be poured forth at the Foot of the Altar, and sprinkled upon it round about. The former indeed is not expressed in this Chapter, but it is necessarily implied, and you find it expressed *Chap. 8. 15.* for we must borrow Light from other Scriptures; poured forth, *Lev. 8. 15. sprinkled* in this Chapter *vers. 5.* And almost all things in the Law were purged by Blood: *Heb. 9. 22. and without shedding of Blood there is no Remission.* This was a great Mystery; a Type of the Blood of Christ; it leads us to the Effusion, and to the Application of the Blood of Christ.

1. The Effusion of it, to the Satisfaction of Divine Justice; *Isa. 53. 12. He hath poured out his Soul unto death. 26. 28. my Blood which is shed for many, for the remission of Sins.* Jesus Christ did often bleed for us in the Days of his Humiliation, under the Guilt of our Sins. As at his Circumcision, then were the first drops of that pure and precious Blood shed, that Sin-Expiating, that Soul-Saving blood: and in his Agony in the Garden, he did sweat clodded Blood: and when he was scourged, then he bled again for us: and when Crowned with Thorns; and in his Death

Death and Crucifixion : And finally, when they pierced his Side with the Spear, when that sacred Blood and Water issued forth, which John saw and bare Record of, Joh. 19. 34, 35. *One of the Souldiers with a Spear pierced his Side, and forthwith there came out Blood and Water, and he that saw it bare Record, and his Record is true, and he knoweth that he saith true, that ye might believe.* Thus was the Blood of the Sacrifice poured forth.

2. It was also sprinkled. So is Christ's Blood, and therefore it is called Heb. 12. 24. *the Blood of sprinkling.* Sprinkling is a Ceremony very significant of spiritual Things ; but where was this Blood sprinkled ? The Text saith, *It was sprinkled upon the Altar round about.* From this Expression, we may Note the mistake of such as think the setting of the Communion-Table close to the Wall, like a Dresser or Side-Table, isto set it Altar-wise. For it is most clear and certain, that their Altars were ever so Situate, as that they might be compassed round about. This Expression doth occur no less than Twelves times in this Book, of sprinkling upon the Altar round about, so Psal. 26. 6. *so will I compass thine Altar.* As to that Conceit no other Account can be given of it, but the profound Ignorance of Papists and Prelates.

Now the Altar was a Type of the Deity of Christ, as being that which Supported and Sanctified the Sacrifice, Mat. 23. 19. *It is the the Altar that sanctifies the Gift.* It was the Deity of Christ which gave that infinite Value and Virtue to his Sufferings : Therefore look, as the Altar was a Type of the Divine Nature of Jesus Christ, and the Blood was his Sufferings in the humane Nature, so the pouring forth, and sprinkling this humane Blood upon the Divine Altar, may lead our Thoughts to Consider the *Conjunction of the Humane Nature to Divine*, and the *Influence of that Conjunction* into all the Sufferings of the Humane Nature. Were not the Blood at the bottom of the Altar, and sprinkled round about upon the Altar, it could have no Merit, no Value nor Efficacy, it could have no Soul-Redeeming Virtue and Efficacy, and Acceptation with the Lord. But it is *the Blood of God*, Act. 20. 28. and therefore infinitely Valuable and Meritorious, the Offering being sanctified by the Altar of his Deity.

It was sprinkled also upon the Book. The Scripture and Ordinances must be sprinkled with the Blood of Christ, if ever they be made Effectual to us for our good. *And upon the People,* Heb. 9. 19, 20, 21. This shews the Application of it to our Souls and Consciences, 1 Pet. 1. 2. *Isa. 52. 15.*

5. The Fifth ceremonial Action about the Burnt-Offering was this, *the Priest it to slay it and cut it into its pieces,* vers. 6. The Skin must be

The Gospel of the Burnt-Offering.

taken off, and the Body of the Sacrifice must be cut asunder, yet not merely chopt in pieces and mangled, but according to the several Joynts and Pieces of the Body; for God will have Order in the Things of his Worship. The Skin was the Priests Portion, see *Cap. 7. 8.*

As to the *Mystery* of this, I would not make too curious an Application of it; but there may be Four Things we may Observe and Learn out of it.

1. It related in general to the *Sufferings of Christ*; for great Sufferings are set forth by such Expressions, *Micah. 3. 2, 3. Who hate the Good and love the Evil, who pluck off their Skin from off them, and their Flesh from off their Bones: Who also eat the Flesh of my People, and flay their Skin from off them, &c. Psal. 22. 15, 16.*

2. Something we may note here as to *spiritual Clothing*: Skins were first used for Apparel, *God clothed Adam with Skins, Gen. 3. 21.* And much of our Clothing at this Day, is either the Skins of Beasts, or the Hair and Wool taken from those Skins. As the Sacrifice being dead and slain, did leave a Skin for clothing to the Priest by whose Hand he died: So *Jesus Christ* our true Sacrifice, who was lead as a Sheep to the Slaughter for our Sins, yet being dead, leaves a Garment of Righteousness to cloth Believers with; therefore we are said to put on Christ as a Garment. *Rom. 13. 14. Put ye on the Lord Jesus Christ. Ενδύσασθε.*

Jacob got the Blessing, having his Hand and his Neck covered with Goat-Skins, and being clothed in the Garments of his Elder Brother. So Believers are Blessed of God, being clothed with the Righteousness of *Jesus Christ*.

3. Whereas the Sacrifice in this Action was laid open, and the inward Parts of it discovered to open View; so is *Jesus Christ* fully and openly discovered in the Preaching of the Gospel, *Gal. 3. 1. before whose Eyes Jesus Christ hath been evidently set forth, crucified among you, like a Sacrifice that is flayed and cut asunder.*

Moreover God sees the inward part of every Service, of every Sacrifice we present unto him. As the Sacrifice was *γυμνὸν & τὸ τετραχλωμένον* flayed and cut up, *Heb. 4. 12, 13. so all Things are γυμνὰ & τετραχλωμένα* before him with whom we have to do. The Sword of the Spirit which is the Word of God searcheth the Heart, as the sacrificing Knife did the Bowels of the Beast; there is no Skin, no cloke of Hypocrisy that can hide thee from the Lord.

4. The Skin of the Sacrifice went to the Priest: It was part of his Maintenance. See *Cap. 7. 8. and the Priest that offereth any Man's Burnt-Offering, even the Priest shall have to himself, the Skin of the Burnt-Offering* which

which he hath offered. As before the Law the Sacrificer had the Skin, he enjoyed the Benefit of that, either to cloth him, as *Adam* and *Eve*, Gen. 3. 21. the Lord God made them Coats of Skins, and clothed them, Or to buy Clothing with, or what else he needed. And under the Law there was hardly any Sacrifice, of which the Priest had not his Part. It teacheth us that they that serve at the Altar, should live of the Altar, 1 Cor. 9. 13, 14. from whence the Apostle argues to the Care that should be taken for the Maintenance of Ministers under the Gospel. So much for the fifth Ceremony about the Burnt-Offering; namely, the slaying it and cutting it in Pieces.

6. The Pieces were to be salted. This indeed is not expressed in *Cap. 1.* but you will find it in other Places; for as I said at first, we must borrow Light from other Scriptures, *Levit. 2. 13.* Every Oblation of thy Meat-Offering shalt thou season with Salt, neither shalt thou suffer the Salt of the Covenant of thy God to be lacking, *Ezek. 43. 24.* the Priests shall cast Salt upon them. The Rule is general to all Sacrifices, as well Burnt as Meat-Offerings, *Mark 9. 49.* every Sacrifice shall be salted with Salt, I find by Conference with other Scriptures, a Two-fold Mystery hinted and aimed at in this.

1. Salt doth preserve Things, and keep them from Putrification: This therefore signifies and shadows forth the Perpetuity of the Covenant of Grace. Hence is that emphatical Expression in the Text, *Levit. 2. 13.* the Salt of the Covenant of thy God. So Salt is used, *Numb. 18. 19.* It is a Covenant of Salt for ever before the Lord unto thee, and to thy Seed with thee; that is, saith the Margin, sure, stable and incorruptible. So *2 Chron. 13. 5.* Ought ye not to know, that the Lord God of Israel gave the Kingdom over Israel to David for ever, even to him and to his Sons by a Covenant of Salt? That is, Perpetual, because the Thing that is salted is preserved from Corruption, saith the Geneva Note upon the Place.

2. Salt makes Things savory and wholesome, which without Salt would stink and putrify, *Col. 4. 6.* let your Speech be seasoned with Salt. That is, contrary to that corrupt Communication, *Ephes. 4. 29.* wise and savoury and gracious Speech, *Mark 9. 49, 50.* when there is no Salt, no Savour in a Man's Words, his Speech stinks and is corrupt: The Sacrifice is unsalted, and so it stinks.

7. The Legs and Inwards must be washed, *vers. 12.* the Feet and the Inwards are the fowlest part of a Beast: Washing away the Filth, signifies spiritual Washing and Cleansing. So the Bodies of Believers are said to be washed with pure Water, and their Hearts sprinkled from an

evil Conscience, Heb. 10. 22. they are made clean both within and without, and their Filthiness washt away through Jesus Christ.

8. *The several Parts of the Offering must be laid upon the Altar and burnt with Fire, till it be consumed and burnt to Ashes.* Seeing the Fire which once fell from Heaven, *Levit. 9. 24.* was to be continually kept and preserved upon the Altar, *Levit. 6. 12.* and the Use of all other Fire forbidden in Sacrifices, *Levit. 10. 1.* putting of Fire upon the Altar in this Place, can signify nothing but kindling of it, *Diodat. in Levit. 1. 7.* See *Levit. 6. 9. the Fire burnt all Night.* The Wrath of God is the Fire, and Sin the Wood or Fuel that feeds it.

This is the Fire of the Justice and Wrath of God from Heaven, which seized upon *Christ*; and every part of him (as all the parts of the Offering) was burnt; his Head crowned with Thornes, his Side pierced with the Spear, his Hands and Feet with Nails, his whole Body did sweat drops of Blood, yea his Soul was heavy unto the Death, yea burnt to Ashes as it were, brought to the utmost Extremity of Misery: His *Saints* also endure the fiery Tryal, *1 Pet. 4. 12.* Though theirs is not a Fire of Expiation, as *Christ's* was, *Heb. 12. 10.* but only a Fire of Purgation which they pass through in this Life, to prepare and fit them for Heaven: But after this Life, there is no Purgatory as the *Papists* dream.

9. *The Ashes must be carried out of the Camp into a clean Place, Levit. 6. 10, 11.* The contrary is said of the Rubbish of a Leprous House, that the Dust and Stones thereof, should be poured forth into an unclean Place, *Levit. 14. 40, 41.* For they came from a polluted House. But these from the Lord's holy Dwelling-place, and were the Reliques of an holy Thing which the Lord here manifests that he hath a special regard of.

This Ceremony is applied by the Apostle to *Christ*, *Heb. 13. 11, 12, 13.* Look as the Ashes of the Sacrifice being burnt, signified the dead Body of *Christ*; so the carrying of the Ashes out of the Camp, signified how his crucified Body should not be buried within the City, but carried into a clean Place, into a new Sepulchre where never any Man lay before, *John 19. 41.* So the dead Bodies of all his *Saints*, when they are spent and consumed to Ashes, they are regarded and preserved in the Dust by God, as sacred Reliques; and he will raise them up again unto eternal Life.

So much for the Burnt-Offering of the Herd, and the Ceremonies appertaining to it. There were also some other Actions about it, as that in *Psal. 118. 27.* of binding the Sacrifice with Cords, even unto the Horns of the Altar. But this, as it is not mentioned in this Chapter; so

so it seems rather to be an Action of natural Necessity unto such a Work, as the slaying of a Beast, then to have any special Mystery in it. Therefore let this suffice for the Burnt-Offering of the greater sort of Cattel.

Now the other two sorts that follow, are the Burnt-Offering of the Flock, that is lesser Cattel, *Sheep or Goats*, ver. 10. And of *Fowls*, viz. *Turtle Doves*, and *young Pigeons*, ver. 14.

Quest. Why the Lord appointed these lesser Sacrifices?

Ans. He did it, that so none might be able to plead excuse to be exempted from his Service: For you know Men are very apt to make Excuses. If the Lord had only appointed Oxen and Sheep, some might have pretended Poverty, and have said, we would offer Sacrifice but we are not able. Therefore these lesser Sacrifices were ordained, that so both Rich and Poor might serve the Lord: So that here is no room left for any Excuse. If they cannot bring an Ox, the Lord will accept a couple of Turtle Doves, or young Pigeons: The Lord accepteth these smaller Sacrifices from the Poor, as well as greater from the richer sort of People. See Ver. 17. *it is of a sweet savour to the Lord.* This Offering was brought by the Parents of Jesus Christ, *Luke 2. 24.*

As at the building of the Tabernacle, *be that could not offer Gold or Silk or Purple, might bring Goats-hair*, *Exod. 35. 5, 6.* Therefore let not poor People be discouraged; alas, I have no Estate, I have no Parts or Learning: It may be so; but God accepts of mean Services, where there is but mean Ability. *For if there be first a willing Mind, it is accepted according to that a Man hath, and not according to that he hath not,* *2 Cor. 8. 12.*

I might add, that the Burthen is much easier under the Gospel: God doth not put us upon such costly Service, such a chargeable Religion as theirs was under the Law, especially in these latter Days. There is not a Servant in a Family, but may be able to buy a Bible, and so to read the Word of God.

Now for the Particulars; they were of two sorts, *lesser Cattel*, and *Fowls*.

Concerning the Offering of the *lesser sort of Cattel*, there is nothing peculiar in the Rites and Ceremonies thereof, save only that of killing it at the North Side of the Altar, which belongs indeed to other Sacrifices also; and was therefore spoken to before, upon the Burnt-Offering of the bigger sort of Cattel.

The third and last part of the Chapter is, concerning the Burnt-Offering of *Birds or Fowls*, ver. 14, to the end.

We

We are to note here *what Birds they were*; and what were the *Ceremonial Actions* about them.

The Birds were not Ravens and Vultures and such like; but Doves and Pigeons and Sparrows, at least in that peculiar Case of the Leprosy, *Levit. 14.* The Dove is often commended in the Scripture, for Innocency and Harmlessness; *Matth. 10. 16. Be ye wise as Serpents, and harmless as Doves.* The Spirit appeared as a Dove, *Mat. 3. 16.* So are the Saints, *Psal. 74. 19. deliver not the Soul of thy Turtle Dove*—and often in the Song of Solomon, *my Love, my Dove.* All the practical Application I shall make of it, shall be this; Believers themselves are living Sacrifices unto God: But if thy Sacrifice be accepted, thou must be a Dove, not a Bird of Prey, but harmless as Doves.

The *ceremonious Actions* about them, aim at the same general Scope with the *ceremonious Actions* about the Burnt-Offering of Cattel, whereof we spoke before, and divers of them are the same. There be only three differing Ceremonies in the Burnt-Offering of Fowls, whereof we are now to speak.

1. That the Priest shall wring off his Head, *vers. 15.* which the old Geneva Note explains thus—

The Hebrew Word signifies to pinch off with the Nail, *מלק ungue secuit.* It occureth only here, and in *Levit. 3. 8.* where the same Rule is given concerning the Trespass-Offering. The Rule concerning the Burnt-Offering of Cattel, is only to kill them; that is, with the sacrificing Knife to cut the Throat, and so let out the Life and Blood of the Beast, and then cut off the Head, and cut all the Parts asunder, as *vers. 5. 8.*

The reason of this Difference in the outward Ceremony, seems to be from the *different Matter* of the Sacrifice: Both aiming at the same general Scope, *viz.* to shadow forth the Sufferings of Jesus Christ, and the Violence done to him for and by our Sins. For as the Blood of the Turtle Dove was wrung out with Violence: So was the Blood of Jesus Christ, when he made his Soul an Offering for Sin. Some note farther, that the Head was not to be quite wrung off, as the Parts were to be divided asunder; of which by and by.

2. The Priest was to pluck away his Crop, with his Feathers, and cast beside the Altar, on the East part by the Place of the Ashes, *vers. 16.* Why to the East? They had a Place on the East Side of the Court, to which they carried forth the Ashes. Because this was the furthest off from the Holy of Holies: For the Temple stood directly West, as you may see *Ezek. 8. 16.* Which the Lord did in Opposition to the common Idolaters of those Times, who were wont to Worship towards

wards the East. There was therefore a Place Eastward from the Tabernacle where they threw the Filth of the Sacrifices, as in reverence of the Divine Majesty, as far as might be from the Ark of the Testimony.

We must abandon whatsoever is unclean, when we come into God's Presence; all Filthiness must be removed far away out of his Sight. As we come to an holy God in an holy Duty; so we should come in an holy Manner, and with holy Hearts: *I will wash mine Hands in Innocency, and so will I compass thine Altar, O Lord, Psal. 26. 6.*

3. *He shall cleave it with the Wings, but shall not divide asunder.* vers. 17.— *cleave it*, that is, long ways; so as there was a Wing on each Side. This Ceremony of not dividing the Fowls, was very ancient; for *Abraham* used it, *Gen. 15. 10.* And in reference to the same Scope, it was, that the Head and Body were not quite disjoyned, but only the Neck pinched with the Priest's Nail.

Now what is there in *Christ* the Anti-type, that may answer this? *Not a Bone broken*, *John 19. 33, 36.* Moreover the Divine and Humane Nature were never totally separated, notwithstanding all his Sufferings, tho' his Soul was separated from his Body; yet neither Soul nor Body was separated from the Son of God, but incomprehensibly and ineffably United, when in the Grave, and in the Dust of Death. His Deity as the Head or principal Part, was not divided from his Humane Nature: Nor was he who is the Head of his Church, divided from his mystical Body by all his Sufferings; but remains indissolubly and everlastingly united to them.

So much for the Explication of the Burnt-Offering, whether of the Herd, or Flock, or Fowls, with the Ceremonies appertaining to them: Now for the Use of all.

Use 1. See here the difference between God's Ceremonies, and Mens; between religious Ceremonies of Divine Institution, and of Humane Invention. Divine Ceremonies are full of Light, full of Spirit, full of Gospel-Marrow and Mystery. But Humane Ceremonies in the Worship of God, are full of Darkness and Vanity, thick Darkness, their is no Light, no Signification in them: As Men cannot bless their own Ceremonies, and make them *effectual* for spiritual Ends: So they cannot so much as make them *suivable* and *significant*; they are commonly so Foolish, so impertinent and ridiculous, that it is hardly fit to name them in a Pulpit, lest they provoke Laughter.

As for Instance; for I will give you an Instance or two, because there is an *Holy Scorn*, and an *Holy Laughter*. A Man must wear a White Garment in a ridiculous Manner like a Shift on the top of his Cloths,

Cloths, to signify Purity and Holiness: A Man must bow down like a Fool to a thing made of Wood or Stone, call it a Crucifix, or an Altar, or what you please; to signify I know not what, unless it be that they are Imps of Antichrist, and in Heart Members of his pretended Monarchy that do such Things.

But I hope you see, that it is not thus with *God's Ceremonies*. If the Lord *open our Eyes, we may see wondrous Things out of his Law*, Psal. 119. 18. I suppose the things that have been spoken, may not have the same Light and Evidence with all that have heard me this Day, as I hope through Grace they have with some: But yet I hope there is Light enough even for the Weakest, to see and discern a Difference between *God's Wisdom* and *Man's Folly*; between *Divine Ceremonies* in Religion, and such as are meerly *Humane*. Humane Inventions are teaching Signs; but they are Teachers of Lies, Heb. 2. 18. But *God's Institutions* teach Gospel Truths.

Not to mention all the other Evils of them: Our *Consciences* are the *Throne of God*. But will they needs reign in our Consciences, and so sit down in the Throne of God, and pluck the Scepter (as it were) out of Christ's Hand, and the Crown from his Head: *He will speak to them in his Wrath for this, and vex them in his sore Displeasure; he will break them with his Rod of Iron, and dash them in pieces like a Potter's Vessel*.

Use 2. See the fierceness of the Wrath of God against Sin. And it may be a Word of awakening to secure Sinners. It is nothing but *Death and Blood and Slaughter*, that will appease offended Justice; God must and will have a *Sacrifice*, and the *Sacrifice must be slain, and burnt with Fire*, *Our God is a consuming Fire*, Heb. 12. ult. If thou hast not a *Burnt-Offering* to present him with, to be slain and sacrificed for thee, thou must perish.

It is not enough to see the Power and *Bondage* of Sin, but thou must see thy self under *Guilt*; and that there is a Necessity of a *Sacrifice* to expiate thy Sins, and make Atonement if ever thou art saved. You need *Christ* for your *Justification* to be your Righteousness, as well as to be your *Sanctification*. If there be no Sense of this, if you go on resisting and despising such Convictions, if you live so, and die so; thou art the Man, the Woman against whom the Lord hath *Indignation for ever*, and thy Sin will not be purged with *Sacrifice nor Offering for ever*, as the Lord said of *Elie's Sons*, 1 Sam. 3. 14.

Use 3. Direction under the Guilt of Sin what to do, and what Course to take, to make Atonement and Reconciliation between God and thee. Go and bring your *Sacrifice* to the Priest, and by him unto God. Jesus Christ

is

is both the Sacrifice and the Priest, and the Altar; he is all in all: Go with him into the Presence of God, and present him to the Lord by Faith: And this Sacrifice that he hath offered shall be accepted for thee, to make Atonement for thee, for thy Sin whatever it be, and it shall be forgiven thee.

Use 4. *Unspeakable Consolation* unto them who have taken this Course, and have fled for Refuge thither; here is Peace and Comfort under the Guilt of Sin, of what Kind soever. Two things may quiet any Man's Conscience, under the greatest Guilt.

1. Is there not a *sufficient Sacrifice*? Is there not Satisfaction and Atonement in the Blood of Christ? Is not this a sufficient Sacrifice?

2. Is it not *thine*? This, I know, Unbelief is apt to stagger at. But therefore do but lay thy Hand upon the Head of the Sacrifice, confess thy Sins over the Head of thy Burnt-Offering, lay thy Burthens upon him by Faith, and he is thine, and all that he hath done and suffered was for thee, and shall be as effectual for thy Good, as available and effectual with the Lord for thee, as if thou thy self hadst suffered, yea, infinitely more. See *Vers. 4. He shall put his Hand upon the Head of the Burnt-Offering, and it shall be accepted for him, to make Atonement for him.* The Apostle saith, *we have received the Atonement*, *Röm. 5. 11.* and he insists upon this Notion of receiving, *Vers. 17. receive abundance of Grace, and the gift of Righteousness.* Now this is done by Faith; and what is the effect of this? *Therefore we joy in God, Vers. 11. and 17. We reign in Life through one Jesus Christ.* It puts the Soul into a triumphing Frame.

is both the Sacrifice and the Priest, and the Altar; he is all in all: Go with him into the Presence of God, and present him to the Lord.

And this Sacrifice that he hath offered shall be accepted for

me, to make Atonement for me: for this Sacrifice is my part.

in shall be given thee.

Me + Desirable Consolation unto them who have taken this Count

and have need for Refuge: there is Peace and Comfort unto

the Guilt of Sin of what Kind soever. Two things may quiet any

is not a perfect Sacrifice: is there not Sacrifice in the

Atonement in the Blood of Christ? is not this a sufficient Sacrifice?

July 5, 12, 19. 1668: This is not mine? This I know I shall be apt to labour

therefore do but lay the Hand upon the Head of the Sacrifice, consider

Shine over the Heart: by Burdens upon

him by Faith, and he is thine, and all that he hath done and suffered

way for thee, and shall be as efficient for thy Good as available

upon this Motion of the Heart.

1. It is mentioned in the second Place in that Enumeration of the

Legal Offerings, *Levit. 9. 37.* and treated of in the second

Chapter of this Book, next after the Burnt-Offering; and therefore

comes now to be spoken of out of this Chapter, with help and con-

ference of other Scriptures.

It is called in Hebrew *Mincha*; concerning the Notation or Ety-

mology of which Word, which may give some Light to the Sense of

it, there be divers Conjectures. Some derive it from *Nachah*, to

bring or offer; hence *Mincha*, *munus*: In like manner as *Mizvoh*,

præceptum; from *Zivah*, *præcepit*. And though the Rabbins read the

Plural Number *Menachoth*, whence some derive it from a feigned Root

Manach, that so [*Mem*] may be a radical Letter; yet the Plural

Number is read *Minchoth* in *Psal. 20. 3.* It is used in Scripture in

three Senses.

1. It is often used generally for any Gift or Present, whether to God

or Men; which confirms the Etymology before given, as *Gen. 32.*

13, 20 — *Gen. 43. 11* — *1 Sam. 10. 27.*

2. It is used not only for Gifts or Presents to Men, but for all sorts

of Offerings to God; even such Sacrifices wherein Beasts were slain,

as *Gen. 4. 4.* where *Abel's* Sacrifice of the Firstlings of his Flock, is

called his *Mincha*; so it agrees with *Quorban*, and is of as large ex-

tent in Signification.

3. It is frequently used in a narrower Sense for an Offering of the

Fruits of the Earth, as contra-distinguished unto Sacrifices of Living

Creatures.

Creatures. So *Quorban* is the general, and *Mincha* a Species of *Quorban*: so in this place *Lev. 2. Quorban Mincha*, and in many other Scriptures.

All propitiatory Sacrifices being referred in Scripture unto these two Heads, *Zebach* and *Mincha*: as *Dan. 9. 6*— *Psal. 40. 6*. which the Apostle renders *Quia in hostiam*; *Heb. 10. 5*. that is, *Slain Sacrifices of Living Creatures*, which were offered both by Fire and Slaughter; which are called *Zebach Quia*, *hostia*, *victima*, *sacrificium machatum*: And Offerings of Meat and Drink, called *Mincha*, *manus factum*, *frumentaceum libum*, *libamen*: Which being not living Creatures could not be slain, but were offered only by Fire and pouring forth. Our Translators render it, (and not unfitly) the *Meat-Offering*; from the matter whereof it consisted, and from the Rite and manner of Offering, the greatest part of it being to be eaten for Meat.

Now concerning this *Mincha* or Meat-Offering, there be these Six things to be enquired into.

1. The Materials of it; which were Corn, Oyl, Frankincense, and Salt.

2. The Actions to be performed about it: It was to be brought to the Priest, the Memorial of it burnt upon the Altar, and the Residue eaten by the Priest in the Holy Place.

3. The meaning and signification of it: To be a sweet Savour before the Lord.

4. The Additions prohibited to be annexed to it; which were Two, Leaven and Honey.

5. The Appurtenance of Drink Offerings by Divine Institution added to it.

6. The several Seasons and Occasions, on which the Meat-Offering was to be offered.

These Six things we shall enquire into, (the Lord enabling us) chiefly out of this Chapter, and partly also out of other Scriptures; especially in the two last Enquiries, which are not expressly spoken to in this Chapter.

1. The Materials of it. They were these Four, Corn, Oyl, Frankincense, and Salt.

1. Bread Corn, Wheat, or Barley, 1 Chron. 21. 23. Wheat for the Meat-Offering. See also Ezek. 45. 13, 15. where Wheat and Barley are mentioned for the Meat-Offering. This was dressed and ordered several ways.

They might offer the Meat-Offering of Wheat: Either only ground and sifted into Flower, without any farther preparation, *vers. 1. Soleth, simila*, the Flower of Wheat; or dressed and cooked into Cakes and

Wafers, vers. 4. Or *baked*, vers. 5, 6. Or *fryed in a frying Pan*, ver. 7. Or *First Fruits*; not so much as grinding it into Meal or Flower, only *dried and beaten*, vers. 14.

This Meat-Offering of First Fruits was of *Barley*: Because that was first ripe in that Country: Therefore the name of the first Month in the Year was called *Abib*, Exod. 13: 4. *quasi mensis spicarum*, the Month of Ears of Corn.

Out of all which Corn-matter of the Meat-Offering, I shall mark Three things,

1. It must be *fine Flower*, *purged from the Bran*. Which shews the pure estate of Christ, and of all Christians, with their Services in him, being purged, as it were, from the Bran of natural Corruption; *Aynsw. in loc. Isa. 66. 20.* It appears, their manner was to bring them in a clean Vessel. We should labour in all our Offerings and Sacrifices to be pure and clean in his sight, and to come with purged and refined Spirits: God must have the best. As the Flower must be fine and not coarse; so in the Burnt-Offering the Beasts were to be without Blemish: And whatsoever they offered to God must be of the best: All betokening the Purity and Perfection of him, of whom they were Types; to wit, *Jesus Christ*; and beseeching the Excellency of him to whom they were offered: *Engl. Annotat. on Numb. 28. ult.*

2. There was a Meat-Offering of *First-Fruits*. What this is, the Apostle informs us, 1 Cor. 15. 20. *Christ is the First-Fruits, by whom the whole Lump is sanctified.* There may be also some further accommodations of it, whereof we may speak further, when we come to the Feast of *First-Fruits*.

3. It must be *ground, sifted, baked, fryed, beaten*, and the like; some such bruising and confusion of it there must be. So *Christ was bruised for our Iniquities, and beaten with stripes for our Sins*, Isa. 53. 5. Wherein his Members are partakers with him, Col. 1. 24. Hence *Ignatius* sweetly and spiritually, when he was to suffer Martyrdom, by being devoured of wild Beasts, he speaks how his body was the Lord's Corn, and must be ground by the Teeth of the wild Beasts, to be prepared for the Lord: As in the Meat-Offering, the Corn was to pass under some such preparation.

2. The second Ingredient in the Meat-Offering, was *Oyl*, vers. 14, 5, 7, 15. The quantity of Oyl is not expressed, but the meaning was, there should be a *quantum sufficit*, a fit proportion of it mingled with the Flower. Much use of Oyl there was under the Law, and so we shall have occasion to speak further to it. It signified in general,

ral,

ral, the Spirit of God in his Graces and Comforts, *Isa. 61. 1.* which Spirit Jesus Christ did receive above measure, and from him all Believers in some degree, do partake of his anointing. There is, and must be, this sacred Oyl in all our Offerings, the influence of the Spirit of God.

3. *Frankincense.* The use of this was to make a sweet perfume in the Air, when the burning of the other things might have caused an ill scent. It figured the acceptableness unto God of the Persons and Services of his People, through the Mediation and Intercession of Jesus Christ: He is set forth by *Pillars of smoke, perfumed with Myrrhe and Frankincense, with all Powders of the Merchant, Cant. 3. 6.* And without him our Offerings are not acceptable, nor our Sacrifices sweet unto God, *Jer. 6. 20.* Hence there was no Oyl nor Frankincense in the Sin-Offering, *Lev. 5. 11.* nor in the Jealousy-Offerings, *Numb. 5. 15.* Because though it was for a Memorial, yet it was not to bring the Person, or his Services to remembrance with acceptance before God; but to bring his Sin to remembrance.

4. *Salt,* *Verf. 13.* Which being required in all their Offerings, and so in the Burnt Offering, there we spoke to it, and shewed, that it was to teach them the perpetuity of the Covenant of Grace that God had made with them; and the wholesome and savoury carriage and walking of his People.

Now put all this together, and it spells thus much: That our Meat-Offerings, our good Works, being anointed with the Spirit, and perfumed with the Incense of Christ's Mediation, are accepted of God, and that in a Covenant of Salt, through the unchangeable faithfulness of God in the Covenant.

So much for the Materials of the Meat-Offering, Corn, Oyl, Frankincense, and Salt.

2. *The Actions to be performed about it.* And they were Three, *vers. 2, 3.*

1. It must be brought to the Priest.
2. He is to burn a part of it, the Memorial of it before the Lord.
3. The Remnant of it must be eaten by the Priest.

1. They were to bring it to the Sons of Aaron the Priests, *vers. 2.* There was the same Action before in the Burnt Offering, and there we shewed the meaning of it: that it imports a voluntary act of the Offerer, and a making use of Christ for acceptance, in all our services and approaches unto God.

2. *The Priest is to burn the Memorial of it upon the Altar, before the Lord,* *vers. 2, 9, and 16.* [*For a Memorial*] This (as Interpreters well observe) is spoken after the manner of Men, to put God in remembrance of the Person, or rather of his own Love to him, and Covenant with him in Jesus Christ: *Psal. 20. 3. The Lord remember all thy Offerings, and accept thy Burnt-Sacrifice* — *Acts 10. 4. Thy Prayers and thine Alms are come up for a Memorial before God.* Hence *Nebemiah* prays, *Remember me, O my God, concerning this,* *Neh. 13. 14, 22.* The meaning is, That the Smoke thereof was to come up before God with acceptance; therefore there was Frankincense burnt with it, to make a sweet Smell.

3. *The Remnant was Aarons and his Sons,* *vers. 3.* And again, *vers. 10.* That is, *To eat it in the Sanctuary,* *Levit. 6. 16, 18.* Except the Meat-Offering of the Priests, which might not be eaten, but was to be all burnt for a whole Burnt-Offering, *Chap. 6. vers. 23.*

This may be applied Two ways,

1. To the Communion and Participation of Christ, by all Believers; *For they are all Priests unto God,* *Rev. 1. 6.* *A Royal Priesthood,* *1 Pet. 2. 9.* *Vers. 5. An holy Priesthood to offer up Spiritual Sacrifices.* And Christ is our Meat-Offering, he is the Bread of God, the Bread of Life, *John 6. 33.* So then the Priests eating the Meat-Offering, is, Believers feeding upon Christ by Faith.

As the Meat-Offering was partly burnt upon the Altar, and partly eaten by the Priests; so Jesus Christ having offered up himself once for all, doth always continue a spiritual Meat-Offering, and Food for the hungry Souls of all Believers to feed upon. *His Flesh is Meat indeed, his Blood is Drink indeed,* *John 6.*

2. *This was part of the Priests maintenance.* As indeed they had something out of every Offering; see *Numb. 18. 9, 10.* From whence we see, that they who serve at the Altar, should live of the Altar; they that preach the Gospel, should live of the Gospel.

3. The Third thing concerning the Meat-Offering, is the Scope and Intent of it; or, its Meaning and Signification. This is hinted in *verse 3. To be an Offering made by Fire of a sweet Savour unto the Lord.* More particularly, there was a fourfold Mystery shadowed forth by it; I speak now as to the general Scope of the whole: For the mysteries of particular Rites and Ceremonies about it must be spoken to under each particular Rite.

1. It did prefigure and shadow forth the *Atonement or Expiation of Sin*, by the Righteousness of Jesus Christ, both by his Sufferings and Actings, his active and passive Obedience. That this was one part of the

the mystery of the Meat-Offering, the Scripture is express: 1 Sam. 3. 14. *The Iniquity of Eli's House shall not be purged or expiated with Sacrifice, or Offering for ever.* Neither by slain Sacrifices, nor by Meat-Offerings for ever: So 1 Sam. 26. 19. *If the Lord have stirred thee up against me, let him decept a Mincha.* And Psal. 40. 6. speaking of propitiatory Sacrifices, he saith, *Zebach and Mincha, slain Sacrifices and Meat-Offerings thou wouldst not.*

The Apostle applies this to the sufferings of Christ, for the Expiation of our Sins, Heb. 10. 3, 10. Therefore when Christ was come, he did cause both Zebach and Mincha to cease, Dan. 9. 27. both the slain Sacrifices, and the Meat-Offerings. And it is expressly said of the poor Man's Meat-Offering for his Trespass, that it shall make Atonement, Lev. 5. 11, 13.

This is thought to be some account of the Apostle's limitation, Heb. 9. 22. where he saith, *That under the Law almost all things were purged by Blood.* For it was not always done by slain Sacrifices, but sometimes by Meat-Offerings.

And as the Scripture is clear for it; so indeed the thing itself speaks. For there was in the Meat-Offering an express adumbration of both the parts of that justifying Righteousness of Jesus Christ, by which we are reconciled to God. His Sufferings or passive Obedience. For there was a destroying of the Mincha by Fire, and pouring it forth; as well as of the Zebachim by Fire and Blood. Here was also an adumbration of his active Obedience, or fulfilling all Righteousness, which was his Meat and Drink. John 4. 34. *My Meat, is to do the Will of him that sent me, and to finish his work.* I know some have made some question of this, *Whether the Meat-Offering were Propitiatory, or only Eucharistical?* But you see how clear it is, both from the Scripture, and from the Analogy of the thing it self.

2. The Meat-Offering signified also the Persons of Believers, who (through Christ) are sanctified and cleansed to be a pure Oblation of Meat-Offering unto God. They are compared in Scripture to a Meat and Drink-Offering; Isa. 66. 20. *They shall bring their Brethren from Mincha or Meat-Offering unto the Lord;* which was fulfilled in the Conversion of the Gentiles, as the Apostle speaks, Rom. 15. 16. and in the Sufferings of the Saints; especially when they suffer unto Death and Martyrdom in the Cause of Christ. They are a Drink-Offering to the Lord, exceedingly accepted of him; Philip. 2. 17. *Yea, if I be offered up as a Drink-Offering (si pro libramento offerat Beza) upon the Sacrifice and Service of your Faith, I joy and rejoice with you all.* 1 Tim. 4. 5. *For I am now ready to be offered, continually, and the time of my departure is at hand.*

at hand. The Note upon it is this, I am ready to be offered for a Drink-Offering; and he alludeth to the pouring out of Blood or Wine, which was used in Sacrifices.

3. The Meat-Offering signified not only their Persons, but their Services, those Fruits of Grace and Good Works that Believers do perform, whether towards God or towards Man; which are often compared to Fruits, and to Meat and Drink. And the Meat-Offering you know, consisted of the Fruits of the Earth, of things to be eat and drunk. Good Works are called Fruits, *Phil. 1. 6.* and again *Phil. 4. 17.* And Meat and Drink, *John 4. 32. I have Meat to eat that ye know not of; and what was that? See vers. 34. My Meat is to do the Will of him that sent me, and to finish his Work.* As the Meat-Offering consisted of the Fruits of the Earth, things to be eat and drunk.

To instance in particulars.

1. *Prayer.* *Psal. 141. 2. Let my Prayer be set before thee as Incense, and the lifting up of my Hands as the Evening Mincha, or Meat-Offering:* So when the Lord told the Jews, *I will not accept a Mincha, or Meat-Offering at your hands;* he addeth, that instead of them, *Mal. 1. 10, 11. From the rising of the Sun to the going down of the same, Incense shall be offered to my Name, and a pure Mincha, a pure Meat-Offering;* which is fulfilled when Men pray every where, lifting up pure Hands, &c. *1 Tim. 2. 8.*

2. *Praise, and thankful acknowledgment* of God's Goodness and Sovereignty, and the interest God hath in us, and in all our Comforts and Enjoyments; which, as they come from him, are thus acknowledged by way of Chief-Rent in Sacrifice. This small Rent (as a Pepper-corn in some Leases) being an acknowledgment of their Homage, that he is the great Landlord and Owner of all the Good they enjoyed: Therefore while his Worship was neglected, he blasted them in all their outward Comforts, *Hag. 1. 9, 10, 11.* But when they acknowledged him, he remembered them; *Cap. 2. vers. 19. And left a Meat-Offering and a Drink-Offering in the house of the Lord, as Joel 2. 14.* This is a second Duty taught in the Meat-Offering.

3. Some conceive here was a prefiguration also of the Sacrament of the Lord's Supper. And indeed something of Analogy doth appear: For the Meat-Offering did consist of Bread and Wine, as the Lord's Supper doth. And as the Meat was eaten by the Priests: So is the Bread by Believers, who are Gospel-Priests.

But yet, as in all Similitudes and Types; beside the Analogy, there be also sundry disproportions and disparities, between the Type and the thing typified; so here: For the Meat-Offering was both a Feast and a Sacrifice,

Sacrifice, part of it being burnt upon the Altar. But the Lord's Supper is only a *Feast*, and not a Sacrifice, being wholly eaten by the Priests. The Meat-Offering did refer to what was *future*, the Lord's Supper to what is *past*: That was a *prefiguration* of the true Sacrifice; the Lord's Supper is a *Commemoration* of it. In the Meat-Offering the Wine was only *poured forth* before the Lord: But in the Lord's Supper, the Communicants are to *drink* it. *Drink ye all of it*, Mat. 26. 27. In a word, that was a *Type*; this a *Sacrament*.

4. There is a fourth Duty which the Sacrifice of the Meat-Offering may refer to, and that is, *Alms, Bounty and Liberality to the Saints, and to the Poor*. This is a true Sacrifice, and a Gospel Meat-Offering. The Apostle seems to speak of it under such a Notion; Heb. 13. 16. *To do good, and to communicate, forget not, for with such Sacrifices God is well pleased*. And Phil. 4. 17, 18.

4. The Meat-Offering shadowed forth the *Acceptation of our Persons and Services with the Lord*: So in the places before alledged, Philip. 4. 17, 18. the Apostle calls what the *Philippians* sent unto him for his supply, *An Odour of a sweet smell, a Sacrifice acceptable, well pleasing unto God*, Mal. 1. 10. God rejects the *Jews*, but accepts the *Gentiles* in their stead, together with their Prayers and Services, *vers. 11*. Upon this account, *Frankincense* was an Ingredient in the Meat-Offering, to make a sweet Smell: Hosea 9. 4. *They shall not offer Wins-Offerings to the Lord, neither shall they be pleasing unto him*: The Lord hath sometimes given signal Evidence and Testimony of his good acceptance of this Sacrifice, and of his People therein: See 2 Kings 3. 9, 10, 20.

So that look as our *Reconciliation* to God, was in a special manner taught and held forth by the *Burnt-Offering*; so our *Sanctification* and Acceptation with him, is in a peculiar manner taught and shadowed forth in the *Meat-Offering*: Which hath occasioned some to restrain it to this Scope only, though that is a mistake, as hath been shewed.

Thus you see the general Mysteries adumbrated and shadowed forth in the Meat-Offering; namely, Jesus Christ his atoning and reconciling us to God: As also Believers, their Persons, their Services, the Acceptance of both before God.

4. The Fourth Enquiry touching the Meat-Offering is, concerning the *Additions forbidden to be annexed to it*; which were two, *Leaven and Honey*, *vers. 11*. The reason and intent of this is worthy to be considered and enquired into.

And first for the *literal sense and meaning* of the Prohibition. It is concerning Fire-Offerings at the Brazen Altar: Leaven and Honey might

not come upon the Altar; but yet Leaven was permitted and allowed in Thank-Offerings, *Lev.* 7. 13. and in the Offerings of First Fruits, *Cap.* 23. 17. So here in this second Chapter, *vers.* 12. it is thought to be spoken by way of Caution; they might offer it leavened, but not sacrificed at the Altar. Honey also is numbred among the First-Fruits, *2 Chron.* 31. 5. Though some understand that of Dates, which are as sweet as Honey. This 12th *verse* some explain thus: Ye shall offer them to the Lord for a Wave-Offering, but not for an Oblation at the Altar. This is strictly forbidden both in this and in divers other Scriptures, as in reference to the Passover, and that very severely under the pain of Extermination, or cutting off, *Exod.* 12. 19. And in *Amos* 4. 5. they are sarcastically reproved for it: For that Interpretation agrees best with the Scope.

Now for the Reasons of the Prohibition.

And first for *Leaven*: Leaven you know hath a sower taste, it hath its name (one of its names) in Hebrew *שור* from the sowness of the Taste. Vinegar is a Conjugate from the same Root, *Numb.* 6. 3. *Chometz Fajin*. And it hath a sowing and a swelling Quality and Property, and an infecting spreading Quality, when it is put into a Batch of Dough, it ceaseth not till it hath made all the rest like unto it self: As our Saviour speaks of it, *Mat.* 13. 33. *Leaven which a Woman took and hid in three measures of Meal, till the whole was leavened.* And so the Apostle, *Gal.* 5. 9. *A little Leaven leaveneth the whole Lump.*

*Anl. Gellius.
Lib. 8. Cap. 15.*

*Plut. quest. Rom.
apud Aynfw. in
Exod. 12. 15.*

The Heathen did retain by blind Tradition, some footsteps of this Ceremony: For the *Flamen Dialis*, or Roman Priest, might not by their Canons touch any unleavened Meal. *Plutarch* scanneth the Reason of it thus; because Leaven it self proceedeth from Corruption, and corrupteth also the Meal with which it is mixed.

And therefore by the way, that Metaphor of *Fermentation* so much used by some late Philosophers, it might be doubted, whether it be always so congruous, and so full of light to clear up the mysteries of Nature, as they suppose, who make such continual use of it; for it is but one kind or way of Corruption.

But for the spiritual mystery of it.

Leaven argues *Corruption*, and therefore unleavened is as much as to say uncorrupted. I find Leaven applied in Scripture to Sin and Sinners, and Corruptions of all sorts, and particularly to these four.

1. To false Doctrine, Mat. 16. 6, 11, 12. *The Leaven of the Pharisees, is the false Doctrine of the Pharisees.*

2. To scandalous and wicked Practices; 1 Cor. 5. 6, 7, 8. *Purge out the old Leaven, that ye may be a new Lump as ye are unleavened — Let us keep the Feast not with old Leaven, neither with the Leaven of Malice and Wickedness, but with the unleavened Bread of Sincerity and Truth. To Discontent; Psal. 73. 21. Thus my Heart was grieved. Or according to the Hebrew Metaphor; Thus was my Heart leavened or sowed: Ki Jithchametz lehab, or rather leavened and sowed it self. To Malice and Cruelty, the Leaven of Maliciousness; Psal. 71. 4. Deliver me, O my God, out of the hand of the unrighteous and cruel Man, the leavened Person, Chometz. So likewise Pride is fitly compared to Leaven, because it puffs and swells the Heart.*

3. To Hypocrisy and secret Sins; Luke 12. 1, 2. *The Leaven of the Pharisees, which is Hypocrisy.*

4. To promiscuous Communion, and carnal mixtures in Church Society; 1 Cor. 5. 6. *A little Leaven leaveneth the whole Lump.*

Some are apt to say, their Sin will do me no hurt: But you may be deceived in this. I tell thee their Sins may infect and damn thee; One Fornicator or profane Person must not be allowed in the Church, lest many be defiled, Heb. 12. 15, 16. This is a Truth so clear throughout the whole Scripture, that if I were to choose what Death I would die, I think I could never choose to die in a better Cause, than for bearing witness to this Truth; That the Church of God ought not to be made a Den of Thieves, and a Refuge and Receptacle for wicked Livers: There must be no such Leaven in the House of God.

Now put all these together, and put them into the Affirmative, and you see a fourfold Instruction in this Prohibition of Leaven. It teacheth us (1.) Soundness in the Faith of Christ. (2.) Holiness of Life. (3.) Sincerity of Heart. (4.) Purity of Church-Communion.

2. Honey was forbidden also. It may seem strange, that so sweet and so good a thing should be so severely interdicted. How often is the Land of Canaan commended as a Land flowing with Milk and Honey? But to eat too much of it is not good, Prov. 25. 16, 17. It cloyes and loads the Stomach, and turns to choler and bitterness; and if poured upon the Fire it swells and riseth up in Froth. Three things we may learn out of this Prohibition of Honey.

1. That God will be worshipped according to his own Institution and Command: His Will is the Rule we must submit unto, tho' we cannot well see the reason of it. We must not follow any Invention of our own, tho' to our carnal Thoughts it seem as sweet as Honey, tho' it seem

never so decent, never so orderly: As that is the common pretence, it is for decency and orders sake. But what think you Friends, is not Honey sweet and decent too? But God requires it not: Therefore away with from the Meat-Offerings of the Lord.

2. Learn that holy temperature and equability of Spirit, which becometh Saints in all the Conditions and Vicissitudes they pass through; we must take heed of Extremes. There should be neither *Leaven* nor *Honey*; neither too much *sower*, nor too much *sweet*; neither inordinate *sorrow*, nor inordinate *pleasures* in the Meat-Offering of the Saints; they should neither be dejected nor lifted up, but in an even well-composed frame and temper of Spirit, 2 Cor. 12. 7, 10. neither leavened and sowed with discontent under worldly Troubles, nor surfeited with the Sweetness and Honey of carnal Pleasure, and delight and contentment of the Creature.

3. Some apply it unto *Christ himself*, thus: That there is in Christ our Meat-Offering, no such Sweetness which turns to loathing, no such Pleasure whereof a Man can take too much; there is no glutting, no satiety, no after Sorrows, no such Delight as proves bitter in the latter End, as much Honey doth. But on the contrary, the more any Man tastes of the Sweetness and Comfort that is in Him, the more he shall long for it, and say, *Lord evermore give us of this Bread*, as *John* 6. 34. more of this Bread, more of this Comfort, this Communion with God. He is not sweet at first, and bitter afterwards: but his Yoke seems heaviest at first, but lighter afterward: He speaks first of the Cross, then of the Crown of Glory.

These four are all in this Chapter: For the other two Enquiries, we shall borrow Light out of other Scriptures, further to illustrate them.

5. The fifth Enquiry concerning the Meat-Offering is, concerning the *Appurtenance of Drink-Offerings*, by *Divine Institution affixed and annexed to the Meat-Offering*. I reckon it as an appurtenance to the Meat-Offering, for two Reasons.

1. Because it is not mentioned as a distinct Species in that Enumeration of the Legal-Offerings, which hath been so often quoted *Lev.* 7. 37. The Drink-Offering is there omitted, as being included and understood in the Meat-Offering.

2. Because it was never offered alone under the Law, but always in conjunction with the slain Sacrifices, to compleat the Meat-Offering belonging to them. It is true, before the Law we read of Drink-Offerings alone; *Jacob*, *Gen.* 35. 14. *be set up a Pillar in Bethel, and be poured a Drink-Offering thereon, and he poured Oyl thereon.* But after that Regulation and Reformation of the Offerings by *Moses*, we never read

read of any Drink-Offering alone, but only in Conjunction with Meat-Offerings, and Slaughter-Offerings. As Numb. 15. 5. *And the fourth part of a Hin of Wine for a Drink-Offering shalt thou prepare, with the Burnt-Offering, or Sacrifice for one Lamb.* And vers. 7. *For a Ram, thou shalt offer for a Drink-offering the third part of a Hin.* And again, vers. 11. *For a Bullock.* And Numb. 28. 7. *The Drink-Offering thereof shall be the fourth part of an Hin for one Lamb, &c.* Levit. 23. 18. *They shall be for a Burnt-Offering unto the Lord, with their Meat-Offerings, and their Drink-Offerings.* And in Hezekia's Time, when he purged the House of God, it is said 2 Chron. 29. 35. *The Burnt-Offerings were in abundance, with the Fat of the Peace-Offerings, and the Drink-Offerings for every Burnt-Offering.*

I shall speak to three Things upon the Drink-Offering.

1. The Matter of it.
2. The Rite and manner of Oblation.
3. The Mystery of it.

1. First then for the *Matter of it*, it was *Wine*; Numb. 15. 5. *Wine for a Drink-Offering shalt thou prepare.* Called *Shekar* in Numb. 28. 7. from whence the Greek *Sikera*, that is, a strong inebriating Wine; our Translators here render it strong Wine. Hence Hos. 9. 4. *They shall not offer Wine-Offerings to the Lord.* Hence Judg. 9. 13. in Jotham's Parable the Vine saith, *should I leave my Wine which cheereth God and Man?* How doth Wine cheer God? It cannot be said to cheer God otherwise, than in Offerings and Sacrifices.

The Heathen fell into an horrible Corruption, as to this; for they mingled *Blood*, in their idolatrous and superstitious Rage, in Drink-Offerings, whereto the *Psalmist* alludes, *Psal. 16. 4.* and declares how he abominates such a Practise; *Their Sorrows shall be multiplied that hasten or give Gifts to another God: Their Drink-Offerings of Blood will I not offer.* It is not unlike the Health-Drinkers of our Times, of whom you may have heard; some (in their raging Profaneness) have mingled their own Blood with Wine, and so have drunk it in Healths to the Devil, and to the Confusion of *Sion*, and *Sion's King*.

2. The Rite and manner of Oblation was, by pouring it forth before the Lord, Numb. 28. 7. *In the holy Place shalt thou cause strong Wine to be poured out unto the Lord for a Drink Offering, that is, upon the Altar say some, but not upon the Fire; or as others, beside the Altar:* For it is likely the Wine of the Drink-Offering was to be poured forth, where the Blood of the slaughtered Sacrifices was poured forth: But that was at the bottom of the Altar, as you have formerly heard upon Cap. 1. with Cap. 8. 15. pag. 252. Hence it hath its Name in Hebrew *Nesek*,

sk, libamen, a sacred Effusion, or a pouring out; from the Verb Nasak, fudit, effudit.

They were not to drink it; that might have been an occasion of Intemperance and Drunkenness, there being daily and continual Drink-Offerings; nay, there was no piece of legal Worship wherein they were commanded to drink Wine. But there is an expresse Prohibition of any such Right; *Levit. 10. 8, 9. And the Lord spake unto Aaron, saying, Do not drink Wine or strong Drink, thou nor thy Sons with thee, when you go into the Tabernacle of the Congregation, lest you die. Vers. 10. And that you may put Difference between holy and unholy, and between unclean and clean.*

4. The spiritual Mystery of it. Doubtless it had much of spiritual Mystery in it: The Psalmist calls it, the Cup of Salvation. *Psal. 116. 13. I will take the Cup of Salvation, and call upon the Name of the Lord, for what other Administration under the Law that Expression could relate unto, besides this, I know not: There being no other Use of Cups of Wine amongst them in the Worship of God, but only in these Drink-Offerings whereof we speak.*

Three Things I shall briefly note.

1. Wine in typical and allegorical Scriptures, doth sometimes signify the Joys and Consolations of the Holy Ghost: For Wine rejoices and cheers the Heart, *Psal. 104. 15. Wine that maketh glad the Heart of Man.* Therefore the Apostle, *Ephes. 5. 18.* so speaks, *Be not inebriated with Wine wherein is excess, but be ye filled with the Spirit.* The Apostles Antithesis between Wine and the Spirit intimates this; *Cant. 1. 2. Thy Love is better than Wine.* And *Vers. 4. We will be glad and rejoyce in thee, we will remember thy Love more than Wine.* And *Cant. 2. 5. Stay me with Flagons, comfort me with Apples, for I am sick of Love. Stay me with Flagons,* that is, with Flagons of Wine. *Metonymia subjecti, continens pro contento.* As in the Supper the Cup is put for the Wine, *This Cup is my Blood,* that is, the Wine in the Cup: So here *stay me with Flagons,* she prays for the Sense of his Love.

2. We find the Saints pouring out their Blood in the Cause of Christ, compared to a Drink Offering, *Phil. 2. 27. 2 Tim. 4. 6.* And so in an higher, in a much higher Sense the Blood of Christ is represented by Wine in the Sacrament of the Supper, as his Flesh by Bread: And so the Meat and Wine in the Meat-Offering, may also represent his Flesh and Blood.

3. It shadowed forth the Lord's Acceptance of his People, *Shall I leave my Wine wherewith I cheer both God and Man?* *Judg. 9. 13.* that is, which is pleasing to God in Sacrifice. Hence when the Lord declares

clares his Rejection and Dis-acceptance of them; *Hos. 9. 4.* he thus expresseth it, *they shall not offer Wine-Offerings to the Lord, neither shall they be pleasing unto him.*

6. The sixth and last Enquiry that was propounded concerning the Meat-Offering is, *the Seasons and Occasions upon which it was to be offered.* There is the more cause to speak to this, both because the Scripture is Copious in it, and because there hath been something of Controversy, and something perhaps of Inadvertency and Mistake about it. You may note this in general: There be some Offerings which were Meat-Offerings as to their Matter, which yet did not come under the Rule of the Meat-Offering, as it is here laid down in this second Chapter of *Leviticus*. There be three Instances of this.

1. The *Wave-Sheaf*, *Lev. 23. 10, 11.*

2. The two *Wave-Loaves*, *Lev. 23. 17.* It is true, these agreed in the Matter with the Meat-Offering properly so called; for they were of the Fruits of the Earth, that were to be eaten: But yet they did not come under the Rule of the Meat-Offering. For they were not *Ishim*, Offerings made by Fire, they were not to be burnt, nor were they *most Holy*, to be eaten by the Priests alone in the holy Place; and they were to be made with *Leaven*, which is contrary to the ordinary Rule of Meat-Offerings. But they were *Heave-Offerings*, which were but *singly*, and not doubly Holy.

3. A third Instance is the *Jealousy-Offering*, *Numb. 5.* which differs from the Meat-Offering, partly in the Matter. For the Jealousy-Offering was not *fine Flower*, nor yet Flower of *Wheat*; but *Quemach Sheirim* Meal of *Barley*; Some render it the *Bran* of *Barley*. *Barley*, the courtest sort of Bread-Corn, and *Bran*, the courtest Part of that Grain: Not *Wheat*, but *Barley*; not *Flower*, but *Meal*. And it had no *Oyl* nor *Frankincense* with it.

It differed also and chiefly in the *End and Use*. The Meat-Offering being for *Expiation*, as hath been formerly proved: But the Jealousy-Offering was for *Exploration and Discovery* of Guilt or Innocence. It was for a Memorial, but not for a Memorial of Acceptation; but to bring Sin to Remembrance, *Numb. 5. 15.*

For these Reasons, tho' there be something of general Agreement, being of the Fruits of the Earth, and so may be called a Meat-Offering in a general Sense, and so accordingly is called *Mincha*, *Ver. 15.* Yet you see how much it differs from the Rule of the Meat-Offering, in this second of *Leviticus*; therefore it was not properly a Meat-Offering.

Quest. But when then was the Meat-Offering offered? And what Offerings were there under the Law, that come more fully under that Notion?

Ans.

Ans. They were of two Sorts, either *Separate*, or *conjoined* with other Offerings.

1. Of *separate* Meat-Offerings there are two signal Instances.

1. The *poor Man's Trespass-Offering*, *Levit.* 5. 11, 12. instead of the *Trespass-Offering* of Cattel, because of his Poverty.

2. The *Shew-Bread*, *Levit.* 24. 7, 9. Which seems to have been a Meat-Offering: For the Incense was burnt as a Memorial for the Bread, say Some: Or, as Others; an handful of the Flower whereof they were made, was burnt for the whole: And the rest was eaten by the Priests, after they had been presented, and had stood for a Time before the Lord. So much as to *Separate* Meat-Offerings.

2. As to Meat-Offerings *conjoined* with other Offerings. The general Rule is this, That they were conjoined with *Burnt-Offerings* of Cattel, and with *Peace-Offerings*, whether offered as Vows, or as Free-will-Offerings, or at their solemn Feasts, and on sundry other incidental Occasions. But they were not conjoined with *Burnt-Offerings* of Fowls, nor with *Sin*, or *Trespass-Offerings*. This Rule is both *affirmative* and *negative*; it is grounded upon *Numb.* 15. 4, 9.

Hence as there was a daily *Burnt-Offering*, so there was a daily *Meat-Offering*, *Numb.* 4. 16. *Numb.* 28. 4, 5. And sometimes the Lord gave signal Testimonies of his Acceptance of it, as *2 Kings* 3. 9, 10, 20. So at the Consecration of the Priests and Levites, *Levit.* 8. 26, 27. and *Levit.* 9. 4. At the Consecration of the *Levites*, *Numb.* 8. 8. At the Expiration of the *Nazarite's* Vow, *Numb.* 6. 17. At the Dedication of the Tabernacle, there were twelve *Meat-Offerings* according to the Number of the Tribes, *Numb.* 7. 13, 14.

Also the Sheaf of First Fruits, tho' it self was a *Wave-Offering*, yet there was a *Meat-Offering* annexed to it, *Levit.* 23. 18. So that generally where you have a *Burnt-Offering*, or a *Peace-Offering* under the Law, whether under the Notion of a Vow or a Free-will-Offering, or at their stated Feasts, and in most incidental Occasions, though I cannot say in all, for it is not mentioned in the Purification of Women after Child-bed, *Levit.* 12. 6. They had a *Meat-Offering* by Divine Institution, annexed and conjoined with it.

The other part of the Rule is *negative*, and it is this: We do not find that *Meat-Offerings* were annexed unto the *Burnt-Offerings* of Fowls, or to *Sin*, or *Trespass-Offerings*, or to *First-Fruits*, or *Tythes*, or to the *Paschal-Lamb*, tho' to the Feast of the Passover they were, *Deut.* 16. 1, 2. And in the cleansing of the Leper, the *Meat-Offering* seems to be annexed to the *Sin-Offering*, *Levit.* 14. 10. which is a peculiar Case. This Rule is drawn from the Authority of the Scripture

ture negatively, there being no such annexing of it unto these in that Place, *Numb. 15.* where it is annexed unto Burnt-Offerings and Peace-Offerings: But where it was not commanded, where they were not directed to it in the Law, they might not do it.

Use. See the fulness of *Spiritual Mystery*, and the Plenty of *Gospel Light and Teaching*, that is in the *Sacrifice of the Meat-Offering*. To recapitulate briefly some Heads of Things, which have been more largely opened to you. It relates both to *Christ* and *Christians*, and is full of *Spiritual Mystery* as to both.

1. *As to Christ*: He is the true Meat-Offering, the Food of our Souls: It was to consist of fine Flower, to denote his Cleanness and Purity.

The baking, frying, drying, beating of it: Points us to his Sufferings, and so doth the burning of it upon the Altar.

The pouring forth the Wine belonging to the Meat-Offering, plainly represents the pouring out his Blood.

The Green Ears, represents Christ as the First-Fruits, by whom all the rest is sanctified.

The Priests eating it, tells us how Believers feed upon Christ by Faith, as the Bread of Life.

The Oyl, is the Spirit of Christ.

The Incense, his Prayers and Mediations, and the efficacy and acceptance thereof with God for us.

The Salt of the Covenant, is the stability and everlasting faithfulness of God as our God, in a Covenant-Relation through Jesus Christ.

The Prohibition of Leaven and Honey, frees Christ from all Corruption of Life and Doctrine, and all such-deceiving Comfort, which afterwards like Honey turns to Bitterness.

2. Apply it to *Christ Mystical*, to the Saints and Members of Christ; for it may be so applied: The Gentiles under the Gospel are presented as an acceptable Meat-Offering to the Lord, *Isa. 66: 20.* Every Particular and Circumstance of it is full of Teaching.

The fine Flower, teaches us to purge our selves from the Bran of our natural Corruption.

We must be anointed with the Unction of the Spirit.

The Incense, teaches us to be much in Prayer, and to expect Acceptance with the Lord, thro' Christ.

The Salt, instructs us in the Safety of our Covenant-Estate and Interest in God: And that our Speeches and whole Deportment, should be savory and seasoned with Salt.

The forbidding of Leaven and Honey, calls upon us to purge out the Old Leaven of sinful Corruption, and to take heed of the sweetness and pleasures of Sin.

I beseech you Brethren, do not rest in the notional understanding of these Truths, but reduce all to Practice. *If ye know these Things, happy are ye if ye do them, John 13. 17. But if ye know all Mysteries, and have not Love, 1 Cor. 13. 1, 2. it profiteth nothing.*

And to press you a little further; you may observe, that the Meat-Offering under the Gospel, is larger than it was under the Law, as you will find if you compare *Numb. 28.* with *Ezek. 46.* For in *Numb. 28. 5.* the Meat-Offering is but the tenth part of an Ephah of Flower, and but the fourth part of an Hin of beaten Oyl. But in *Ezek. 46. 14.* it is augmented, the Meat-Offering to a sixth part of an Ephah, and the third part of an Hin of Oyl. This speaks a greater degree of Fruitfulness and more ample Obedience under the Gospel, then was of Old under the Law.

That look as the Grace of God in Christ abounds towards us under the Gospel, so should we abound in our Returns of thankful and fruitful Obedience, *1 Tim. 1. 14.* And the Grace of our Lord was exceeding abundant with Faith and Love, which is in Christ Jesus. Can you not go along with the Apostle in those Expressions? Hath not God abounded towards you in Mercy and Free-Grace? Have you not sometimes said, never such a Pattern of Mercy, never the like Riches of Free-Grace, if the Lord pardoned such Sins, and heal such Backslidings: Therefore be you abundant in the Work of the Lord, *1 Cor. 15. ult.*

If you know these Things, happy are you if you do them.

The Prophibition of Leaven and Honey, and all flesh-deceiving Comfort, which

afterwards like Honey turns to Bitterness.

Apply it to Christ, and to the Saints and Members of Christ.

Gospel of the PEACE-OFFERING.

Particular and Circumstance of it is full of Teaching.

The fine Flower, teaches us to purge our selves from the Bran of

our natural Corruption. **Levit. Cap. 3.**

July 26. August 6, 9, 1668.

We must be anointed with the Lotion of the Spirit.

The Incense, teaches us to be holy, and to exceed Acceptance.

With the Word, Christ.

The third sort of Sacrifices or Offerings under the Law, is the

Peace-Offering.

We had the Burnt-Offering in the first Chapter, the Meat-Offering

in the second Chapter; and now follows the Peace-Offering here in the

third.

third. *Yola, Mincha, Shelamim*. We may open it in this Method, which I hope will be plain and edifying.

1. The Name.
2. The Ends, Occasions and Seasons of it.
3. The Matter of it.
4. The sacred Rights and Ceremonies, or ceremonious Actions about it.

1. *For the Name*; it is *Shelamim* which we render the Peace-Offering, and *Zebach Shelamim* the Sacrifice of the Peace-Offering; from *Shalom, pax*, so called, because it was a Sacrifice of Peace-Offering among all the Parties: *God*, and the *Priests*, and the *People* being all Partakers of it, as being all agreed, and therefore Sociable Partakers of the same thing. The Word may be otherwise rendred; but this Interpretation is most generally received, and suits well with the Nature of this Sacrifice of Peace-Offerings.

2. The *Ends, Occasions, and Seasons* of the Peace-Offerings (for we may put all these together.) First as to their *Ends*, they were of a mixt Nature, they were both *Hilastical, Eucharistical and Eutical*; both for *Atonement*, and for *Thanksgiving*, and for *Prayer*; they were in general for Peace and Reconciliation with God.

Some I know have questioned this, which I must confess I have often wondred at, and they have thought it meerly expressive of moral Duties, of Homage and Thankfulness to God, &c. But it was a Fire-Offering upon the Brazen Altar; all the rest of which, were for Reconciliation and Atonement, and therefore why not this? It is said to be a *savour of Rest*, *vers. 5.* which signifies God's Acceptation. The Actions about it, speak forth this End; for it was slain and burnt upon the Altar, the Blood poured forth and sprinkled upon the Altar round about, &c. All pointing to *Jesus Christ*, who is indeed the true Peace-Offering, *Ephes. 2. 14. He is our Peace, and he hath made Peace by the Blood of his Cross*; *Col. 2. 20.* Yet this was but the general, and not the special, nor the only End of them.

There be Two particular Ends mentioned in *Cap. 7.*

1. Peace enjoyed, to testify their Thankfulness.
2. Peace desired and sought after. Each of which had their different Rights, of which afterwards.

1. One end was for *Thanksgiving*, by way of Retribution for Mercies received, *Levit. 7. 11, 12.* of which *Psal. 107. 22. And let them sacrifice the Sacrifices of Thanksgiving, and declare his Works with rejoycing*, *Heb. 13. 15. By him therefore let us offer the Sacrifice of Praise to God continually, acknowledging Christ in all our Mercies.*

2. Another End of the Peace-Offerings, was for the *Impetration* or obtaining of Mercies wanted; either in the way of a Vow, or a Free-will-Offering, *Levit. 7. 16*—*Judg. 20. 26*. The Tribes in their Fast for obtaining Victory against the *Benjamites*, offered Peace-Offerings in the way of a Free-will-offering, *Psal. 56. 12* *Thy Vows are upon me O God, I will render Praises unto thee*: Or, I will pay Confessions unto thee; that is, he would in a way of Praise, offer the Peace-Offerings that he had vowed. So *Jonah 2. 9*. *But I will sacrifice unto thee with the voice of Thanksgiving, I will pay that I have vowed: Salvation is of the Lord*, *Gen. 28. 20, 21, 22*. *Jacob* vowed to give to God, the Tenth of all that God should give him; that is, as a *Peace-Offering*.

The Difference between a *Vow*, and a *Free-will-offering* was only this. That in the *Free-will-offering* they did present the thing it self unto the Lord; but in a *Vow* they did first promise it, being (it may be) not in a Capacity to perform it at that Time. As *Jonah* in the *Whale's Belly*: And then when the Deliverance was bestowed, and the Prayer heard and granted, they paid their Vows unto the Lord.

Hence some have thus referred and compared these three Sorts of Offerings hitherto described, and directed in this Book. That as the *Burnt-Offering*, *Cap. 1*. principally figured our *Reconciliation* to God, by the Death of Jesus Christ, and the *Meat-Offering*, *Cap. 2*. had a special respect to our *Sanctification* in him before God; so this *Peace-offering*, signifieth both *Christ's Oblation* of himself, whereby he became our Peace and Salvation; and likewise our *Oblation of Praise*, *Thanksgiving* and Prayer unto God, in the midst of our Troubles, Temptations and spiritual Conflicts, which we fight by Faith in this World; So that in this Sacrifice, we come boldly to the Throne of Grace, that we may receive Mercy, and find Grace to help in Time of need, as *Heb. 4. 16*.

Therefore some have noted, That this Sacrifice of Peace-Offering, was often added under the Law to other sorts of Sacrifices. Because, beside the *Expiation* of Sin by the Blood of Christ, there must be an effectual *Application* of the Atonement in a way of actual Communion with God, in a way of Grace and Peace through Jesus Christ. Christ doth not only procure Peace for us, but Communicate and apply it to us. Here was an *actual Participation*, and an exercise of *mutual Communion* between God and the Priest, and the Offerers feasting together.

Quest. What were the Times and Seasons when they offered and were to offer Peace-offerings?

Ans.

Ans. They were either *Occasional*, or more stated.

The *Occasional Times*, were either, 1. In *Thanksgiving*; or 2. As *Vows*; or 3. As *Free-will-offerings*, which were formerly spoken to.

The more *stated Times* are such as these.

1. At the *Consecration of the Priests*. One of the Rams is called a *Peace-Offering*, *Exod.* 29. 28. And at the first *Consecration of Aaron* and his Family, *Levit.* 9. 4. Also a *Bullock* and a *Ram* for *Peace-Offerings*, to *Sacrifice* before the Lord.

2. At the *Expiration of a Nazaretical Vow*, *Numb.* 6. 14. One *Lamb* without *Blemish* for a *Peace-Offering*.

3. At the *Dedication of the Tabernacle*. Each of the twelve *Princes of the twelve Tribes of Israel*, brought for a *Sacrifice of Peace-Offerings*, two *Oxen*, five *Rams*, five *Hoe-Goats* of the first Year, *Numb.* 7. 17.

So at the *Dedication of the Temple by Solomon*, *1 Kings* 8. 62, 63. *Solomon* offered a *Sacrifice of Peace-Offerings* which he offered unto the Lord, two and twenty thousand *Oxen*, and a hundred and twenty thousand *Sheep*.

4. In the *Feast of First-Fruits*. Two *Lambs* of the first Year for a *Sacrifice of Peace-Offerings*, *Lev.* 23. 19.

As for the Offerings at the *Purification of a Leper*; the two *Birds*, *Levit.* 14. It differs so much from the ordinary Rule of the *Peace-Offerings*, that it cannot well be annumerated to them; But it was a peculiar *Sacrifice of Purification*, of which we shall speak hereafter.

So likewise the *Passover Lamb*, *Exod.* 12. though *Eucharistical*; yet cannot well be reduced to the *Peace Offerings*, or to any of the six ordinary *Kinds*: But was indeed a peculiar *Sacrifice*, having other *Rights* than what belonged to the *Peace-Offering*.

3. *The Matter of the Peace-Offering*: It was either of the *Herd*, or of the *Flock*; either of the bigger, or of the lessor sort of *Cattel*; either *Lambs* or *Goats*.

There was no *Peace-Offering of Fowls*, as there was of *Turtle Doves* and young *Pigeons* in the *Burnt-Offering*.

The reason whereof is thought to be; because this was to be divided among so many; to God, and the Priest, and the Offerers: But in *Birds* being so small, this *Division* could not so conveniently be made.

Moreover, it must be without *Blemish*. And this was required before in the *Burnt-Offering*, and indeed in all their *Sacrifices*.

And finally the *Peace-Offering*, it might be either *Male or Female*; which was otherwise in the Law of the *Burnt-Offering*, that was to be *Males only*, *Cap.* 1. 3. This *Interpreters* do apply *Spiritually* to the *State*.

State of the Church in Christ, in whom there is neither Male nor Female, *Gal. 3. 28.* He that accepteth a Female in his Sacrifice, doth not exclude Women from his Service: They are not excluded from his Love, and therefore should not count themselves freed from his Law. It was a good speech of a Woman that was a Martyr, Jesus Christ suffered as much for the redeeming of our Souls, as he did for Men: And therefore, why should not we have as much Courage as they to suffer for him? God is no Respector of Persons.

4. *The Rights and Ceremonies of the Peace-Offering*, they were of two Sorts.

1. Common unto this, with other Offerings.

2. Peculiar to the Peace-Offerings.

As to the former sort, there be five sacred Ceremonies required here, which were mentioned before in the Burnt-Offering, *Cap. 1.* and accordingly were there explained. As,

1. It must be brought to the Door of the Tabernacle of the Congregation.

2. The Owner must lay his Hands upon it.

3. It must be killed.

4. The Blood shed and sprinkled upon the Altar round about.

5. Burning it upon the Altar; all which having been explained before when we were upon the Burnt-Offering. We may now proceed to the second sort, *viz.*

2. *Such Rights as are here first mentioned*, as having some peculiar respect to the Sacrifice of Peace-Offerings. Now these may be reduced to four Heads.

1. The Division of it into three parts, namely between God and the Priest and the People.

2. The Limitation of Time, for eating the Priests and People's Part, to wit, upon the same Day, or the next.

3. The Addition of Leaven.

4. The Prohibition of Fat and Blood.

These are the sacred Rights and Ceremonies that were peculiar to the Peace-Offerings; the Reasons and Mysteries whereof require a little opening.

1. *The Division of it, into three Parts, between God, the Priest, and the People.*

Some parts of it were to be burnt before the Lord upon the Altar, upon the Burnt-Offering, *viz.* all the Soet and the Fat of the Inwards, the two Kidneys, the Cawl upon the Liver, or the Midriff and all their Fat.

This is repeated three times over, *viz.* concerning the Peace-Offerings of the Herd, *vers. 3. 4.* And again, concerning the Lamb,

vers.

vers. 9, 10. And again, lastly, concerning the Goat, vers. 14, 15. Only with this difference, That in the Peace-Offering of Lambs, there is added the whole Rump; vers. 9. *The fat thereof and the whole Rump, it shall be take off hard by the Back-bone.* Whereof some Interpreters give this Account, That this in some kind of Sheep is very great and fat, especially in those parts of the World. As *Pliny, lib. 8. cap. 48.* Therefore it is here commanded to be burnt upon the Altar, with the other Fat and Inwards: So *Aynw. in loc.*

Others give this Account of it, That there is not the meanest part of the Creature, but God hath a Right unto it: And though it be a thing never so contemptible in it self, God can make it honourable and sacred, by applying it to his Service. As the *Rump* here in the Sacrifice of Peace-Offerings. And so the *Pore-skin* in the Sacrament of Circumcision, *Gen. 17. 11.* Thus our own Annotators in *Lev. 3. 9.*

These parts of the Peace-Offering must be offered: *Tal ha yola in holocaustum, for a Burnt-Offering,* as some render it: that is, these parts were in stead of the whole, and had the Use and Virtue of the whole Burnt-Offering. Here is *pars pro toto*, a Synecdochical Offering, as we shall meet with many such kind of Administrations under the Law, wherein a part is equivalent and accepted as instead of the whole.

Others interpret it thus, *Tal bayola*; that is, *upon the Burnt-Offering*, as being added to it. The Burnt-Offering was offered first, before any other Oblation; and then *this* and other Offerings, *superadded* to it. And so we may learn this out of it, *That we are first to be reconciled unto God by the death of his Son, applied and received of us by Faith, before any Oblation of ours can be acceptable to him.*

This sacrificed part of the Peace-Offering is called the *Bread of the Altar*, and the *Bread of God*, vers. 11. *Numb. 28. 2. My Offering and my Bread for my Sacrifices made by Fire, shall ye observe to offer to me.* They are called his Bread, because the Fire of the Altar did consume and eat them up: And so the Justice of God devours and feeds upon the Sinner.

The fierceness of the Wrath of God against Sin and Sinners burning as Fire, and devouring Souls, and the necessity of Satisfaction and Atonement by the Blood of Christ, in order to our Peace with God, are the general Truths held forth and taught in all the Sacrifices, and so in this of Peace-Offerings.

2. God and the Altar being thus fed and satisfied in the first Place, the rest of the Peace-Offering was divided between the Priest and the Owner that brought it, to be eaten by them.

The

The Gospel of the Peace-Offering.

The Priest's Part was the Breast, and the right Shoulder. This appears out of the 7th Chapter of this Book: The *Breast* was to be waved before the Lord for a *Wave-Offering*, vers. 30. 31. The *Shoulder* to be heaved or lifted up before him for an *Heave-Offering*, vers. 32. 33.

We are here taught again, that Gospel-Truth of the *Maintenance of Ministers*. The Apostle spells out this Lesson to us, 1 Cor. 9. 13, 14. *They that serve at the Altar, must live of the Altar.*

And that the *Breast*, and the *Shoulder* were for them: Some have applied a little more particularly thus. That the Priests should be as *Breasts* and *Shoulders*; that is, *Counsellors* and *Supporters* to the People, Preaching to the Ignorant with the Wisdom of a prudent *Breast*, and bearing the Infirmities of the Weak, with the Strength of a patient *Shoulder*.

Others thus, (1.) He was to have the *Shoulder*, because of his bearing the People, and carrying them and their *Sacrifices* before God. And (2.) the *Breast*, the *Seat of the Heart*; to note his *Compassion*, *Tenderness*, and *Bowels* to them, bearing them always in his Prayers upon his *Heart* before the Lord. Both which Accommodations are ingenious and spiritual, and taken from the Nature of the Things. But the safest way, is to observe what Hints the Scripture gives: Those Senses are solid, and carry the best Evidence of Light and Demonstration with them.

3. *The Owner or Offerer, with his Family, was to eat the rest of the Peace-Offering*: that is, such of his Family as were clean, vers. 19, 20, 21. Nay, the *Unclean* might not so much as touch it, vers. 21. under pain of *Extermination*: If they did, it made the flesh unclean. As to the Offerer, with his Family or Friends partaking of it; here was an exercise of *Communion*, as 1 Cor. 10. 21. *They have Communion with Devils that eat of Idols Feasts*: So this signified their *Communion* with, and *Incorporation* into Christ. Here was an holy Feast, wherein they did rejoyce before the Lord; Deut. 12. 6, 7. *And thither shall you bring your Burnt-Offerings, and your Sacrifices, and your Tythes, and Heave-Offerings of your Hand, and your Vows, and your Free-Will-Offerings, and the Firstlings of your Herd, and of your Flocks, and there you shall eat before the Lord your God, and ye shall rejoyce in all that you put your Hand unto, and ye and your Households wherein the Lord thy God hath blessed thee*.

We must learn to enjoy all our Enjoyments in and for the Lord, and to rejoyce in Communion with him, in Spiritual Feasting at his Table. Eating the Peace-Offering, is feeding upon Christ by Faith, and holy rejoycing in him.

Christ

Christ was not offered for the Priests alone, or communicated to them alone, but for the People also.

And that the Unclean are so strictly excluded from either eating, or so much as touching it. We see how dangerous a thing it is, for unclean and unworthy Persons to participate in the Feasts of the Lord. Hypocrites, that partake of the Sacraments in their Unclean-ness and receive unworthily, *they eat and drink their own Damnation*, 1 Cor. 11. 27, 28, 29. The Flesh of these Sacrifices being a Figure of the Flesh of Christ, which is to be eaten of the Saints by Faith. This Law signified, that Unbelievers, Hypocrites, and wicked ones that profess the Gospel, and partake of the Signs and Seals of Grace unworthily, *do eat and drink Judgment to themselves.* *Aynsw. in Lev. 7. 22.* As no Peace-Offering belongs to the Unclean; *so there is no Peace to the Wicked, saith my God. To the Wicked God saith, What hast thou to do to take my Covenant into thy Mouth, seeing thou hatest to be reformed,* Psal. 50.

And here comes in that *Quære* concerning the Peace-Offerings; *Whether they were of the Holy of Holies*, whether they had the double, or only the single Holiness?

They are not called most Holy, as the other five sorts are. The reason whereof is, because that some part of them was eaten by the People; but yet a part also was burnt upon the Altar, and another part eaten by the Priests, and these parts were most holy, though the whole was not. Therefore some have called the Peace-Offering, *Sacrificium varium*, a divers Sacrifice, as being partly Holy, and partly most Holy. And the other sorts they call *simplex*; by a simple Sacrifice, intending that which was all of it most Holy: And the whole was to shadow out the Sacrifice and Satisfaction of Jesus Christ: So *Mede. Disc. 49.*

2. The second Ceremony of the Peace-Offering, was *the limitation of time for the eating of it.* The parts belonging to the Priest, and to the Offerer, must be eaten by them *the same Day, or the next*: but if any was left till the third Day, *it must be burnt with Fire*, Lev. 7. 15, 16, 17, 18.

And here there is a distinction in the Rule between the two sorts or occasions of Peace-Offerings; namely, That if it were for *Thanksgiving*, it must be eaten *the same Day that it is offered*: But if it were for a *Vow*, or a *voluntary Offering*, it must be eaten *the same Day, and on the Morrow.* The former Rule is in *verse 15.* The Rule for the latter is in *verse 16.*

But how if they did not observe this Rule; see the Penalty in *vers. 17, 18.* To eat any of it upon the Third day, was very detestable and

abominable: It is forbidden under the Penalty of utter Extermination. There might be something of a *natural Reason* for this, because the Flesh might purrify in that hot Climate, if kept longer. But surely this is not all that was intended in such a severe and vehement Prohibition. Therefore there be also two *spiritual Mysteries*, that seem to be intended and aimed at by the Spirit of God in this Ceremony.

1. To teach us, *That we should make haste and not delay Communion with God, in the exercise of Faith and thankful Obedience.* Do not delay and put off the Work of Believing; but receive Christ, and communicate of him in this our Day. This Instruction is clear and evident out of this Ceremony: For seeing Eating signifies our feeding upon Christ by Faith; and *to day and to morrow* denotes a short time: Therefore this instructs us speedily to lay hold upon the Mercy of God in Christ, and to feed upon this our Peace-Offering *while it is called to day*, according to that *Psal. 95. 7, 8— Heb. 3. 12, 13, 15.*

So for other Duties of Obedience, we should not delay the Expressions of our Joy and Thankfulness to God; *Psal. 119. 60. I made haste and delayed not to keep thy Commandments.*

They had a like Rule touching the *Passover*; *Exod. 12. 10. Ye shall let nothing of it remain until the Morning, and that which remaineth of it until the Morning, ye shall burn with Fire.* One scope whereof was, to teach us to lay hold on present Opportunities. Do not protract the time; there is a day of Peace, after which, when once expired, it is too late; God will not accept thy Peace-Offerings then.

2. *It is thought to have respect unto Christ's Resurrection, which was upon the Third day:* Therefore he saith, *Luke 13. 32. Behold I cast out Devils, and I do Cures to Day and to Morrow, and the Third day I shall be perfected.* Then he ended his work and state of Humiliation for our Redemption, and had no more to do in a way of Sacrifice and Peace-Offerings for our Sins. In which respect, the number *Three* was a mystical number under the Law, as the number *Seven*: The Scripture often sets a mark upon it. *Isaac* was offered the *Third day*, *Gen. 22. 4.* Against the *Third day* they were to be ready to receive the Law upon Mount Sinai: *Exod. 19. 10, 11. Sanctify the People to Day and to Morrow, and let them wash their Clothes and be ready against the Third day; for the Third day the Lord will come down in the sight of all the People upon Mount Sinai:* So the Ark went before them *Three days* before it rested: *Numb. 10. 33. And they departed from the Mount of the Lord Three days Journey, and the Ark of the Covenant of the Lord went before them in the Three days Journey, to search out a Resting-place for them: And after Three days to pass over Jordan into Canaan, Josh. 1. 11.*

In the *Third day* the unclean Person was to purify himself; but if he purify not himself the *Third day*, then the *Seventh day* he shall not be clean, *Numb. 19. 12.*

In the *Third day* *Hezekiah* went up into the House of Lord, and recovered from the Sentence of Death, *2 Kings 20. 5. Hos. 6. 2. After two days he will revive us, in the Third day he will raise us up, and we shall live in his sight.* With many other memorable things: All which intimate something of mystery in the *Third day.* And the greatest Dispensation that ever was upon *that day*, was the Resurrection of Jesus Christ from the Dead, after he had lain part of *Three days* in the Grave. Then he was perfected, and had no more to do in way of Sacrifice and Satisfaction for our Sins; as after the *Third day* there was no more of the Peace-Offering remaining.

3. A third Ceremony in the Peace-Offering was this, *That they were to offer Leavened Bread with it, Cap. 7. vers. 13.* This is the more remarkable; for that in all their other Sacrifices, Leaven was usually very strictly and severely forbidden: But here it is required.

Here we may learn first, That it is not the nature of the thing it self, but meerly the Will of God, which makes a thing good or evil in his Worship. To put Leaven into any other Offering, it makes the Sacrifice odious unto God, and like a smok in his Nostrils all the day; but if it please him to require it in the Peace-Offering, then it must be used.

So for Honey he forbids it in other Sacrifices, *Lev. 2. 11.* But in the First Fruits they were to offer Honey; *2 Chron. 31. 5. The Children of Israel brought in abundance of the First Fruits of Corn, Wine, Oyl, and Honey, and of all the Increase of the Field.* God herein manifesting his Authority, and the supremacy of his Will.

If it had pleased our Lord Jesus Christ to command us to sign Men in his Name, with the sign of the Cross, it would have been a Duty, and a blessed thing to do it: And if he had not commanded us to wash Men with Water in his Name, it would have been a sinful and an unlawful Administration to Baptize.

More particularly, Leaven is taken both in a good, and in a bad Sense: And I find Interpreters do accommodate and apply it both ways, as to the Sacrifice of the Peace-Offerings.

1. In the good Sense: Thus our Saviour useth it in his Parable; *Mat. 13. 33. The Kingdom of Heaven is like unto Leaven, which a Woman took and hid in three Measures of Meal, till the whole was leavened.* And you have the same Parable recorded again by *Luke, Cap. 13. 21.* The Lord makes use of Leaven here, to teach and hold forth unto us the inward and

secret working of the Word and Spirit in the Heart, sanctifying the Heart effectually, but gradually, by imperceptible Degrees, as Leaven seasons the Lump.

Thus the joining of Leaven with the Peace-Offering, may teach us, That we and our Services must be seasoned with the new Leaven of Grace; whereby the old Leaven of Corruption is changed and altered, and so the whole Man made Savoury. Look as there is an old Leaven which must be purged out; for they that are in the old unsavoury Lump of the Flesh, cannot please God: So there is a new Leaven wherewith every ones Heart and Life should be seasoned; a new principle of Grace, a Spirit of Life from God, which in time works out the contrary old Principle of sinful Corruption, as an Antidote that works out Poison out of the Body.

2. Take Leaven in the bad Sense, and so it signifies sinful Corruption. In this Sense the Scripture often speaks of it, as *1 Cor. 5*. Hence we may learn, that as God accepteth the Peace-Offering, though offered with Leaven; so he accepteth the sincere endeavours and services of his People, though there be a mixture of sinful Corruption in them.

Or if we take Leaven as in that sense of Sorrow and Grief, as *Psal. 73. 21. Thus my Heart was leavened*. Their having some sower Leaven amongst their Feasts, may teach us, That in all our rejoycings in this World, there is a mixture of Sorrow; there is no Prosperity so entire but hath some Sorrow, some Affliction with it: As there is no Day but hath some Clouds. Roses have Thorns, Honey hath a Sting, Crowns and Scepters have Cares and Troubles. And it is not only so in natural Joy, but in those better Joys and Consolations of the Almighty. Spiritual Joy is, and ought to be accompanied with godly Sorrow, and is too oft accompanied with a mixture of carnal Sorrow, and unbelieving Doubts and Fears. There is some of this Leaven with the Peace-Offerings of Praise and Thanksgiving to the Lord.

4. The fourth Ceremony is this, *That they must not eat the Fat, or Blood; but give them wholly to the Lord*, *vers. 16, 17*. I number this among the Ceremonies of the Peace-Offering, because it is here first mentioned; and here indeed was the first occasion for it: For there being no part at all of the Burnt-Offering to be eaten, there was no need there to forbid the eating of Fat or Blood; but in the Peace-Offerings, they were to eat some part: Therefore here comes in this Exception, respecting the Peace-Offerings in the first place, though extended likewise to all the rest.

The first Prohibition is of *Fat*.

And

And here first for the literal sense of the Ceremony, before we come to the mystical Signification. There be two Cautions to prevent Mistakes, that the legal Rigour may not seem greater than it was indeed.

1. *It is meant only of that Fat which was to be sacrificed,* as the Suet and Fat of the Kidneys, &c. For of the other Fat that is diffused through the rest of the Flesh, throughout the whole Body of the Beast, there is no mention in this Restriction in the Text; and therefore being not restrained and prohibited, we may justly presume it was allowed and permitted to them, they might lawfully eat of it; Neh. 8. 10. *Eat the Fat, and drink the Sweet.*

2. *It is meant only of the three kinds of Beasts, that were appointed to be used in Sacrifice:* For they were permitted to eat the Fat of other clean Beasts: See *Levit* 7. 23, 25. where this Restriction of Fat is clearly explained, and restrained to the Fat of those three kind of Beasts.

Now as to the *mystery and spiritual signification of this Ceremony:* That we may learn some wholesome Instruction out of it, the best way will be this: Let us consider when the Scripture speaks of Fat in an allegorical or metaphorical Sense, how is it meant? For a Similitude is *typus arbitrius*, and a legal Ceremony is no more but *typus fixus* or *destinatus*, and differs from an Allegory or Metaphor or Similitude, only in the fixation or destination of it by God, unto such an Use and End in a stated way.

Now you will find, that the Scripture speaks of Fat in such a Metaphorical Sense two ways, (as was before noted concerning Leaven) both in a good, and in an evil Sense, which will give this Type a double Aspect, as *that* also had.

Nor is there any real absurdity or incongruity in the accomodation of a Type, two or three several ways: For they are not so many contrary Senses, but only so many several Instructions or spiritual Mysteries to be learned out of one of God's teaching Signs: Such manifold Instructions being all included in the vast Aim and comprehensive Wisdom of the Holy Ghost, designing and choosing out such Things for teaching Signs as may afford and yield plentiful Instruction to his People.

1. The Scripture speaks of Fat in a good Sense. *My Soul shall be satisfied as with Marrow and Fatness,* *Psal.* 63. 5. That is, to be filled with the best Things. So *Isa.* 25. 6. *In this Mountain shall the Lord of Hosts make unto all People a Feast of fat Things, a Feast of Wine on the Lees, of fat things full of Marrow.* So *Gen.* 45. 18. *Pharaoh saith to Joseph's Brethren,*

Brethren, *Ye shall eat the Fat of the Land*; that is, the best of it. So all the *Fat of the Oyl*, and all the *Fat of the Wine*, and of the *Wheat*, *Numb. 18. 12.* For so the Margin from the Hebrew reads it, denotes the *best Oyl*, the *best Wine*, the *best Wheat*, as the Translation well explains it. Hence it is said of *Abel* by way of Commendation, *Gen. 4. 4.* That he brought and offered unto the Lord of the *Firstlings of his Flock*, and of the *Fat thereof*.

Thus the Lord's challenging the *Fat* of all the Sacrifices peculiarly to himself, may instruct and teach us thus much: *That we must serve God with the best we have, the best of our time and strength*, the vigour of our Spirits, the best of our Endeavours should be the Lords. For Men to spend their Youth in the service of their Lusts, and then at last bring their decrepit old Age unto God; this is to give the *Fat* of their Sacrifice to the Devil, and the *Lean* unto God. But with such Sacrifices God will not be well-pleased.

And yet when we have brought the *Fat*, the best we have unto the Lord, it is accepted *not for our own sakes, but through Christ*. As the *Fat* in the Peace-Offerings was burnt upon the Altar upon the Burnt-Offering, for a sweet savour unto the Lord.

2. The Scripture sometimes speaks of *Fat in deteriorem partem*, in an evil sense: So it is said of Wicked Men, *Their Heart is as fat as Grease, but I delight in thy Law*, *Psal. 119. 70.* So *Deut. 32. 15.* But *Jesurun waxed fat and kicked; thou art waxen fat, thou art grown thick, thou art covered with fatness.* *Isa. 6. 10.* *Make the Heart of this People fat, lest they understand with their Heart, and convert and be healed.* So it denotes a senseless hard Heart, the *Fat* in the Body having little sense. A *Fat Heart* in this sense, is opposed to a fleshy Heart: So it denotes hardness, insensibleness, unbelief.

Now then the *Fat* being burnt upon the Altar, teacheth us, That *our Corruptions must be burnt up* by the Spirit of God, as a Spirit of Burning, and of Judgment.

And it is the *Fat* of the Inward Parts, and of the Kidneys, and Liver, which are the seat of Lust and Concupiscence. We may learn from hence, That even *secret Sins* in the Inward Parts must be destroyed and mortified. It is not enough to avoid open and outward Sins, but inward Heart-Hypocrisy; secret Lusts must be burnt before the Lord upon the Altar, destroyed and mortified by the Spirit. God tries the Heart, searcheth the Reins, sees into the Inward Parts. That fatness of the Heart must be consumed, those Inward Lustings unto Sin, destroyed and mortified.

3. The last Ceremony was the forbidding of Blood, *vers. 10.* This Prohibition was more general than the former of Fat; for that was only some kinds of Fat; But all manner of Blood is forbidden, without any restraint or specification of this or that kind. The first Prohibition of Blood that we read of in Scripture, was to Noah's Sons, *Gen. 9. 4.* But Flesh, with the Life thereof, which is the Blood thereof, ye shall not eat. And now again by Moses here, and afterwards in other places; *As Cap. 7. 26, 27. and Cap. 17. from vers. 10. to the end;* very largely and vehemently under the sorest Pains and Penalties, even after extermination, and cutting off by the immediate Hand of God.

But that Prohibition in Noah's Time, seems to differ from this by Moses; in that it was living Blood which was there forbidden: But here it is all manner of Blood. As to the Mysteries and Reasons of it, there be two things expressed in *Lev. 17. 11.*

1. Because the Blood is the Life of the Beast, *vers. 11. 14.* that is, It is the Seat and Vehicle of the Spirits, which are the Soul and the Life of it, as Philosophers say. *Anima rationalis equitat in sensitiva, sensitiva equitat in vegetativa.* The sensitive Soul is the Chariot of the rational Soul, and the vegetative of the sensitive: So Blood is the Chariot of the vegetative and vital Spirits.

The scope seems to be this, to forbid and prevent Cruelty. It argues too much greediness, and it tends to make the Spirits of Men salvage and barbarous, to drink living Blood, or to eat the Flesh, if it be not fully killed and cleansed of the Blood, *1 Sam. 14. 32, 33, 34.* Some report, that it hath been a Custom used in some barbarous Nations, amongst the Old Tartarians: They would with an Instrument, open a Vein in the Beast they rode upon, and so quench their Thirst by drinking warm Blood out of the Veins of a living Creature. This is forbidden to Noah's Sons, *Gen. 9.* as a salvage cruel thing.

Cruelty is abominable at all Times, but especially when you come with your Peace-Offerings before the Lord. It concerns you then especially, to take heed of Harshness towards your Brethren. How can Men expect Peace from God, when ready to drink the Blood of their Brethren. A violent persecuting Spirit, is as black a Mark as any I know. To use Violence to Men's Consciences, this is to Eat or Drink their Blood; which God abhors.

2. The second Reason there assigned is, *Because I have given it to you upon the Altar, to make an Atonement for your Souls, Lev. 17. 11.* that is, Typically, as representing the Blood of Christ. So that here is a mystical Intimation of Reverence to that precious Blood, to keep Men in a reverend Expectation of it: Therefore they must abstain from Blood, as sacred to the Lord.

As David refused to drink of the Waters of the Well of *Bethlehem*, 2 Sam. 23. 17. because it was *per equivalentiam*, the Blood of them that fetcht it with the peril of their Lives. So here, Blood was typically the Blood of Christ, and therefore sacred to the Lord, they must not use it to other common Use. The Lord would hereby teach them a reverential Esteem and high Valuation, of the Blood of Jesus Christ.

Some go a little further, and observe this in it: That look as Eating and Drinking signifies Communion: So 1 Cor. 10. 16. *The Cup of blessing which we bless, is it not the Communion of the Blood of Christ?* And forbidding to Eat, is a forbidding Communion. *Acts* 10. 13, 14. In Peter's Vision, *rise, kill, and eat*: It is meant of exercising Communion with the *Gentiles*; and Peter's objecting, *Not so Lord, for I have never eaten any thing that is common or unclean*: His meaning is, he refuseth Communion with them. So this Prohibition of eating Blood, which was given upon the Altar to make Atonement for Men's Souls; and of Fat, which was given upon the Altar to be consumed there with Fire, and so was the Lords; seemeth to forbid figuratively, all ascribing and assuming unto our selves the Work of Redemption, which is only by the Blood of Christ; or the Work of our Sanctification to our selves, which Christ by his Spirit performeth in us. *Answe. in Lev. 3. ult.* To take this Work to our selves, is to eat the Blood as it were, which the Lord will not endure.

There is a further Reason given by some, That the Lord did it to distinguish his People from the Heathen, who were wont to drink the Blood of their Sacrifices, *Psal. 16. 3.* As indeed in all these ancient Institutions, the Lord had a special Eye unto that, to keep them off from the Heathenish Customs and Idolatries.

Thus you see the Reasons, why Blood was forbidden under the Law, the chief whereof is, the respect it had to the Blood of Christ. From all which, you have a clear Resolution of that scruple of Conscience that hath troubled some, concerning that Prohibition of Blood under the New-Testament by the Synod, in *Acts* 15. 20, 29.

But the Answer is, That the main Reason why Blood was forbidden of old, being because the Lord had given Blood to them for Atonement; and this Use being figurative, which had its End and Accomplishment in Christ, who by his Death and Blood-shedding, hath caused the Sacrifices and Oblations to cease, *Dan. 9.* Therefore now this Law must needs be expired, and not still in force upon the Consciences of Believers.

And

And as for that Decree of the Council, *Act. 15.* It is forbidden by them meerly upon the Account of Love, which is tender and loth to give Offence. The Sins there forbidden, may be referred to three Heads or Classes.

1. Sins against the first Table, eating Things offered to Idols.
2. Sins against the second Table, against the seventh Commandment, Fornication; Because it was a common Sin, and wherein the Heathen were very blind, some of them accounting it but an indifferent Thing.
3. Sins against the general Rule of Love to our Brethren. Of this sort is the eating of things strangled, and Blood, which had formerly been a Sin against the Second Commandment: Being forbidden of Old in the way of a perpetual Statute, during the whole legal Oeconomy, *Lev. 17. 15.* That which dies of it self, includes strangled: For there is no other Place in the Law that forbids the eating of Things strangled, but only this, and *Deut. 14. 21.* where there is the same Expression. But now the same Thing is forbidden in a more occasional and temporary Way, upon the Account of Scandal to sincere but weak Believers, *1 Cor. 8. 13.*

And there was a further Benefit of this Observation, in that juncture of Time; for it did prevent and cut off all Appearance and Occasion, for that Calumny and false Aspersion cast forth by the Pagans, in those first Times of Christianity; That the Christians were wont to feed upon Man's Flesh, and to drink Blood in their Assemblies, *Euseb. Eccles. Hist. lib. 5. cap. 1. Tertull. Apolog. cap. 9.*

And though they are called necessary Things; yet there be divers Sorts and Ways of Necessity. As some Things are necessary in their own Nature, upon a moral and perpetual Account, as to avoid Idolatry and Fornication; so other Things are necessary only *pro hic & nunc*, in regard of present Circumstances; as to abstain from Blood, or from eating Flesh, as *1 Cor. 8. 13.*

And though they are joined with grosser Sins; yet the same Penalty and much more the same Prohibition, may be set upon things of a very different Nature. As Death is the Penalty of Murder, *Gen. 9. 6.* And of having Leavened Bread, *Exod. 12. 15, 19.*

It cannot possibly be the Sense of the Council, to forbid that kind of Meat, as in it self, and morally and perpetually unlawful; because all difference of Meats, is most expressly and clearly taken away under the New Testament. As *Mark 7. 14, to 20. Acts 10. 10. 1 Cor. 8. 8.* But Meat commendeth us not to God, for neither if we eat, are we the better, neither if we eat not, are we the worse. And *1 Cor. 10. 25. Whatsoever is*

sold in the Shambles, that eat, asking no Question for Conscience sake, Tit. 1. 15. To the pure, all things are pure. But in 1 Tim. 4. 3, 4, 5. the Apostle thunders against this Error, of making difference of Meats under the Gospel.

Thus you see the Nature of the Sacrifice of Peace-Offerings. Something will be expected, as to the practical Improvement of these Truths. Let me therefore only repeat and reinculcate some few of the general Heads of Things, which have been doctrinally cleared and made out, I shall but touch them now in a more applicatory Way.

1. *Be persuaded and encouraged, to feed and feast upon Christ our Peace-Offering.* Do not say, such and such may, if I had such Parts and such Abilities, and so Eminent as such and such, I durst believe. This blessed Peace-Offering is not for the Priests only, for Saints of the highest Rank, and greatest Eminency; but for the common People also. Do but draw near with a pure Heart, and then come and welcome: Take your Share, and eat it with a glad Heart, God hath given it you.

2. *Do not defer the eating of your Peace-Offerings:* Take heed of a procrastinating Spirit. As many who think to repent and return to God when they are dying, and dropping into Hell, whereas they should eat the Peace-Offering, and eat it now. Do it *to Day* before *to morrow*, or at least before the *third Day*; for then the Peace-Offering will not be accepted. Come in to God the third Hour of the Day, or if thou hast lost that Season, yet come in at the sixth, the ninth, at least at the eleventh hour of the Day. If you stay till the Sun be set, and the Day of the Lord's Patience run out, then your Peace-Offerings shall not be accepted, then thy Repentance will not save thee.

Oh! But I will cry God mercy, and trust to Christ then.

Ay but thy Conscience then will say, you should have eaten the Peace-Offering sooner; eating it the third Day shall not be accepted; nor will catching at Christ when thou art gone to Hell. *Oh then that thou hadst known in this thy Day, the Things belonging to thy Peace,* Luke 19. 42.

3. *Let all your Peace-Offerings be seasoned with the new Leaven of Grace and Holiness;* get this blessed Leaven of the Kingdom of God into your Hearts.

4. *Give God the Fat, the Strength, the Vigor of your Spirits, the best of your Endeavours;* do not leave the worst you have to him, the very Dregs of Time at Night, when you are all drowsy and sleepy, for Prayer and Family-Duties, when you have spent the strength of your Time in your Callings. Reserve some of your good Hours for God, and

and Duties of Communion with him. With such drowly Sacrifices God will not be well-pleased.

5. Take heed of accounting the Blood of the Peace-Offering a common Thing. But as the typical Blood might not be eaten, but was sacred to the Lord: Let the Blood of Christ be sacred and precious to you. It is a dreadful Sin to count the Blood wherewith you are sanctified a common Thing, Heb. 10. Oh this contempt of Christ, contempt of the Gospel, of those glad Tidings, and of that Soul-redeeming Blood! That Soul shall be cut off from his People.

6. To you that believe, let Christ be precious; There is a reverential Esteem of him, in the Hearts of all that are his: They dare not arrogate nor meddle with that which is his peculiar Glory, and assume their Salvation to themselves. The Papists will say they are saved by Christ; but how? Why, through the Blood of Christ, but how come they to be made Partakers of him? Why God foresees that they will Repent and Believe, and so ordains them to Life upon the fore-sight of what they will do. And thus they do as it were, devour the Blood of the Peace-Offering, and destroy the Glory they present and seem to give to him.

THE Gospel of the SIN-OFFERING.

Levit. Cap. 4.

August 13, 16, 17, 1668.

The Sin-Offering. Chattaah.

THIS is the fourth of those six Kinds of legal Sacrifices, which are handled and directed in the seven first Chapters of this Book. The first is *Tola* the Burnt-Offering, Cap. 1. The second is *Mincha* the Meat-Offering, Cap. 2. The third is *Shelamim* the Peace-Offering, Cap. 3. The fourth is *Chattaah* the Sin-Offering, in this 4th. Chapter.

The fifth is *Asham* the Trespass-Offering, *Cap. 5.*

The sixth is *Milluin*, the Offering of Consecrations.

As to this fourth, namely the Sin-Offering; many of the Laws and Rites thereof are the same with other Sacrifices, and in particular with the Burnt-Offering, which is the first, and where the common Rites are first mentioned, and accordingly were there explained.

As for Instance, the *Matter* of this, is the same with the former Sacrifices before-explained.

The general End and Use, is the same, viz. for *Atonement* and *Expiation* of Sin, which is mentioned and repeated four times over in this Chapter, *Vers. 20. 26. 31. 35.* And the Priest shall make an *Atonement* for him, for the Sin that he hath committed, and it shall be forgiven him.

Moreover as to the *sacred Rites and Ceremonies*, there be many of them which are the same in the Sin-Offering, with what was before-ordained in the Burnt-Offering, and in the Peace-Offering; as that it must be brought to the Door of the Tabernacle of the Congregation, the Offerer must lay his Hand upon it; it must be killed and burnt, at least in part, upon the Altar, viz. those Parts of it which were to be so dealt with in the Peace-Offering. The *Mysteries* of all which have been formerly explained. Therefore all that remains is, that we speak a Word to those Things which are more *special and peculiar* to the Sin-Offering, and they are these.

1. The *special End* of it, viz. for *Sins of Infirmary*.
2. The *various* and *four-fold* Appointment of the *Matter* of it, for four sorts of Sinners, to wit, the Priest, the Body of the People, the civil Ruler, and any private Person.
3. The *Three-fold Disposal* of the Blood of it; part to be sprinkled in or towards the Holy of Holies, part to be put upon the Horns of the Altar of Incense, and part to be poured forth at the bottom of the Brazen Altar of Burnt-Offerings.
4. The *burning* it without the Camp, with the Rites and Ceremonies thereto belonging.
5. The *eating* another Part in some Cases, with the sacred Rites thereof.

1. *The special End of it.* And so the Difference between this and other Sacrifices; especially the Trespass-Offering which comes nearest to it, and hath most Affinity with it, *vers. 20.* The general End, is *Atonement* or *Expiation* of Sin. But the Question is, *for what kind of Sin?*

I confess there is much Difficulty as to this. I have made some Search into divers Authors and Writers about it, and have not met with

with that clearful and full Satisfaction that were to be desired, and which is to be found in other Things. Therefore I shall but tell you my own Judgment of it in a few Words.

The Sin-Offering may be taken either in a *larger Sense*, as including the Trespass-Offering; or in a *straiter Sense*, as contradistinguishing to it.

Take it in the *largest Sense*; and so it extends to any Sin whatsoever that is pardonable; and thus the Sin-Offering is a *genus* including two *species*, namely, the Sin-Offering strictly taken, and the Trespass-Offering. Thus it is opposed only to *presumptuous sinning*, which *had no Sacrifice provided for it in the Law*: For such Persons were to be cut off. And of this Sense, and this Opposition, *Numb. 15.* speaketh clearly, see *Vers. 27. 28, 29.* compare this with *Vers. 30.* There is a way of sinning for which there is no Forgiveness. Thus *ἀκούσιος & ἁμαρτία* are opposed. Of the latter the Apostle saith, *Heb. 10. 26. There remaineth no more Sacrifice for Sin.*

But there be other Sins which though against Knowledge, yet are not presumptuous to such an height; but the Soul is carried aside out of Ignorance and Surprize, and by the Violence of Temptation and of sinful Passions and Lusts, through Inadvertency, Carelessness, Unadvisedness, &c. For these there is a Sin-Offering. In this Sense, even the Trespass-Offering is and may be called a Sin-Offering, *Cap. 7. Vers. 7.* See *Cap. 5. Vers. 6. 11, 12.*

But take the Sin-Offering in a more narrow Sense as contradistinguishing unto the Trespass-Offering, and here lies the Difficulty, wherein the Sin-Offering (whose Rites are here set down in this fourth Chapter) doth differ from the Trespass-Offering in the fifth Chapter, as to the special End and Use of it?

Some have thought the Sin-Offering refers to Sins of *Omission*, the Trespass-Offering to Sins of *Commission*. But this Rule will not hold; for the Trespass-Offering concerning Sins of Omission, as well as the other, *Cap. 5. 1. If he do not utter it, when he ought to do it.* Here is an Omission, for which a Trespass-Offering is there appointed.

Some have thought that the Sin-Offering was for Sins against the *second Table*, and the Trespass-Offering for Sins against the *first*. But the Text is clear, That the Trespass-Offering relates both to first and second Table Sins, such as Deceit and Violence to one's Neighbour, as well as Perjury against God, *Cap. 6. 2. If a Soul sin and commit a Trespass against the Lord, and lie unto his Neighbour, &c.*

Others hath stated it thus, That there is *ignorantia facti*, Ignorance of the Fact in the one; and *ignorantia juris*, Ignorance of the Rule in the

the other. But this is a Notion that hath no footing in the Text.

The true Difference between them consists, as I conceive, in this, That the Sin-Offering was for Sins of Ignorance and Infirmary; but the Trespass-Offering did extend even to Sins against Knowledge.

The Reasons for this, are partly from the Propriety of the Hebrew Words, and partly from some Expressions in the Text.

The Hebrew Word for the Sin-Offering is *Chattaab*, from *chata*, peccare, which properly signifies to miss the Mark a Man shoots at. *Proprie est errare, vel aberrare a Scopis* Buxtorf. So *Judg. 20. 16.* the seven hundred chosen Men of Benjamin it is said, they could sling Stones at an Hairs-breadth and not miss. *Velo jacte nec aberrabat*, and not Sin, that is, miss of the Scope and Mark they intended and proposed to themselves. Hence God is said to reduce Sinners, that is, such as go astray and miss their Way, into the way again, *Psal. 25. 8.* Good and upright is the Lord, therefore will he teach Sinners in the way. In the Conjugation *Pibel*, it signifies to purge and cleanse from Sin, by making Satisfaction and undergoing the Penalty due to it. As *Exod. 29. 37.* and thou shalt cleanse the Altar, *ve chittetha yal hamisbeach*—*Lev. 14. 52.* he shall cleanse the House, *vechitte eth habajith*, *Gen. 31. 39.* Jacob saith to Laban, that which is torn of Beasts I brought not unto thee, I have the Loss of it. *Anoki achattimah, ego expiabam illud*, Arias Montanus, I expiated it. *Penas inebam pro eo*, so Pagnin. Buxtorf. I suffered for it. Thus you see the proper importance of the Word here used and translated, the Sin-Offering, *Chattaab*.

Moreover the Text saith upon the Sin-Offering, That if a Soul err and miss it thus, *Bishgagab*, through Error or Ignorance, which further clears up the true Sense. *Psal. 119. 67.* Before I was afflicted I went astray; it is the same Word *ani shogeg, ego errans*.

But the Word which is used for the Trespass-Offering, *Asham*, tho' it is used for Sin in general, yet it seems to imply in a more special Sense, Sins of an higher Nature, such as are committed with more Deliberation, or with more consent of Will, or against more Light, or with less of Temptation, or more of Injury unto others, Sins of a more grievous and heinous Nature; For the same Word signifies also Desolation and laying Waste, *Isa. 24. 6.* therefore hath the Curse devoured the Earth, and they that dwell therein are desolate, *vajeshmu*. And in the same Sense is this Word used elsewhere, e.g. *Psal. 5. 10.* destroy them O God, *desolato eos tanquam reos*, Buxtorf. Moreover there be Instances given in the Trespass-Offering, of gross Sins against Light and Knowledge, Conscience-wasting, Soul-desolating Sins, as lying, cheating, perjury, *Cap. 6. 2, 3.* And we may therefore render *Asham*, *praculum*. The

The Issue then is this, That the Sin-Offering relates to those involuntary Infirmities which are unavoidable, while there is a Body of Sin and Death, dwelling in us, and which are consistent with Assurance and Sincerity.

But the Trespass-Offering, to those greater Conscience-wasting and Soul-desolating Sins, which are inconsistent with Assurance and true Communion with God; tho' it includes some lesser Sins, yet it extends to these also.

2. The second Law of the Sin-Offering is this, That there is a various Matter of this Offering, for four sorts of Persons that Sin and miss the way, which indeed are the Analysis of this fourth Chapter of Leviticus.

1. For the anointed Priest, a young Bullock, Vers. 3.
 2. For the whole Congregation, a young Bullock, Vers. 13.
 3. For the Ruler a Kid of the Goats, a Male without Blemish, Vers. 22.
 4. For any particular Person a Kid, or else a Lamb, a Female without Blemish, Vers. 27.
- And so the Chapter divides it self into these four Parts.

1. The Sin-Offering for the anointed Priest, in a young Bullock, &c. Vers. 3, to 13. There is some Difficulty upon this; Who is meant by the anointing Priest?

Some restrain it to the High Priest only, because none but he was anointed with material Oyl. The word in the Text is *Hachohen barmashiach*, the Priest that is anointed, Vers. 3. But if this be restrained to the High Priest only, the Question will be, what shall become of the other inferior Priests? Is there no Sin-Offering? Is there no Expiation for their Sins and Failings? Doubtless there is. But we cannot well refer them amongst the Common People of the Land, the Priests and People being so continually distinguished every where throughout the Scripture.

Therefore it seems more congruous to conceive (as some do) that all the Priests are here included; and that the Word anointed intends no more, but dedicated, consecrated, set apart unto that Work and Office: Or that it may refer to that first Consecration of them in Aaron their Fore-father, Exod. 29: 7. And thou shalt take the anointing Oyl, and pour it upon his Head and anoint him. The Law is, if he shall Sin *as hamath hyam* according to the Sin of the People, as our Translation renders it; that is, like one of the Common People. For the Priests were not made infallible, or impeccable by their Office, and therefore had need to offer for their own Sins, as well as for the People's. Heb. 5: 2, 3.

It is not to be restrained only to such Sins of his, as wherein he seduceth and draws the People aside to Sin with him, or whereby he brings publick Judgments upon them, as some have rendred it, *si delinquere fecerit populum*; and others, *si deliquerit in populi noxam*. For then here were no Relief for him, as to all his other failings in the Discharge and Execution of his Trust and Office in the House of God, and in his own private and personal Walkings.

Therefore it must be understood in the largest and most comprehensive Sense, for any Sin or Failing of Weakness in any of the Priests. Let him bring a young Bullock for his Sin-Offering.

2. For the whole Congregation a Bullock, Vers. 13. the whole Body of the People collectively taken: The same that was appointed for the Priest, though with some Difference in the Rites. There the Priest, but here the Elders, as in the Name of the People, being to lay their Hands upon the Head of the Sacrifice.

3. For the Ruler a Kid, a Male, Vers. 22. *Nasi, Principes, quasi elatus super alios*; from *Nasa, exaltavit, tulit*, that is, any Civil Ruler that is raised or lifted up above others. The Word is used, not only concerning Kings and chief Magistrates, as Ezek. 34. 24. but concerning inferior Rulers also; Exod. 16. 22. And all the Rulers of the Congregation came and told Moses, &c. Numb. 16. 2.

4. For any of the Common People, their Sin-Offering is a Kid, a Female, Vers. 27. or else a Lamb, a Female, Vers. 32. to the End of the Chapter.

Now from this second Law of the Sin-Offering, namely, this various Matter of it for so many sorts of Persons that Sin: We may learn these Instructions before we proceed to the third Law.

That the anointed Priest may err. Therefore the Bishop of Rome if he were an Officer of Christ, he might err and miss his Mark; tho' being Antichrist, it may be granted to him that he seldom errs from his Scope, it being to promote the Devil's Kingdom, and to obstruct the Kingdom, and oppress the Church of Christ.

I must confess I have wondred at this Error of Popery, that the Pope cannot err: I wonder, why he may not err in Doctrine, as well as in Life? Why may he not deny God in Words, as well as in his Works? That he may and doth err in his Life, and that his Works are Evil, themselves have not the Impudence to deny: Therefore he may err in his Faith, as well as in his Life; in his Words, as well as in his Works. And if you do but look into a weekly News-book, you will ever and anon find mention of the Pope's Nephews, what they do, and what Preferments he provides for them. But who are these? It is

fit

fit you should know the meaning of it. The word *Nephew*, it is an *Italian Phrase of Speech for a Bastard*: And so indeed the *Pope's Nephews* is nothing else but the *Popes Bastards*: This is he that cannot err. Among the Papists, Priests you know must not marry: And the Pope is not so humble as to own others of his poor Kindred.

But yet we must believe in this unclean Beast, and we must call him his *Holiness* forsooth, whose Leprosy is written in his Forehead, and who declares his Sin as *Sodom*, and hides it not as *Gomorrab*. For they are not ashamed of all their Uncleanesses and Abominations, having their Consciences seared with an hot Iron; and yet this sinful doleful Creature cannot err, when his Bones are full of the Sins of his Youth, which shall lie down with him in the Dust.

2. The second Instruction is this, *That there are degrees of Sin; and that the Sins and Errors of an anointed Priest, are of the worst and greatest Guilt*. This is here Taught and Held forth both by the Matter of the Sin-Offering, and by the Rites belonging to it. As to the *Matter*, the Priest must have as great a Sacrifice for a Sin-Offering, as the whole Body of the People collectively considered. A young Bullock is the Sin-Offering for the Priest, and it is no more but a young Bullock for the whole Congregation.

And there is a difference as to the *Rites* for the several sorts of Sinners; for the Sin-Offering for the Priest, and for the Body of the People, was to be sprinkled before the Vail, and upon the Altar of Incense. But that for the Ruler, and for Private Persons, were not sprinkled before the Vail, nor upon the Incense Altar, but only upon the Altar of Burnt-Offering, *vers. 25, 30, 34*. For the Sins of the Priest and of the whole Congregation, as being more hainous, required a more solemn manner of Atonement. So our Annotators on *Lev. 4. 25*.

It was an Error of the *Stoick Philosophers* of old, that *peccata sunt equalia*, all Sins are equal. It is true, Sin is a privation, but there are degrees in Privations; there be total and partial Privations; as in the Twilight and Dim-lightedness. Every Sin deviates and swerves from the Rule of Righteousness: But there are degrees of Rectitude and Curvity; some crooked Lines depart further off from the strait Line, and some come nearer to it: So it is in Sins.

The Sins of a Minister do receive peculiar Aggravations, and are greater in many respects than the Sins of other Men. For them to be covetous and greedy after the World, for them to be of an unbrotherly imposing Spirit; that is, Ambitious and Contentions, it is worse

worse than in other Men; and that especially in two Respects, which are both hinted in the Text.

1. Because of their *anointing* or separation unto Office, whereby they stand nearer to God than others do, being to *Minister to him in his Holy things*.

2. Because their Sins and Errors have usually a very *pernicious Influence upon the People*, either to seduce or scandalize them. Many will be ready to follow their pernicious ways. Hence some read and understand the words, *vers. 3. If he Sin, to cause the People to err, or to bring publick Judgments upon them*. Hence many are so apt to plead; Such a Minister thinks it lawful, and such a one does it, and why may not I? See 1 Sam. 2. 17, 24. how the Sins of Ministers do scandalize the People, causing them to transgress some of them in like manner, and others to *abhor and despise the Ordinances of the Lord*: And this makes *Ministers Sins great before the Lord*. But People should consider, that an anointed Priest may Sin and Err, and their Errors oftentimes do much hurt. This is a second Instruction.

3. *The whole Church may err*, *vers. 13.*

This is another Assertion of the *Papists*, That their Church cannot err: A strange and wonderful Assertion. Did not the whole Church err, when they crucified Christ? And they did err Fundamentally; yet the *Jews* were then the only true Church and People of God in the World. Therefore it is very unsafe to pin your Faith upon the Churches Sleeve, or upon the Ministers Sleeve either: For both Church and Minister may err. It is not safe to be led merely by Multitude or by Example; *Exod 23. 2. Thou shalt not follow a multitude to do Evil, neither shalt thou speak in a Cause to decline after many to wrest Judgment*.

Yea, a true Church may in Time err so far, and degenerate so deeply, as that they may cease to be a Church. As the Church of the *Jews* for Instance. The Lord hath said unto the House of *Israel*, as he threatened by the Prophet *Hosea*, *Lo-rubamah* and *Lo-ammi*. *I will not have Mercy on you; and you are not my People*, *Hos. 1. 6, 9.* and *Cap. 2. 2. Plead with your Mother, plead: for she is not my Wife, neither am I her Husband*. The Church of the two Tribes also, are now in the same Condition with the other Ten. *Zech. 11. 10. And I took my Staff, even Beauty, and cut it asunder, that I might break my Covenant which I had made with all the People*. The meaning is, that he would *dis covenant and unchurch them*; but yet he will at last restore them.

But would you see an Instance of a Church which God hath rejected and

and unchurched, and which shall never be restored any more. Behold the *Church of Rome*. It was once a true Church, and the Pastor thereof a true Minister, when *Paul* wrote his Epistle to the *Romans* sixteen hundred Years ago: But now, so far declined from their first Estate, and from the Primitive and Scripture Pattern, *That the Church of Rome is become the Whore of Babylon, and the Bishop of Rome the Head of that Church, is Antichrist*. See *Rev. 13*. They are set forth under the Notion of two wild and venomous Beasts; the first Beast in that Chapter, which hath ten Horns, &c. is the *Church of Rome*; the second Beast with two Horns, is the *Pope of Rome*: The first is *Babylon*, and the second *Antichrist*. The truth is, they have erred so far, that (except the Church of the *Jews*, when they crucified *Jesus Christ*) I think there was never any Church that erred so much, as this Church that pretends they cannot err.

4. Instruction. *That the Elders and Publick Persons act, and are to act for the People*. For the Elders are to lay their Hands upon the *Peoples Offering*, *Verf. 15*. That is, as their Agents and Representatives. The People are not to think themselves meerly Passive, in what their Elders and Rulers do: no, believe it, you are more concerned than so. Their act involves the People, which gives a just Account of God's sending Publick Calamities upon the People, for the Sins of their Rulers: For what the Parliament do, the People do.

The Method of Providence is often thus. First the People Sin, and provoke God to Anger, then he leaves their Rulers to Sin for their sakes, and then comes Wrath. For while there is a *Phinebas*, a *Josiah*, they stand in the Gap, and stave off Publick Judgments it may be all their Days: But when they are gone, or if they Sin too, this opens a Gap for Publick Judgments to break in upon the People. See *2 Sam. 24. 1*. And again the Anger of the Lord was kindled against *Israel*, and he moved *David* against them, to say, go number *Israel* and *Judah*. Observe the Method; first God is angry with *Israel* for their Sins, then he moved *David* their King to Sin, and then comes the Plague.

When things go amiss, and the Publick Affairs do not prosper, People are very apt to be discontented with their Rulers and Magistrates, and to say, that it is their Fault. But if they do amiss, you should consider why God leaves them to it: It is often for the Sins of the People. It would better become Private Persons to reflect upon themselves, and upon their own Sins, and their own Unworthiness, than to Work out in Discontent against those that God hath set over them.

3. The third Law of the Sin-Offering is, *Concerning the Blood thereof*; There is a threefold disposal of it appointed by the Rule in this Chapter, *ver. 5, 6, 7*.

1. The Priest is to dip his Finger in the Blood, and to Sprinkle it seven times before the Lord.

2. He is to put part of it upon the four Horns of the golden Altar of Incense.

3. He is to pour out the rest of it at the bottom of the Brazen Altar of Burnt-Offering. Of these three Ceremonies, a few words.

1. *The Priest is to dip his Finger in the Blood, and to sprinkle it seven times before the Lord*, that is, before the Vail of the Sanctuary, towards the Holy of Holies. Upon the great Day of Expiation, he was to Sprinkle it *within* the Vail; but because he was not to enter into that Holy Place every Day, but only once a Year: Therefore at other Times he did but sprinkle it *towards* the Holy Place, *upon, or towards* the Vail: See *Lev. 16. 14.* But the signification was the same in both. It teacheth us three things.

1. That there is no entrance into Heaven, but by the Blood of Christ shed and poured forth, and sprinkled and applied effectually. For the place within the Vail, the Holy of Holies was a Type of Heaven, and the Priest entred there not without Blood, *Heb. 9. 11, 12, 24, 25, 26.* Heaven is a Possession purchased by the Blood of Christ, *Eph. 1. 14. Heb. 10. 19, 20.* We enter into the Holiest by the Blood of Jesus. We had never come there, had not the Blood of the Sin-Offering been sprinkled there for us.

2. There is a full and perfect cleansing in the Blood of Christ; for he is to sprinkle it *seven times*. Seven is a number of Perfection; because in *seven Days* the Creation of the World was finished, and God rested from his Works. Hence *seven* is a mystical number, often used in Mysteries throughout the Scripture, both in Typical, and in Prophe-tical places. *Vid. Aynsw. in loc.*

As *seven times* sprinkling the Leper, and *seven Days* for his cleansing, *Lev. 14. 7, 9.*

Seven Days for consecrating the Priests, *Lev. 8. 35.* For purifying the Unclean, *Lev. 12. 2. Numb. 19. 19.*

Seven Priests with seven Trumpets, blew *seven Days* to the overthrowing of the Walls of Jericho, *Josh. 6.*

Every *seventh Day*, was a Sabbath, *Exod. 20. 10.*

Every *seventh Year*, a Year of Rest, *Lev. 25. 34.*

And *seven Times seven Years* brought the Jubilee, *Lev. 25. 8.*

In the Book of the Revelation, the Lamb that was slain, which is Jesus Christ, is represented with *seven Horns*, to signify the perfection of his Power; and with *seven Eyes*, to shew the Perfection of his Wisdom: and the *seven Spirits of God*, the Holy Ghost in the perfection of all Gifts and Graces, *Rev. 5. 6.* There

There be also *seven* Candlesticks, *seven* Churches: And indeed the whole Book doth *analyse* and divide it self into three *sevens*: *Seven* Seals, *seven* Trumpets, and *seven* Vials.

The *seven* Seals, holding forth the state of the Church under heathenish Persecution, with the issue thereof in the three first Centuries.

The *seven* Trumpets under Antichrist, and other intestine Troubles.

And then finally, *seven* Vials of Wrath for the ruine of Antichrist, and other Enemies, for the Churches Prosperity.

From all which you see, that there is something of mystery in the number of *seven*.

And in this Ceremony, it teacheth us the *full and perfect* cleansing and atonement we have in the Blood of Christ; and that *our Sins need much cleansing*, much purgation, *Heb. 9. 13, 14. Heb. 10. 14. For by one Offering, he hath perfected for ever them that are sanctified.*

3. We may learn further, That *Sprinkling is significative enough of the spiritual cleansing, and perfect virtue that is in the Blood of Jesus Christ.* For the Priest was not to pour out the Blood upon the Vail, nor to wash the Vail in the Blood, but only to dip his Finger, and so to sprinkle the Vail with it, *Isa. 52. 15. 1 Pet. 1. 2. Heb. 12. 24.*

2. Another part of the Blood was to be put upon the Horns of the Golden-Altar of Incense, *ver. 7.* And again, *ver. 18.* So in the Sin-Offering upon the great Day of Expiation, *Lev. 17. 18, 19.* This was used only in the Sin-Offering of Bulls: but in the Sin-Offering of Kids or Lambs, it was only poured and sprinkled upon the Brazen-Altar, *ver. 25. 30, 34.*

The *Mystery* of this Ceremony was this, That *Christ's Intercession is founded in his own Blood and Satisfaction.* For the Incense-Altar was a Type of Prayer: he prays in the virtue of his own Blood and Sufferings, and by the Merit thereof, he prevails with God for us.

And it is upon the same Account, that *our Prayers* also do prevail and find acceptance with the Lord; it is because the Incense-Altar is sprinkled with Blood. We pray in his Name, and we desire nothing in our Prayers, but what he hath deserved and procured by his Merits: See *Rev. 8. 3. There was given him much Incense, that he should offer it with the Prayers of all Saints upon the Golden-Altar.* And *9. 13, 14, &c. I heard a Voice from the four Horns of the Golden-Altar.* The Golden-Altar is the Altar of Incense: A Voice is heard from thence, as in answer to Prayer, commanding to loose the four Angels: By which Interpreters understand the *Turks*.

But did ever any Christian pray for the coming in of the *Turks* upon the Christian World? No, but God answers the Prayers of his People oftentimes by wonderful and terrible things in Righteousness, as *Psal.*

Psal. 65. 5. The most dreadful Revolutions of Providence, are in answer to Prayer: And that which makes Prayer so powerful, is because the Altar of Incense is sprinkled with the Blood of the Sin-Offering.

3. *The rest of the Blood, was to be poured forth at the bottom of the Altar of Burnt-Offering, Vers. 7, 18, 25, 30, 34.* This instructs us, that Christ was consecrated and dedicated unto God in his own Blood. The effusion of the Blood of Christ, as a Sin-Offering to the Justice of God for us, for our Salvation, for the Purchase of the Pardon of our Sins; and the relation of that Blood to the Altar of his Deity, are here taught. But this was opened before when we were upon the Burnt-Offerings, *Cap. 1. 5.*

But consider this, as in conjunction with the former; the Blood was sprinkled both upon the Holiest of all, and upon the Altar of Incense, and now the rest poured forth by the Altar of Burnt-Offering.

It teacheth us, That the Blood of Christ hath an influence into all the concernments of our Salvation, from first to last.

Exercise Faith in that Blood upon all occasions, and for all the concernments of your Souls. Would you see your *Sins forgiven*, and Atonement made? See and take notice of that Blood in the effusion of it, as poured forth at the bottom of the Altar. Would you see your *Prayers accepted and answered*? See the Blood upon the Horns of the Incense-Altar. Would you see *Heaven Gates opened*, and way made for you into the Holy of Holies, an abundant entrance opened for you into Heaven? See the Blood sprinkled before the Vail. See the Blood of Jesus Christ influencing all the Concernments of your Souls.

4. The fourth Law of the Sin-Offering, is concerning the burning of it, *vers. 8, 9, 10, 11, 12.* And again *vers. 19, 20, 21.* The inward Parts of it were to be burnt upon the Altar, as in the Ordinance of the Peace-Offering. All the rest; the whole Bullock was to be burnt in a clean place without the Camp.

This Law is peculiar to the Sin-Offering of a Bullock, whether for the Priest, or for the whole Church. But in the Sin-Offering of Goats or Sheep for the Ruler, and for any individual of the common People, this Ceremony of burning without the Camp was not required.

There is this Reason given for burning the whole Sin-Offering if it were a Bullock, and not allowing any of it to be eaten; namely, because, the Blood of it was brought into the Tabernacle of the Congregation, to reconcile withal in the Holy Place, *Lev. 6. 30.*

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You may see the Practice of this Ceremony in the Sin-Offering, at the Consecration of the Priests, *Exod. 29. 14.*

And as it was burnt without the Camp in their present unfixed Posture: So when the Temple was fixed at Jerusalem, it was burnt without the Gates of the City. The Apostle explains it at large, *Heb. 13. 10, 11, 12, 13, 14.* and educth three great Gospel-Truths and Mysteries out of it.

1. That they who serve the Tabernacle, have no right to eat of our Altar under the Gospel, *vers. 10.* Our New Testament Altar is Christ. To eat of the Altar, is to partake of the Offerings offered upon it. They that serve the Tabernacle, that is, the old worldly Tabernacle, such as serve that, that is, such as adhere still to legal Ways and Observations, have no right to Christ the Altar, and to the Sacrifice he hath offered, and to Salvation by him. Such as cleave to their own Righteousness, and to their own Wisdom in the Things of God, they deprive themselves of Communion with Christ.

2. As the Sin-Offering was burnt without the Camp where they did cast forth the Ashes; so Christ suffered without the Gates of the City. They carried him out of Jerusalem to Golgotha, to the Place of dead Mens Skulls, *Matth. 27. 33.* And when they were come unto a Place called Golgotha, that is to say, a Place of a Skull, which is called, *Luke 23. 33. Calvary.* That as it is said of the Sin Offering in the Place where they pour out the Ashes, there shall it be burnt, *Lev. 4. 12.* So Christ suffered without the Gate, *Heb. 13. 12.*

3. This Ceremony teacheth also the Mystery of our Communion with Christ, in bearing his Reproach, *Heb. 13. 13.* For it was because Sin was upon the Offering, which carries Shame along with it, that it was carried forth. Malefactors were to be put to Death without the Camp, so the Blasphemer, *Lev. 24. 14.* so the presumptuous Profaner of the Sabbath, *Numb. 15. 35.*

If you cannot be content to bear the Disgraces and Reproaches of the World, to be accounted a simple Heretick, a Fanatick, no true Son of the Church; but a Schismatick against the Church, and a Rebel against the King, an Enemy to Caesar, for so they said of Christ; you refuse to go forth with him out of the Camp, bearing his Reproach. The Apostles were accounted the very Filth of the World, *Παρὰ τὴν αἵμακα τῶν ἀνθρώπων. 1 Cor. 4. 9. to 13.* *Παρὰ τὴν αἵμακα τῶν ἀνθρώπων* such as by sweeping is gathered together, saith the marginal Note. *Παρὰ τὴν αἵμακα quod detegere significat. Beza.* Who unto you when all Men shall speak well of you; for so did their Fathers to the false Prophets, *Luke 6. 26.* To these add,

4. Whereas

4. Whereas he that did perform this Ministration about the Sin-Offering, was to be *unclean until the Even*: So in the Sin-Offering of the yearly Feast of Expiation, *Lev. 16. 27, 28.* And the same Law we find concerning the red Heifer, whereof they made the Water of Separation, *Numb. 19. 8.* And he that burneth her, shall wash his Clothes in Water, and bath his Flesh in Water, and shall be unclean until the Even.

Hereby was shadowed forth, not only the imperfection of the Legal Priesthood and Ministrations, in that the Priests themselves, which prepared the Means of Sanctification for the Church, were themselves polluted in the preparing and doing of them: So *Aynsw. in Numb. 19. 8, 9.* But it may instruct us also in a more general Truth, concerning the Iniquity of our holy Offerings, our best Duties and Services. There is something of secret spiritual Defilement cleaving to them, even when we are making our Peace with God; when we are atoneing, or receiving the Atonement, and acting about it. *Lava lacrymas meas Domine; Lord, wash even my Tears.*

5. The last Law of the Sin-Offering, is concerning the Eating of it: Of this see *Cap. 6. Vers. 24.* to the End. This did not concern those Sin-Offerings, whose Blood was brought into the Holy Place, and whose Flesh was burnt without the Camp, but only the Sin-Offerings of the Ruler and private Persons: As *Lev. 6. 30.* There be three Ceremonial Laws and Ordinances about this. 1. The Priests are to eat it in the Holy Place, *Vers. 26.* Moses expostulates with Aaron for the Neglect of this, *Lev. 10. 19, 20.* And he there hinteth at some part of the Mystery of it, *Vers. 17.* The Priest by eating the Sinners Offering, did typically bear the Iniquity of the Sinner, and so abolish it as in a Figure. It holds forth our Communion with Christ our Sin-Offering, as the Food of our Souls, whom by Faith we eat and feed-upon. *John 6. 56.*

2. Whatsoever shall touch the Flesh thereof shall be holy, *Vers. 27.* This Rite was peculiar to the Sin-Offering: And seeing the Sin-Offering was a Type of Christ who was made Sin for us: This teacheth us the Holiness that should be in them, who have any thing to do with Christ. God reproves the Priests, *Hos. 4. 8.* they eat up the Sin, or the Sin-Offering, *Chattah, of my People.* The old Note is this, the Priests seek to eat the People's Offerings, and flatter them in their Sins. Every one of us should know how to possess our Vessels in Holiness and Honour, *1 Thess. 4. 4.*

3. The Vessel wherein it is boyled, must be cleansed by rinsing with Water, or by breaking it in Pieces, *Vers. 27, 28.* The like *Lev. 11. 32, 33.* and *15. 12.* The Earthen Vessels were to be broken, in regard of the cheapness of them, the Loss would not be great: The more costly to be

be scoured and rinsed. The Apostle speaks of these (*Heb. 9. 10.*) *divers Washings and carnal Ordinances, imposed on them till the time of Reformation.*

The Pharisees in such Observations as these, went beyond the Rule, (as Superstition is apt to do) but Christ severely Rebukes them for their high Strains of superstitious Devotion, *Mark. 7. 4, 8.*

But out of God's Institution here, we may spell this Lesson of spiritual Instruction; Namely, *the strange Defilement, and deep Contagion and Pollution which is in Sin*, that there is so much ado for the cleansing of it; and what Care there should be to Purge and cleanse our selves from it, *Heb. 10. 19, 22— 2 Cor. 7. 1.*

And to make it out a little more particularly; if you would find out the meaning of a *Type*, it is a good *Rule* to observe the *Scripture use of the same Word*, in the way of a *Metaphor* and *Allusion*.

Now we find both *wicked Men* and *good Men* compared to *Earthen Vessels*. It is a Metaphor concerning *wicked Men*, and the breaking is the destroying them, *Jer. 19. 11. Psal. 2. 9. Jer. 48. 38.* God will break *wicked Men* and *unclean Persons* with utter Destruction, as *Vessels* wherein is no Pleasure.

But *good Men* also are called *Earthen Vessels*, and so the *Type* must be accommodated a little other wise, *2 Cor. 4. 7. We have this Treasure in Earthen Vessels.* And so the *Cleansing* these *Vessels* by washing with *Water*, points to the *Spiritual Cleansing*, by the *Spirit of Christ*, *Ezek. 36. 25. and by his Blood*, *Heb. 9. 13, 14.* And *Breaking*, signifies the utter Abolishing of all *Sin* and *Uncleanness* by *Death*. We are not fully cleansed till the *Vessel* be broken; but then there is no more *Defilement* in the *Vessel*. And God will make it up again in the *Resurrection*, as pure and holy as if it had never been defiled with *Sin* at all.

Thus we have gone through the special Laws of the *Sin-Offering*, in these Five Heads: For they do either concern the *End*, or the *Matter*, or the *Blood* of it, or the *Burning*, or lastly the *Eating* of it. I shall conclude all that hath been said upon the *Sin-Offering*, with some general *Instructions* from the whole.

1. We may here learn and be instructed, that *even Sins of Infirmary do contract a Guilt upon the Soul*; yea, such a Guilt as needs *Atone-ment* and *Expiation* in the *Blood of Jesus Christ*. *There are no Venial Sins*, the least *Sin* is *Death*. You must bring your *Sin-Offering*, if you expect to be forgiven. Do not slight *Sins of Infirmary*, for then they become more than meer *Infirmities*.

2. *Here is Relief unto Faith against those usual Complaints of daily Infirmities*, which many gracious Souls do so much complain of, and mourn under. Alas ! I can do nothing well ; if I pray, my Thoughts wander ; when I hear the Word, I understand little, and remember less ; I am easily overtaken and carried aside daily, I Sin in all I do. But you see here is a Sin-Offering provided. *There is not a just Man upon Earth that doth Good, and sinneth not*, Eccles. 7. 20. *In many things we offend all*, Jam. 3. 2. Therefore the Lord ordained this Sin-Offering, which as it served for a legal Expiation and purging of their Sins under that Dispensation : So it did prefigure to them the Blood of Jesus Christ, which cleanseth us from all our Sins.

3. *Here is great Encouragement to engage in the Service and Work of God, notwithstanding our own Infirmities and Disabilities* : Do not withdraw when called, tho' conscious to they self of much Unworthiness and Unfitness : For the Lord hath provided a Sin-Offering for us ; he will accept our Sincere, though weak Endeavours, and pardon our Failings.

4. *See and take Notice what continual Obligations of Love, are upon us to Jesus Christ, we have such continual need of him*. Behold and wonder at his Love, in that he was content to be made a Sin-Offering for us, and so procures our Pardon for such continual Sins and Failings. *He that knew no Sin, was made Sin for us*, that is, he was made a Sin-Offering for us, 2 Cor. 5. 21. Hence we have Pardon ; and not only Pardon, but Power also against Sin, Rom. 8. 3. *and for Sin condemned Sin in the Flesh*. [And for Sin] that is, God sent Christ for a Sin-Offering ; as you have the same Word so rendred, *Hebr. 10. 6. and wept a maples in Sacrifices for Sin, thou hadst no Pleasure*.

Object. But my Sins are worse than meer Infirmities of Saints, they are Sins of a grosser Nature.

Ans. There is Relief for such in the Trespass-Offering, if they do not Sin presumptuously and obstinately : *For God will wound the hairy Scalp of him that goeth on in his Trespases*, Psal. 68. 21. But if you repent of it, and bring your Trespass-Offering to the Lord, there is Hope in Israel even concerning such kinds of Sin also ; of which, the Lord assisting, we shall speak the next time.

THE Gospel of the TRESPASS-OFFERING.

Levit. Cap. 5. and Cap. 6. to Ver. 7.

Aug. 27. & Sep.
6. 1668.

The Trespass-Offering. Asham.

This is the fifth sort of legal Sacrifices.

The *Difference* between this and the Sin-Offering, as to the special End of them being in this, That the Sin-Offering seems to carry some Limitation to Sins of Weakness and Ignorance; but this extends further, even to Sins against Knowledge. This points at Christ, as the Sin-Offering, and all the rest did; therefore Christ is called *Asham*, Isa. 53.

The Method which the Holy Ghost is pleased to use upon the *Trespass-Offering*, is this. He proposeth, 1. The *Case*, and 2. The *Remedy*: And in this Method he goes over a Four-fold Case, and a Cure and Remedy for them.

The sacred *Rites and Ceremonies* here required, differ little from other Offerings before handled, and therefore we may be the briefer.

The first Case is Three-fold, I mean there be three Cases put together.

1. *Concealment of a Man's Knowledge*, when called to testify upon Oath. Verse 1. If a Soul sin, and bear the Voice of Swearing, and is a Witness, whether he hath seen or known of it, if he do not utter it, then, &c. [A Soul] that is, a Person, the Soul the more noble Part, being Synecdochically put for the whole Man. The Temptation seems to lie here; if the Persons for Rank and Quality in the World be great, so that a Witness is afraid to speak and utter his Knowledge.

[Hear a Voice of Swearing] that is, either of the Judge adjuring, or calling him forth to speak upon Oath. Or, of Sinners Swearing, Cursing, Blaspheming.

You have an Instance of the former in the High Priest, *Mat. 26. 63.* *I adjure thee by the Living God, that thou tell us whether thou be Christ the Son of the Living God.* Unto which Adjuration or Voice of Swearing, our Lord Jesus Christ made Answer, and did declare the Truth, tho' before he held his Peace. For it was *Casus Confessionis*, a Case wherein Confession of the Truth was called for.

Of the latter we have an Instance in *Levit. 24. 10, 11.* *They that heard the Man Blaspheme, made Complaint to Authority.* A Man may contract upon himself the Guilt of other Mens Sins, by concealing them, if he be called to reveal them. This presupposeth a Magistrate that is not given to Swearing, and Cursing and Damning himself; for if God give up his People unto the Hands of such Magistrates, in such a Case they have none to complain to.

2. The second Instance, is *Ceremonial Uncleaness*, *Verf. 2. and 3.* whereof you read in the 11th Chapter of this Book, and so forward to the 16th. wherein the several sorts of legal or ceremonial Uncleaness are treated of at large.

But do these Things defile the Conscience, and contract a Guilt upon the Soul?

They do not under the Gospel; but yet they did under the Law, because then God had forbidden it.

But suppose it were unknown and involuntary; is the Conscience defiled by Casualties?

No, but yet they must seek Atonement, and bring their Trespas-Offering. Doubtless this was to teach them and us to seek Pardon for unknown and secret Sins; I mean unknown to our selves, as well as to others, *Psal. 19. 12. Who can understand his Errors? Cleanse thou me from secret Faults.*

[When he knoweth] As soon as God convinceth the Conscience of any Sin, any Defilement that we have contracted, there is no delaying, but we must make haste to make our Peace with him: But as soon as the Sin is known, by the Knowledge of the Rule which enjoins Duty and forbids Disobedience, Men must look out for Pardon.

3: The third Thing in this first Case is, Swearing to do an unlawful thing, as David did, *1 Sam. 25. 22.* Herod's Oath, *Mark 6. 23.* was such an one; and so was theirs that sware to kill Paul, *Acts 23. 21.* Of this sort was Jephthah's Vow, *Judg. 11. 30, 31.* it was a rash Vow. What if a Dog or a Swine had met him first? Or some other Beast that was unclean for Sacrifice?

Here

Here was Ground for a Trespas-Offering.

Now the Remedy provided is in general, confessing his Sin with a Trespas-Offering, *Vers. 5. 6.*

It is in particular Three-fold.

1. A Lamb or a Kid, a Female, *Vers. 6.*

2. If he be not able to compass this, Two Turtle Doves, or Two young Pigeons, the one for a Sin-Offering, the other for a Burnt-Offering; whose Rites and Ordinances are set down, *Vers. 7. 8, 9, 10.* The Lord graciously condescends and provides for the Poverty and Necessities of his People.

[*Vers. 10. According to the manner*] According to the Institution, *Cap. 1.* The Sin-Offering was for that peculiar Sin that burdened his Conscience. The Burnt-Offering, for all his Sins in general.

The particular Sin was to be first expiated, as that the Guilt whereof was most pressing upon the Conscience, and which provoked God most.

3. In case he be not able to compass this. Then the tenth part of an Ephah of fine Flower, *Vers. 11. 12, 13.*

The second Case is, Trespassing ignorantly against the holy Things of the Lord, *Vers. 15.* compare it with *Cap. 22. 14, 15, 16.* The holy Things of the Lord are Things dedicated to him, whereof there were many, and of many sorts under the Law. As for Instance, They were not to eat within their private Gates the Tythe of their Corn, Wine, Oyl, &c. *Deut. 12. 17, 18.* They were to sanctify all the Firstling-Males, *Deut. 15, 19.* To this sort may be referred the Sin of Ananias and Sapphira, they did rob God of his Holy Things, *Acts 5. 1, 2.* though they did it knowingly, and so it was worse than this Case, which supposeth Ignorance.

The Remedy provided and appointed in this Case is,

1. A Ram for a Trespas-Offering.

2. Restitution with the Addition of a fifth Part, *Vers. 15. 16.* The same Proportion was added in the case of Things redeemed by the Owner, *Lev. 27. 13, 15, 16.*

[*With thy Estimation*] the Speech is directed to Moses, and so in him to the Priests that were to succeed; see *Cap. 27. 12.* And the Priest shall value it whether it be Good or Evil. According to thy Estimation O Priest, so shall it be.

[*The Priest shall make Atonement*] For though the Tresspasser do restore; yet Atonement could not be made, but by the Priest and the Sacrifice appointed, which leads us to Christ and to his Death, to seek Atonement.

Atonement with God there. *There is no Expiation of Sin in our Amendment or Reformation, but in the Blood of Christ.*

3. The third Case is General, concerning *Sins unknown*, and *Sins of Weakness*, *Vers. 17. 18. 19.*

And the Remedy provided is a Ram. *Though he wist it not, yet he is guilty and shall bring a Ram.* That is, when it comes to his Knowledge.

The former Cases, *Vers. 4. and 15.* speak also of Ignorance.

But some state the Difference thus, That this is for Sins never known certainly, but in a doubt and suspense. There is to be a doubtful Trespas-Offering, *vid. Answ. in loc.*

4. The fourth Case is in *Cap. 6. to Vers. 8.* wherein there is a bundle of grievous Sins put together, all against Light and Knowledge.

1. Injustice and Theft.

2. Force and Violence.

3. Lying, Fraud and Deceit.

4. Perjury, or Swearing falsely about it.

[*If a Soul Sin and commit a Trespas against the Lord, and lie against his Neighbour*] For Sins against our Neighbour, are also Sins against God. *Psal. 51. 4. Against thee only*, that is, thee chiefly. For he had sinned against *Uriah* and against *Bathsheba*, and had done them both irreparable wrong. But that which lay heaviest upon him, was the Injury done to God, *I have sinned, Luke 15. 18. against Heaven*, that is, against the God of Heaven.

The Remedy appointed is *Three-fold*; the two former are not for Satisfaction to God, but to the Party injured, without which there can be no effectual Application of the Atonement to thy Conscience.

1. *Restitution*, *Vers. 4.* This is the ground of that saying, *non remittitur furtum, nisi restituatur ablatum*: The Theft is not forgiven, without Restitution.

2. *Addition of a fifth Part*, *Vers. 5.* This is when the Sinner out of the Conviction of his own Conscience, doth it of his own Accord. For if he were Convicted by the Magistracy and Publick Justice of the Land, he must restore Four-fold in some Cases, and double in other Cases: See *Exod. 22. 1, to 4.*

3. *A Ram for a Trespas-Offering*, *Vers. 6.*

Some general Instructions from the whole.

1. We may here learn and see in the Trespas-Offering, and the Laws and Ordinances thereof, *how much there is of the Will of God in the Matters of his Worship*; for there are divers Things in this, as well as in the other Offerings and Sacrifices, whereof there can no Account be

be given, but the Divine Will and Good Pleasure of the Almighty. As that the Trespas-Offering, which concerns greater Sins, such as Stealing, Lying, Perjury, should be a lesser Sacrifice, to expiate greater Guilt than was appointed in the Sin-Offering: For a Ram is the highest Sacrifice here required; But the Sin-Offering, which is for Ignorances and Infirmities, requires no less than a young Bullock for some kind of Persons. And why a young Bullock for the Priest, and no more but a Goat, a Male for the Civil Ruler? Reason would say, this should be as great, if not greater then the Priest; Magistracy being as great, and as high a Power as Ministry.

Who is able to give any necessary Reason for these Things? One Reason indeed might be to lead them from the Shadow to the Substance, that they might not dwell and rest in the outward Type and Ceremony, but look further to what was figured by them. For if the Atonement had lain in the Type, there must have been other Proportions set down between Sin and Sin; but the will of the Law-giver is enough, and this we must acquiesce in, where no other reason doth appear.

You have formerly heard, how the Lord saith upon the Meat-Offering, *I will have no Leaven nor Honey*; but in the Peace-Offering he saith, *I will have Leaven*. In all the Fire-Offerings he saith, *I will not have Honey*, but in the First Fruits he *will have Honey*. His Will is our Rule, his Will as revealed in his Word.

Use 2. See the Sovereign Virtue of the Blood of Christ. For he is our Trespas-Offering, as well as our Sin-Offering. Therefore Isa. 53. 10. it is said, *When thou shalt make his Soul an Offering for Sin*. The Word is the same with this, *Asham naphsho* his Soul a Trespas-Offering. Here are Sins against Knowledge mentioned: Thieving, Lying, Perjury; Sins which do amount to a very stupendious Guilt.

Use 3. Hence there is Encouragement to the greatest Sinners, to have Recourse to him and to his Blood, and to make use of him for Atonement. There is Atonement in the Blood of Christ our Trespas-Offering, even for Thieves, Oppressors, Lyars, and Perjured Persons.

Let me speak particularly to these Sins mentioned in the Text, and that in this Method.

1. To shew the Greatness of these Sins.

2. That yet there is Atonement for them in the Blood of Jesus Christ.

1. *Theft and Unjust Dealing*. That this is a very grievous Sin appears by this, because it is so contrary to the very Light of Nature, and to that Golden Rule of Equity, to do as you would be done to, and

is destructive to Humane Society. That it is against Light appears, because they labour to hide it, and are ashamed of it, if it come to be known, *Jer. 2. 26. As a Thief is ashamed when he is found.*

And this further shews the Greatness of it, That God insists upon *Restitution and Satisfaction* to the Party injured. Consider this, all you that are Tradesmen, and have much Dealing in the World, and you that are Apprentices and Servants. If you Steal and Pilfer from your Masters, tho' it be but a Groat or Sixpence, if you do not restore it, how can you expect God will ever pardon you.

But what if a Man be not able, and have not wherewith to restore? That is a sad Case; but in such a Case God may accept the Will for the Deed.

But suppose the Persons may be dead and gone?

The Answer that Casuists give in such a Case is, that then you must restore it to God, by giving it to the Poor, or to some good Use; restore you must, one way or other. For without Restitution there is no Remission. And the Reason is clear: Because the detaining of unjust gotten Goods, is a Continuation of the Sin: The taking Possession of them was Theft, the keeping that unjust Possession, is a Continuation of that Theft, *Zach. 5. 4. The Curse of God shall enter into the House of the Thief, and remain in it, and consume it, with the Timber and Stones of it.* The Curse of God will be upon thee in all thy Comforts, in all thy Concernments.

But yet there is *Atonement*. We have two Instances in the Scripture, of Thieves that were converted and saved. *Zacheus*, *Luke 19. 8, 9, 10.* but he made Restitution, *Vers. 8.* And the Thief on the Cross.

2. *Violence.* Here is a Sin against the sixth Commandment added to a Sin against the eighth; for Violence belongs to the sixth Commandment. *Thou shalt not murder*: They are beginnings of Blood, they have a Tendency to it, and Blood is a Sin that cries. There are many Threatnings against this Sin, *Psal. 104. 11. Evil shall hunt the violent Man to overthrow him.*

This is against Light, for no Man would be so used himself.

Yet there is *Atonement* for this. You have Instance in Violence of the worst Sort, proceeding even unto Blood, and that in a way of Persecution for Righteousness sake, in *Manasseh* and *Paul*, who had been Men of much Violence, and yet were converted and saved, *Manasseh 2 Kings 21.* with *2 Chron. 33. 12, 13.* And *Paul 1 Tim. 1. 13, 14.* It is like the Thief on the Cross was such a one; an Highway-man, a violent Thief, or else by their Law they could not have put him to Death; but yet the Lord shewed Mercy to his Soul.

3. *Lying*:

3. *Lying* : A grievous Sin, and against a double Light and Knowledge; both knowledge of the Rule, and of the Fact, which riseth up in Mind against a Liar when he speaks a Lye. It is usually one of the first actual Sins that breaks forth in Children, *Psal. 58. 3. The Wicked are estranged from the Womb; they go astray as soon as they be born, speaking Lies.* And there be dreadful Threatnings against it, see *Rev. 21. 8.* you that are Parents may do well to teach your Children that Scripture.

Yet there is *Atonement* for this Sin also. *David* sometimes told Lies to save his Life; but yet he was deeply humbled for it, his Soul cleaved to the Dust about it, and melted for heaviness, *Psal. 119. 25, 28, 29.*

4. *Perjury and false Swearing* : A most horrible Sin, for a Man to invoke the God of Truth to joyn with him in a Lie, and to co-attest and bear Witness with him to a Lie: And this Sin seldom escapes unpunished, even in this Life. God usually sets some visible Mark and Token of his Vengeance and Wrath upon them, even in this Life. *Jer. 34. 15—18. Ezek. 17. 15—18, 19.*

Yet we have an Instance, and but one that I remember in all the Bible, of a Man that found Mercy for this Sin, and that is *Peter*, who denied Christ with Swearing and Cursing: But he went out and wept bitterly, and when his broken Bones were set again, as in Nature they grow stronger there than in another Place: So *Peter* grew very bold in Preaching and confessing Christ, whom before he had so fearfully denied.

Object. 1. But there be divers Sins which are not here specified.

Ans. Yet they are included, and understood by a Parity of Reason: And there might be some Reasons given, why it might not be convenient to mention some Sins particularly, which yet were included, and for which there was Atonement. As if a Man be overtaken in Drink, or Lust, or Passion, rash Anger, &c. these and all other pardonable Sins, are included either in the Trespas-Offering by a Parity of Reason, with the Instances mentioned in the Text, or else under the Sin-Offering, or the Burnt-Offering.

Object. 2. But some Sins were not intended to be included in any of the Sacrifices of the Law: They had no Atonement, no Sacrifice provided for them, as Murther and Whoredom.

Ans. This was for a special Reason, because there was a Civil Penalty appointed in such Cases, and for such Sins extending even unto Death. And it had been incongruous to that legal and external Dispensation they were under, to appoint a Sacrifice to make Atonement for Capital Sins, for which the Sinner was to be cut off. This

made *David* cry, *Sacrifice thou wouldst not*, *Psal. 51. 17. else would I give it*, he was at a Loss what to do. There was no Provision made by the Law for Atonement in that Case of his: But as God by prerogative and special Dispensation spared his Life, so he did also forgive his Sin, and taught him upon this Occasion the Imperfection of all the legal Sacrifices: But yet there is an Atonement and a Trespas-Offering provided under the Gospel, even for such Sins: There is a Spiritual Sacrifice, *Jesus Christ* and his Blood: Therefore such notorious Sinners should not despair; see *1 Cor. 6. 11. Such were some of you, foul enough and bad enough, but ye are washed, but ye are justified.*

Object. 3. But there be some Sins even under the Gospel, for which the Apostle saith, *there remaineth no more Sacrifice for Sin*, *Heb. 10.* but fiery Indignation and fearful looking for of Judgment.

Ans. This is only the Sin against the Holy Ghost. Now because many when in Trouble of Conscience, are apt to fear they have committed this Sin; I shall therefore open a little to you the Nature of it, to prevent Mistakes and Discouragements: I shall endeavour to shew you both wherein it doth not, and wherein it doth consist.

And first wherein it doth not consist.
1. It is not every Error in Fundamentals that amounts to this Sin; for some Hereticks have been renewed by Repentance, have been converted and reclaimed from the Error of their Way, which they that Sin against the Holy Ghost cannot be.

2. Suppose a Man do not only err in Fundamental Truths, but speak reproachful piercing Words against it; as the Quakers use to do when they scoff against a Christ without us, and against the Bible, calling it a Dead Letter. This is Blasphemy; but yet it is not impossible even for such a one, to repent and be forgiven, for *Math. 12. 30, 32. every Blasphemy against the Son, that is, every kind or sort of Blasphemy, may be forgiven.*

3. Yet further, that Sin which of all other doth in some Respects come nearest to the Sin against the Holy Ghost, is *Persecution*; For here is Malice: Yet some, even of these also, have obtained Mercy; as *Paul* the Apostle, who before his Conversion was a Persecutor, he was both a Fundamental Heretick, and a Blasphemer, and a Persecutor.

4. Some have thought it doth consist in *universal Apostacy*. But these are rather Circumstances that may accompany it, but are not of the Essence of it. Apostacy is not essential to it, much less universal Apostacy. It is true, those in *Heb. 10.* and *Heb. 6.* were Apostates that fell away from their former Profession: Therefore Apostacy is some-

Sometimes found in this Sin, but not always. For the Pharisees had never professed Christ; yet they did Sin against the Holy Ghost, *Mat. 12. 32, 33.* Moreover Apostates in some Cases may be recovered; *Hos. 14. 4. Rev. 2. 5. and 3. 18.* And as to that of universal Apostacy, the Pharisees did not cast off all Profession of God and of the Truth, they were not universal Apostates. Therefore a Man may pretend to Religion and be a Professor of it in some Degree, and yet a Pharisee, doing despite unto the Spirit of Grace.

Thus you see negatively, concerning this impardonable Sin, what it is not. There may be fundamental Error, yea Blasphemy, Persecution, yet not unpardonable: Moreover a Man may Sin this Sin, and yet not be an universal Apostate, as the Pharisees. But if all this be not the Sin against the Holy Ghost, what is it, and wherein doth it consist?

Ans. There be two Ingredients that do concur to this Sin.

1. *Inward Conviction* by the Holy Ghost.
2. *Malice.*

These the Apostle intends by *involuntarily if we Sin wilfully*, *Heb. 10.* Hence our Saviour calls it *Blasphemy against the Spirit*, *Matth. 12.* That is, against the Inward Illumination and Conviction of the Spirit in a Man's Conscience.

If there be not a Conjunction of both these, both inward Conviction and malicious Opposition; if there be only one of these, without the other, it is not the Sin against the Holy Ghost.

Peter in his denying Christ, and swearing falsely about it, he sinned against Light and inward Conviction; but this was not the Sin against the Holy Ghost, because he did it not in Malice, but only out of Fear to save his Life.

Paul before his Conversion, did Sin and persecute out of Malice; but yet he did not commit this Sin, because he wanted Light and inward Conviction: Himself gives us this Account of it, *1 Tim. 1. 13.* *but I obtained Mercy because I did it ignorantly.*

But can this be known concerning others?

Yes it may be known; therefore *1 John 5. 16.* *pray not for such.*

It will further clear up the Nature of the Sin, to name some Instances of such as have committed it.

There be some Instances and Examples of it in the Scripture: And there have been some since the Scriptures were written.

The Scripture mentions the Pharisees, *Mat. 12.*

The Apostle Paul instanteth in the Convicted, and yet Apostate Jews in his Epistle to the Hebrews.

Since the Scriptures were written.

Julian the Apostate is thought to have sinned this Sin; for he had Light enough, he was a Christian, and an high Professor of Christianity, before his Apostacy.

He did profess Religion to such a Degree, that he was wont to read in the Church in the publick Assemblies; he did not disdain to read the Bible to them in the Church Assemblies, though he was of the Blood Royal; but after he was settled in the Empire, he fell away to Paganism; and not only so, but to most malicious and crafty Persecution.

Some have observed of him, that he did not put forth such Edicts for the putting Christians to Death, as some former Persecutors had been wont to do. He did forbear to do it out of Craft and Malice, because he had observed the Truth of that Speech, *sanguis Martyrum semen Ecclesiae*, the Blood of Martyrs is the Seed of the Church: He saw that such a course would propagate Christianity the more, and increase the Church rather than diminish it.

Therefore he chose rather to lay Snares for their Consciences, by way of Subtilty to draw them from the Truth, and so to wash his Hands in the Blood of their Souls (a sweeter Victory to him) then of their Bodies; and to Triumph over them in their Falls, rather then in their Deaths, denying them the Use of Books or Schools to get Learning, suffering none to bear Office in War or Peace; and when he died, being shot with an Arrow in a Battle, and feeling himself mortally Wounded, he pluckt out the Arrow and threw it up with his own Bowels, with these Words, *vicisti, Galilee vicisti*.

In these latter Times, of all the Persecutors in Queen *Mary's* Time, there is none that seems to have sinned and shed the Blood of Saints against Light, more than *Stephen Gardner*, of whom there is this Story in the Book of Martyrs and others, that write of those Times: That having invited sundry Persons of Quality, the Duke of *Norfolk* and others to Dine with him at his House, he would not sit down to Dinner, till he had News brought him by his Servant, of the Death of two Martyrs *Ridley* and *Latimer*, who suffered at *Oxford*, and so made his Friends and Guests stay, and wait upon his Cruelty and Blood Thirstiness till four a Clock in the Afternoon: And then being informed, that Fire was most certainly set to them, he said, now let us go to Dinner; and he began to eat, but was taken ill and carried Sick from his Table, and so lay fifteen Days in most intollerable Torments, having no Ease or Voidance of any thing in his Body by Urine or otherwise, his Body being miserably inflamed thereby, and thrusting

throſting his Tongue out of his Mouth ſwollen and black: And while he lay in this Condition, uttering ſometimes Words of Deſpair and Blaſphemy, when Dr. Day Biſhop of Chicheſter came to him, and began to comfort him with the Promiſes of the Goſpel, and free Juſtification in the Blood of Chriſt; *What my Lord (ſaith he) will you open that Gap now? Nay, then farewel altogether; ſuch Words may be fit for one in my Condition; but if once you open that Gap to the People, then farewel altogether.* And when he was put in Remembrance of Peter's denying his Maſter, he ſaid, *that he had denied with Peter, but had never repented with Peter.* *Acts and Monuments, Vol. 3. p. 527. and p. 957.*

Here was Light and inward Conviction, that this was indeed the right way; and yet Malice even unto Blood. Open that Gap to the People, and then farewel all together; juſt as the Pharifees ſaid, they feared the People would go after Chriſt.

Some have inſtanced alſo in ſome of the laſt killers of the Witneſſes of Chriſt: *Rev. 11.* of whom it is ſaid; *Fire proceedeth out of their Mouths and devours their Adverſaries, Ver. 5.* which they parallel with that Expreſſion of the Apoſtle, *Heb. 10. 27. a certain fearful looking for of Judgment, and fiery Indignation that ſhall devour the Adverſaries.* *in 2 Cor. 12. 31.* A receiving of Judgment, that is, in their own Conſciences, God ſealing up with ſome flaſhes of his Wrath, their Eternal Damnation: They have ſome ſparks of Hell Fire ſpit into their Conſciences, from the Lives and Doctrine of the Witneſſes. It is ſpoken in *Rev. 11.* in alluſion to *Moses*, by whom thoſe Rebels (*Corah* and his Company, as alſo *Nadah* and *Abihu*) were burnt with Fire.

There be two Things which are ſure Signs a Man hath not committed this Sin againſt the Holy Ghoſt.

1. When Souls are afraid of it, leaſt they have committed this Sin; here is no Malice againſt the Spirit of Grace; for on the contrary, here is a fear leaſt they have ſinned againſt him this great Sin.

2. If there be but common Meltings and relentings of Heart; yea though without any true and ſaving brokenneſs and ſoftneſs of Heart; yet even this common Work is Evidence enough, that this Sin hath not been committed: For the Sin againſt the Holy Ghoſt, is the higheſt Degree of wickedneſs and hardneſs of Heart; but where there are any common Meltings, there is not the higheſt degree of Hardneſs; therefore there is not the Sin againſt the Holy Ghoſt. In ſuch there is a perfect Fixation of the Will in Evil, like the very Devils and the Damned in Hell.

Therefore let the greateſt Sinners know, if God hath but kept them from this unpardonable Sin, that there is Hope and Help in the Goſ-

pel for them: There is Atonement in the Blood of Christ for all that come unto God by him, God hath not excluded thee, do not thou exclude thy self.

'Tis true, there is Atonement: But *how are we to apply this Atonement?* How may we so improve and apply that precious Blood of Christ, as to get Peace by it, and Sense of Pardon and Reconciliation with God?

1. Turn your Eyes and Thoughts from all other Things but the Blood of Jesus Christ alone for Reconciliation. A Man may set his Mark upon his Sheep; but it is his Money that bought them. Other Things may be Evidences of Justification; but it is the Redemption that is in Jesus Christ that purchases it, *Phil. 3. 7, 8.* Never think to make God amends, or content his Justice, or appease his Wrath by any thing that you can do.

2. Get a thorough Conviction in thy Conscience, *of the fulness of the Atonement*, and the Soul-redeeming Virtue that is in the Blood of Jesus Christ, *that it cleanseth from all Sin*, *1 John 1. 7.* The redeeming Power of the Blood of Christ, is greater then the condemning Power of Sin. This Excellency it hath from the Excellency and Dignity of his Person, (*for it is the Blood of God*, *Acts 20. 28.*) which makes his Obedience and Suffering give more glory to God, then our Sufferings in Hell would have done. Desire the Lord to make a clear Discovery of this Mystery to thy Soul.

3. Consider how freely this Blood is held forth and offered in the Gospel, to be rested on by Sinners, *Rom. 3. 25.* and *16. 26.* God has revealed it, that it may be rested on.

4. Be not afraid of receiving the Atonement, *Rom. 5. 11, 17.* but rather be afraid to reject it, *Heb. 4. 1.* We should not be afraid of believing, but of not believing; for the Gospel is not tendred unto Men, that they should have Notions in their Heads, but that they should believe, *Rom. 4. 23, 24.*

5. Let your acting of Faith upon Jesus Christ, be always accompanied with Repentance, *Ezek. 16. last.* This obviates that Objection about fear of presuming: If thy Faith be accompanied with Repentance, thou dost not presume.

THE G O S P E L OF THE OFFERINGS and SACRIFICES.

Levit. VII. 37.

Sept. 10. 1668.

Intending at this Time (my Brethren) to wind up this Subject of the legal Offerings and Sacrifices; I have therefore now resumed this Text, from which you may remember two Doctrines have been formerly observed.

1. That there was a Divine Institution and command of God, for the Offerings and Sacrifices that were under the Law.

2. That there were six Kinds or Sorts of Propitiatory Sacrifices under the Law; namely, the Burnt-Offering, the Meat-Offering, the Peace-Offering, the Sin-Offering, the Trespass-Offering, and the Offering of Consecrations.

In the Prosecution of this second Doctrine, we have gone through many of the Offerings and Sacrifices of the Old Law, in the way of Exposition upon the former Chapters of this Book, to *Yer. 7* of *Cap. 6*.

The five first sort of Sacrifices have been spoken to at large.

As to the sixth, *The Offering of Consecrations*, there will be Occasion to speak something of it, when we come to the Priesthood: Neither is it handled at large in these first Chapters of *Leviticus*, but only some of the Laws of it briefly toucht upon; therefore I shall refer what I shall speak of it, to that other Place.

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As to what remains of the 6th. and 7th. Chapters of this Book, they containing some additional Laws to the Offerings before treated of, they were spoken to under the Offerings to which they belong.

I shall therefore now proceed unto two or three Questions that remain to be considered, before we leave this Point.

Quest. 1. Whether the legal Sacrifices may not be otherwise distributed, and what other Distributions there be of them?

Answ. The Scripture gives other Distributions also, as well as this in the Text; but I chose to handle them in this, as the plainest for Weak Memories.

They are sometimes thus divided into *Zebach* and *Mincha*; that is, *Slaughtered Offerings* and *Meat-Offerings*, Dan. 9. 27. *He shall cause the Sacrifice and Oblation to cease.* The Word is, the Slaughter-Offering and the Meat-Offering to cease; *Zebach* and *Mincha*; and in many other Scriptures.

The Meat-Offerings, were of *Inanimate Things* offered up to God by Fire upon the Altar.

But the Slaughtered Offerings were of *Living Creatures*, and these were offered up both by Fire and Blood, the Beast being first slain, and then burnt with Fire.

Some have distinguished these two, in respect of their Ends and Uses, thus; That the slain Sacrifices respected chiefly the *Sufferings*, and *passive Obedience* of Christ, as making Satisfaction for our Sins, by his Death and Blood; and that the Meat-Offering related chiefly to his *active Obedience*, whereby he fulfilled the Law for us, by his holy and blessed Life, good Works being as it were Meat and Drink to an holy Heart.

In the Meat-Offering therefore (say they) was shadowed by the burning and ascending of inanimate Things, the Obedience and Merits of Christ to come. But it is not to be restrained to his active Obedience only; for the burning and destroying the Meat-Offering by Fire, did plainly represent the Sufferings of Christ for the Satisfaction of Divine Justice, as was formerly shewed more fully in the Exposition of the Meat-Offering.

Moreover the slaughtered Offerings may be subdivided from their Ends and Uses, thus: That they were either simply for *Atonement* and pardon of Sin, or for *other Occasions also*.

Those for Atonement of Sin, were either for *all Sins* in general, or with special Respect to *some Particulars*.

For *all Sins in general*, was the Burnt-Offering, which therefore was offered every Day. There was *holocaustum jure*, for those *peccata*

cata jugia, a daily Burnt-Offering for those continual daily Sins, and sinfulness of our Hearts and Natures, *Numb. 28. 10.* This is the Burnt-Offering of every Sabbath, besides the continual Burnt-Offering, and its Drink-Offering: Which was offered every Day at Morning and at Evening, saith the Geneva Note: Of which Daniel saith of Antiochus, that by him the daily Sacrifice was taken away, *Dan. 8. 11.*

As to particular Sins, they being of two Sorts either lesser or greater; there were two Sorts of Sacrifices provided for them. For Sins committed through Ignorance and Infirmary, the Sin-Offering: But the Trespas-Offering, extended even to Sins committed against Light and Knowledge. These were the Sacrifices meerly for Atonement and Expiation of Sin.

As to other Occasions also, there were two Sacrifices appointed and ordained of Old.

1. As to Assurance of Peace, and of the Love of God; the Peace-Offering, which was a Sacrifice both of Atonement and of Thanksgiving.

2. As to Acceptance and Entrance into Office in the Church, the *Milluim*, or the Offering of Consecration, wherein, besides Atonement of Sin, this was superadded, the Investiture of the Person into Trust and Office in the House of God.

Quest. 2. A second Enquiry may be this; Whether there were not other Sacrifices, besides what are comprehended under these Distributions.

Ans. There were some others, but they were peculiar Sacrifices; these were the ordinary sorts of them.

As for the rest, either they may be some way reduced and referred to some of these, or else they will come in and may be fitly handled in other Places. As for Instance; The two Sparrows in the cleansing of the Leper, were a peculiar kind of Sacrifice, *Lev. 14.* and they will come in among the Laws and Ceremonies of Purification, when we speak of Ceremonial Cleanness and Uncleanness. So will also the Sacrifice of the red Heifer and the Holy Water, or Water of Purification made of the Ashes of that Sacrifice, *Numb. 19.*

The Paschal Lamb also was a peculiar Sacrifice, but it will fitly come in to be handled in the Feast of the Passover, when we come to the Festivals: And there also the Sacrifices of the yearly Feast of Expiation, on the Tenth Day of the seventh Month will come to be considered; one Part whereof is the Scape Goat, *Levit. 16.* But the ordinary Sacrifices, were these that have been handled.

Quest. 3. The third *Quære* may be this; These six here enumerated in the Text, being the ordinary sorts of Propitiatory Sacrifices;

what other Sacrifices had they, besides these of Propitiation or Atonement.

I answer as to that ; when I entred first upon the Subject, you may remember I distributed the Offerings at the *Brazen Altar* into two Sorts: *Holiness of Holiness*, and *Holiness of Praises* ; or Sacrifices of Atonement, and of Thanksgiving. You find this Distinction of double Holiness and single Holiness, in *Levit. 21. 22. he shall eat the Bread of his God*, that is, of the Sacrifices, both of the most holy, and of the Holy ; so the Fruit of the Land after it was Circumcised, is said to be Holiness of Praises to the Lord, *Levit. 19. 24. Quodesh Hillulim*, is contradistinguished unto *Quodesh quodeshim*.

The former sort of Sacrifices, namely those that were *Holy of Holinesses* for Atonement, were made by Fire : But the latter sort, viz. such as were merely Sacrifices of Thanksgiving, or Holiness of Praises, were not offered up to God in the Fire, but by other Ceremonies.

Of these there were two sorts, the *Heave-Offering*, and the *Wave-Offering* ; of both which we shall speak a Word briefly, both concerning the *Matter*, the *Manner*, and the *Signification* of them.

The first mention we have of them, is in *Exod. 29. 24, 26, 27.* in the Offering of Consecration. The Shoulder is an *Heave-Offering*, and the Brest a *Wave-Offering*. Again in *Lev. 7.* the right Shoulder and the Brest, are reserved out of all the Peace-Offerings for a *Wave-Offering*, and an *Heave-Offering* to the Lord for the Priests, see *Vers. 34.* Again in *Lev. 23. 10, 11.* we read of a *Wave-Sheaf* of the First Fruits of your Harvest unto the Priest. *And ye shall wave the Sheaf before the Lord, to be accepted for you.* This was to be done the Morrow after the Sabbath of the Passover, and fifty Days after, at the Feast of Pentecost, they were to offer two *Wave-Loaves*, *Vers. 17. 20.*

Thus you see the *Matter* of these Offerings.

The *Manner*, or the Rite and Ceremony with which they were offered, was *Waving* and *Heaving*, from whence they have their Names of *Wave-Offering* and *Heave-Offering*. *Waving*, that is, moving it to and fro round about towards the East, West, South, and North, *Tenuphab, agitatio*, from the Verb *Nuph*, which in *Hebhal* is *agitavit, ventilavit*. *Heaving*, that is, lifting it up towards Heaven. *Terumab, from Rum, elevavi, extolli*. These were Gestures (some may think) somewhat strange, and hardly grave enough in the Worship of God.

But what was the *Mystery* and *Meaning* of them ?

You will find that clearly expressed, in *Numb. 8. 12.* *And Aaron shall offer the Levites before the Lord, for an Offering of the Children of Israel, that they may execute the Service of the Lord.* The Hebrew reads

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it (as your Margin tells you) thus, and Aaron shall wave the Levites before the Lord for a Wave-Offering of the Children of Israel.

This then was the *End* and the *Meaning* of these Gestures : To present and dedicate the Thing to the Lord : Who, if he will have it done by such or such a Gesture, who, or what is vain Man, that he should controule or find fault with the unsearchable Wisdom and sovereign Authority of the Lord God Almighty.

These Words [Wave, Heave] are used generally concerning all things given or dedicated to God ; as *Exod. 35. 22. And every one that offered, offered an Offering of Gold unto the Lord. Heniph Temphath, agitavit agitationem* : He waved a Wave-Offering of Gold unto the Lord : Even Land it self, *Ezek. 48. 8, 9, 10, 20. Persons* also are said to be waved as a Wave-Offering, when dedicated to the Lord, *Numb. 8. 11. For Wave, the Greek translateth separate* ; which Word Paul useth, speaking of his Designation to the Ministry, *Rom. 1. 1.*

Some have observed something more in these Gestures, especially that of *Waving* to and fro round about. The Original Word is sometimes used for sifting in a Sieve, *Isa. 30. 28.* That signifies Tryals and Afflictions, *Luke 22. 31.* And so the Prophets apply this Word unto Troubles, *Isa. 10. 32. and 13. 2. and 30. 28.* The Sense then will amount to thus much, That the Saints and Ministers who are spiritual Priests, are consecrated to the Lord through Sufferings. As it is said of Christ the Captain of our Salvation, *Heb. 2. 10. so the Saints, 2 Cor. 6. 4, 10.* As the Wave-Offering was tost and waved to and fro, and thereby dedicated to the Lord.

There is some Controversy upon these, started by a Learned Man, and one of much Light in other things, however he mist it in this, there being ali- *Mede Dist. 49. p. 384.* *quid humanum* in the best of Men ; and *humanum est errare*, no Man but is subject to Error and Mistakes. The Question is, whether they were Ceremonial and Ceased, or Moral and Perpetual.

But the Case is clear and easy concerning them both ; both the Heave- Offerings and the Wave- Offerings, they were Ceremonial, and they are Abolished.

Object. They were not Types of Christ.

Ans. If they were Types or legal Adumbrations of Christian Duties, or of any of the Benefits of Christ ; this sufficeth, and is enough to make them Ceremonial, and consequently Abolished. For the Types (as hath been often said and proved, and must be now again repeated) do not relate only to the Person of Christ, but to all Gospel- Truths and Mysteries.

Object. They might be eaten by others besides the Priests, and in other Places, not in the holy Place only : Therefore could not be typical, unless all the People and every Corner of the Land were Typical.

Answ. So might the Peace-Offerings in this Chapter, *Lev. 7. 15, 16.* The Offerer had a Share in them, and yet they were Ceremonial, and not Moral. Moreover, not only the *Temple*, and the *Priests* there, but the whole Land of *Canaan* and the People of *Israel*, were a typical Land, and a typical People ; (as hath been formerly and shall be further shewed) all the *Fruits* of the Land had a typical Holiness ; the First Fruits being virtually the whole, they were a typical Dedication of the whole.

Object. The Scripture expressly rejects other Sacrifices and Offerings, and doth not mention these.

Answ. Yet these are included by a Parity of Reason ; if the chief be rejected ; much more the lesser and inferior.

Object. But Christians under the New Testament, are bound to give part of their Substance to the Lord, and to his Use and Service : Therefore these are Moral.

Answ. I answer, it follows not ; for this is a Moral Duty to give part of our Substance to the Lord ; but yet the Heave-Offerings and Wave-Offerings are ceased, that is, the Ceremony is ceased ; but the Substance or Thing signified remains. The *formalis ratio* of these Offerings, did not consist (as some have thought) in *Prayer and Thanksgiving* ; for there was *Prayer and Thanksgiving* in other Offerings also, as well as these, yea in all their Offerings. Are they not commanded to lay their Hands upon the Sacrifice of Atonement, by way of Prayer and Confession ? *Cap. 1. 4.* But the *formalis ratio* of this and other Offerings, doth consist chiefly in the *Ceremonies* ordained to be used about them, which is a great part of that which distinguisheth one Offering from another, as you have formerly heard : Therefore, If *Waving*, and *Heaving* be not to be used under the Gospel, as sacred and significant Ceremonies in the presenting and dedicating of our Substance to the Lord, the Wave, and the Heave-Offering are ceased. But the Gestures of *Waving* and *Heaving* are not to be used, as sacred and significant Ceremonies under the Gospel ; therefore the Wave and Heave-Offering are ceased.

Use 1. Remember those great *Gospel-Mysteries* which are the Scope of all *Sacrifices*. Which (as you have heard) are chiefly these Two, *Atonement* and *Thanksgiving*.

1. *Atonement and Reconciliation.* This was the Great Mystery taught and held forth in all the Propitiatory Sacrifices ; *That we are reconciled unto God, by the Death and Sufferings of his Son ;* and that they had so great a Multitude and variety of Sacrifices, plainly taught them Two Things.

(1.) *The Imperfection* of all those legal Sacrifices ; it taught them to look beyond these, for a more perfect Sacrifice than any of these, which might serve once for all. The Apostle expressly spells out this Lesson to us, from the multitude and iteration of the Sacrifices, *Heb. 10. 1, 2.*

(2.) This great variety of Sacrifices, taught them also the *various and manifold Benefits of Christ*, and of his Death and Blood. Though Christ be one, and died once for all ; yet the Benefits that come by him are many : No one Thing alone was sufficient to represent the *fulness* that is in Christ.

2. The second great Thing held forth by their legal Offerings, is *Praise and Thankfulness* : This was the intent of the Holy Offerings, as Atonement was of the *most Holy*. This was the meaning of the Heave-Offering and the Wave-Offering ; *a thankful Frame of Spirit*, to dedicate and give up our selves unto the Lord, to be owning God, acknowledging and admiring God in every thing, receiving it as from his Hand, and returning it to him again, by using it to his Glory.

Use 2. We see here the *rise*, and withal the *Sinfulness of divers of the Popish Superstitions*. They borrow many of them from the *Jews*, and from the Ceremonial Law. As when they talk of a Sacrifice, a propitiatory Sacrifice in the *Mass* for Quick and Dead ; and so call the Communion Table an Altar. It is true, we have an Altar and a Sacrifice under the Gospel ; but this Altar is the Deity of Jesus Christ : This Sacrifice is the Blood of Christ : This is the true Atonement between God and Sinners ; whereof the Blood of Bulls and Goats, was but a weak, low, and shady Representation.

So the Priest's lifting up the Host over his Head, as if it were an Heave-Offering ; and that late Abomination, that they must do it on the North Side of the Communion Table or Altar, as they love to have it called. To reintroduce these old legal Ceremonies, and to talk of literal Sacrifices under the Gospel, is to dig *Moses* out of his Grave, and to *deny Jesus Christ* : There is more Evil in such Things, than many do imagine or will believe.

Use 3. Exhortation to *keep close to the Command of God, in all the Matters of his Worship*. Consider the 38th. Verse of this Chapter : *This is the Law of the Burnt-Offering, and of the Meat-Offering, (and so of all*

all the rest of their Offerings) which the Lord commanded Moses in Mount Sinai, in the Day that he commanded the Children of Israel to offer their Oblations to the Lord, in the Wilderness of Sinai. The manner of Worship is under a Command, as well as the matter : The Mode of Worship hath a Law, which must be attended and observed and kept close unto. Let me press this Exhortation, that you would in all your Worship keep close unto the Rule of the Word, with these four Motives.

1. It hath been the great Design of Satan in all Times and Ages, to defile and corrupt the Worship of God. If he cannot perswade Men to be downright *Atheists*, and to say, there is no God ; he labours then to drive them into the other extrem of *Idolatry* and *Superstition*, and to impose upon them with an Image, with an Idol, instead of God ; and the Hearts of Men are like Tinder, to the Fire of these Temptations. The Stratagem hath been I think, as Successful and as Advantageous to the Devil's Kingdom, as any that ever came into that Old Serpent's Head.

When, or how soon this Delusion of *Idolatry* came into the World, I need not here Dispute. Certain it is, it was very early ; for we have express mention made of it amongst *Abraham's* Ancestors, *Josh.* 24. 2. Now the Call of *Abraham* was but four hundred twenty seven Years after the Flood, or thereabout, as you will find, if you compute and put together the Ages of those Ten Patriarchs, recorded *Gen.* 11, with *Gen.* 12. 5. So that Mankind having been cut down with a Flood but a little before, for Atheistical Profaneness and Wickedness ; they were lost again, and the whole World in a manner overwhelmed and drowned (as it were) with another and worse Deluge of *Idolatry*, within that short space of four hundred Years or thereabouts ; for unto that Period as I conceive, the Rise of *Idolatry* must be referred. And what was the great Sin among the *Jews* ? Was it not *this* ? And among the old Heathens and Pagans, and among the Papists, and other superstitious Christians at this Day ? What is the great Design and Work of Christ in this Age, the *Work of this Generation*, but to bring forth his Worship into Purity, that the New *Jerusalem* may come down from Heaven ? This therefore Satan studies chiefly to oppose, and so to countermine the Lord Jesus in his great Work. And will you take part with him, and be on his Side against the Lord ?

2. It will be varnished over with fair Colours, and plausible Pretences, departing from the Will of God, revealed in his Word, in the Matter of his Worship, hath ever been so. The Image that fell down

down from *Jupiter*, (cried they *Act. 19. 35.*) this was given out for that *Ephesian Diana*; so the Whore of *Babylon*, gives the Wine of her Fornication in a Golden Cup. *Rev. 17. 4.* And as the Light increaseth, so the Crafts and Methods of Satan are more refined, and more subtle and spiritual. In the first Times of the New Testament he did appear almost like himself in the shape of a great Red Dragon in the Roman Pagan Emperors; but when *Michael* and his Angels overcame and overthrew him in this Appearance, *Rev. 12.* Then he puts on a New Vizard, and appears in another Shape of two Wild Beasts, *Rev. 13.* but still pursues the same Design, tho' under new Pretences, and by other Instruments, viz. by the Church and Pope of *Rome*. For he hath made it his Business ever since the Time of *Constantine the Great*, to revive the old Heathenish Idolatry under other Names, that the World might not be said *Idola relinquere*, but *simulacra mutasse*; that whereas before they worshipped the Devil under the Names of *Jupiter*, *Diana*, and *Apollo*, &c. now they commit the same Idolatry, and worship the same Devil still; but under the Names of *Popish Saints*. Now it is not *Jupiter* and *Diana* any more, but *St. Francis*, and *St. Becket*, and the *Vicar of Christ*, and the *holy Catholick Church of Rome*; thus doth that Harlot paint her Face; so the Prelatick Superstitions at this Day, those Reliques of Popery are painted over with those glos-sing Pretences of *Antiquity*, *Fathers*, *Councils*, *Order*, *Decency*, *Edification*, the *Peace of the Church*, and such like.

3. If once you leave the Rule of the Word, the Will of God revealed there, and begin in a way of Superstition, you will never know where to stop or stay, nor where to make an end; but you will multiply your Idols, and increase your Idolatries, and grow worse and worse. As in those sensual Lusts of Drunkenness and Uncleanliness; the poor Creature saith, *I will seek it yet again*: So in these Spiritual Lusts they are *unsatiable*, *Ezek. 16. 28. because thou wast unsatiable*. It is an endless Sin. If you do but wear a *Surplice* for Peace sake, why not as well admit the Sign of the Cross in Baptism, or bow to an Altar? And then within a little while, the same reason is as strong for bowing to an *Image*, to a *Crucifix*; and why not as well say *Mass* too, for the Peace of the Church? And then at last swallow down every Thing, submit your Consciences to the Pope, worship the Beast, and so be damned and go to Hell, and all for the Peace of the Church. O there is no end here, but like a Man that is tumbling down a steep Hill, that cannot stop till he come to the Bottom.

Popery came in by Degrees; the first four Trumpets made way for the Perfection of that Apostacy that came in by the Fifth.

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Among the Idolatrous Kings of *Israel*, those in succeeding Times were worse then their Wicked Predecessors. *Jeroboam* was bad enough; but he only sets up the two Calves at *Dan* and *Bethel*; but *Omri* went beyond him, for it is said *he did worse then all that went before him*, 1 Kings 16. 25. We read of the Statutes of *Omri*, *Mich.* 6. 16. Idolatrous and Persecuting Laws. But his Son *Abab* was worse then he. For, as if it had been a light Thing for him to walk in the Sins of *Jeroboam*, he did set up the Worship of *Baal*, and did more to provoke the God of *Israel* to Anger, then all the Kings of *Israel* that went before him, 1 Kings 16. 31, 32, 33. So that you see it is an increasing and an endless Sin.

4. All the honour Men do, or think they do to God by Worship of their own Invention, doth redound indeed, and in truth to the honour of the Devil; which is a fearful Thing to consider. Superstition is a Sin directly against the means of Worship; but it is ultimately against the Object of Worship. Strange Worship sets up a

Ames Med. Theol. Lib.

2. Cap. 13.

Theol. 14, 15, 42.

strange God; for it necessarily supposeth and feigneth to it self, such an Object of Worship as is well-pleased with such manner of Worship, as Superstition offers up: And to whose Will soever we

submit our Consciences, as the Rule of our Religious Worship, him we set up as our God. Though it be not so in Mens Intentions; yet it is so indeed, and in God's Interpretation. The Lord so interprets false Worship, that a New God is devised for the Object of it; so of the Heathenish Idolatry, the Things which the Gentiles sacrifice, they sacrifice to Devils, and not to God, 1 Cor. 10. 20. And so the Lord interprets the Jewish Idolatry; *Jeroboam* ordained Priests for the Devils which he had made, 2 Chron. 11. 15. Lev. 17. 7. Deut. 32. 17.

And he puts the same Construction upon the Popish Idolatry, they repented not of Worshipping Devils, Rev. 9. 20. And their Factors and Emissaries are called Spirits of Devils, Rev. 16. 14. they think they Worship *St. Peter* and the *Virgin Mary*, yea God himself and *Jesus Christ*; but it is indeed and in God's Account, the Devil whom they Worship. It is true, you cannot honour God too much; his Name is above and beyond all Praise: But you may mistake and honour the Devil, when you think you honour God. A fearful Mistake indeed it is; but yet it is that which all those fall into, who in their Worship, depart from the Will of God revealed in his Word, and turn aside to any of the Inventions of Men.

THE G O S P E L

Of the Ceremonial

UNCLEANNESSES and CLEANSINGS.

Heb. IX. 13, 14.

September 13. 20:
1668.

For if the Blood of Bulls and of Goats, and the Ashes of an Heifer sprinkling the Unclean, sanctifieth to the purifying of the Flesh: How much more shall the Blood of Christ, &c.

IN the Distribution I formerly gave of the Ceremonial Law, you may remember, I did put the legal Sacrifices and Purifications together under one Head, as partaking in the same general Nature; both of them tending to the Purging away of Sin, and of Uncleaness: *Moral Uncleaness* being taken away by Sacrifice; *Ceremonial Uncleaness* by Ceremonial Purifications, whereof we are now to speak as the Lord shall enable us, from this Text, which speaks very fully and most divinely to this Point.

There be Two Things in the Text.

1. The Type, *Vers. 13. For if the Blood of Bulls and of Goats, &c.*
2. The Antitype, *Vers. 14. How much more shall the Blood of Christ, &c.*

Under each of which, there be three Particulars which are here set by the Apostle, in a way of opposite Correspondency the one to the other.

1. He speaks of *Uncleaness* in the Type. To which answers *dead Works*, as the thing figured by it.

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2. He mentions *Ceremonial cleansing*, to the *purifying of the Flesh*. To which answers the *purging of the Conscience from Dead Works*, to serve the *Living God*.

3. The *Means of the One*, answers to the *Means of the Other*: The *Blood of Bulls and Goats*, and the *Ashes of an Heifer sprinkling the Unclean*, which is the *Means of legal cleansing*. To this answers the *Blood of Christ*, who by the *Eternal Spirit*, offered up himself without spot unto God, which is the *Means of Spiritual Cleansing*. Though withal the *Apostle* shews, that these Two answer not each other in a way of *equal Analogy*, there being indeed a pre-eminent *Excellency* of the one above the other, of the *Antitype* above the *Type*: Therefore he expresseth it with an *how much more*. If those legal Purifications, attain the end of legal Cleansing for which they were appointed; *how much more* shall the *Blood of Christ* cleanse the *Conscience*? It hath a greater *Efficacy*, and is a *Truth* of clearer and higher Evidence.

These Particulars of the Analogy between the *Type* and the *Antitype*, we may cast into three doctrinal Propositions thus.

1. That they had a *Ceremonial Uncleaness* under the *Law*, which figured the *Moral Uncleaness* of dead Works.

2. That they had also *Ceremonial Cleansings* or *Purifyings of the Flesh*, which signified the *purging our Consciences from dead Works*, to serve the *Living God*.

3. That the *Means of Ceremonial Purification* by the *Blood of Bulls and Goats*, and by the *Ashes of an Heifer sprinkling the Unclean*, signified the *Blood of Christ*, who by the *eternal Spirit*, offered up himself without spot unto God.

1. For the first, namely, That they had a *Ceremonial Uncleaness* under the *Law*, which did figure out the *Moral Uncleaness* of dead Works. He sets them one against the other; so that those *Uncleanesses* did signify dead Works; and what is meant by dead Works, we may see *Heb. 6. 1. Not laying again the Foundation of Repentance from dead Works*. What do we Repent of? We repent of our Sins. These are therefore the dead Works here spoken of, and Sin is called a dead Work, because it proceeds from Death, and is a part of spiritual Death, and tends to eternal Death. As good Actions tend to Life, so Sin tends to Death. So then *Ceremonial Uncleaness*, signifies *Moral Uncleaness* of Sin and dead Works.

There were two or three Sorts of *Ceremonial Uncleaness*.

1. They had *Unclean Touchings and Tastings*; here was *Uncleaness* from without.

2. They

2. They had unclean Issues; here was Uncleaness from within a Mans self.

3. That Disease of the Leprosy, was a Disease of Ceremonial Uncleaness: And here was both an inward and outward Uncleaness.

1. *There was a Ceremonial Uncleaness by Eating or Touching any Unclean Thing*, Levit. 11. In that Chapter it is treated of; which Chapter shews what Beasts, what Fishes, what Fowls, and what creeping Things might, and what might not be eaten. And it is said of those that might not be eaten, *Whosoever toucheth the Carcase of them, shall be unclean*, Vers. 24. And this was a Thing of so great Weight, that the Lord uses those Vehement Expressions about it. *Ye shall not make your selves abominable with any of those unclean Things and creeping Things, &c. Vers. 43. For I am the Lord your God; you shall therefore Sanctify your selves.* It did make the Person abominable, who did defile himself with those Things.

We read of Two Kinds of Uncleaness of Beasts under the Law.

1. There was an Uncleaness of Beasts for *Sacrifice*, and an Uncleaness of Beasts for *Food*.

That Distinction of Clean and Unclean which referred to *Sacrifices*, was from the first Entrance of Sin into the World. Therefore in *Noah's* Time, there were so many Clean and so many Unclean Beasts with him in the Ark.

2. The Uncleaness of the Beasts for *Meat*, seems now to be appointed by God. There having been a more general Liberty in the Time of *Noah*, and ever since, to eat of any wholesom living Creature; God now laid a Restraint upon it by *Moses*.

Quest. But why such a Difference? Is not every Creature of God good?

Answ. They are good in themselves. It is not any *natural* Uncleaness; but an *instituted* Uncleaness, that Uncleaness that is in them by Virtue of the Ceremonial Law. And the *Reason* is, The absolute supream Authority and Dominion of God over all his Creatures. He would have all Men know, That whatsoever they eat, it is by his Allowance, and they must forbear so far as he restrains them.

And this further Account may be given of it: That it did make up and strengthen that *Partition Wall* between *Jew* and *Gentile*, which the Lord thought good to set up in those Times. The *Gentiles* being unconvinced of any such Things, and the *Jews* being strictly trained up to it.

Quest. What Creatures be they that were Clean? And what were Unclean?

Ans. They be set down at large in *Levit. 11.* And there be three Rules observable about the Beasts, which were Clean and which were Unclean; which might be eaten and touched and which might not; and they were known thus.

1. By the parting the Hoof.
2. By chewing the Cud.
3. By the Properties and Dispositions of them.

1. *Such as parted the Hoof were Clean, Levit. 11. 3. Whatsoever parteth the Hoof, and is Cloven-footed among the Beasts, that shall ye eat.* And they that did not were Unclean. This plainly notes a right distinguishment of Things, which God requires of his People, that we should walk in them with a right Foot, distinguishing of Things that differ, *Phil. 1. 9, 10. And this I pray, that your love may abound more and more in Knowledge and in all Judgment, that ye may approve Things that are Excellent.* The Margin renders it thus, That you may discern of Things that differ. For many Things there are of a different Nature which a Christian should distinguish; as the Difference between the Law and the Gospel; between our general and particular Callings; that there be not an Intrenching of the one upon the other. This is one Property, the parting of the Hoof.

2. The second is the chewing of the Cud, which intimates Meditation, ruminating on the Things of God, digesting Spiritual Food; for the Word is compared to Food. *Amos 8. 12. I will send a Famine in the Land; not a Famine of Bread, nor a Thirst for Water, but of hearing the Words of the Lord.* The Word of God is Spiritual, and it must be chewed and ruminated upon by deep and serious Meditation, *Psal. 1. Blessed is the Man that meditateth in God's Law Day and Night. Luke 2. 19. It is spoken in the Praise of Mary, That she pondered on those Things, and laid them up in her Heart.* It is the Misery of Sinners and unclean Creatures, that they cannot ponder the Path of Life. *Prov. 5. 6. Her Feet go down to Death, her Steps take hold on Hell, lest thou shouldst ponder the Path of Life.* The want of a meditating, considering Frame of Heart undoes poor Sinners, they cannot consider what they do, they are not serious in meditating and ruminating on the Word of God.

3. There is a third Difference and Character between the Clean and the Unclean, and that is, in the Properties of each. Some had good Properties, and some bad. As the Swine, which wicked Men are compared unto, for that foul and dirty Disposition and Property of wallowing

lowing in the Mire. 2 Pet. 2. 22. The Dog is turned to his Vomit, and the Sow that is washed, to her wallowing in the Mire. So that as the Dog licks up his Vomit again; so many a poor Sinner that hath been washed and made Clean, and hath confessed his Sins, and vomited up his Filthiness, he licks it up again, and returns to the same Sin he had vomited up by Confession like the Dog and Swine.

This Uncleaness of the Beasts did intimate Two Things.

1. A distinction of Persons.

2. The Necessity of forbearing Communion with some kind of Persons.

1. That there is a Difference of Persons, Clean and Unclean Men, which is intimated by Clean and Unclean Beasts. It is common in Scripture to speak of Men under such Resemblances, and especially wicked Men, to compare them to unclean Beasts. We see it in Peter's Vision. Acts 10. He saw all manner of four-footed Beasts and creeping Things, &c. Vers. 15. What God hath cleansed, call not thou common or unclean. And so hereupon when Peter was meditating on this Vision, the Spirit said unto him, go down with these Men, doubting nothing, for I have sent thee. And he had Incouragement to go and Preach to the Gentiles by that Vision. This Sheet let down with unclean Beasts signifies the Gentile People.

There is a great Distinction in the Godly themselves, and much more in Wicked and Ungodly Men. Daniel represented the four Monarchies by four Beasts. The Lion of Babylon, the Bear of Persia, the Leopard of Greece, and the Roman Monster. This speaks thus much: That some Persons are Clean, and some are Unclean, Godly and Ungodly, Clean and Unclean.

2. It bespeaks a Restraint of Communion with wicked Men. Eating is an Action of Communion; and not Eating implies a Restraint of Communion. Therefore when it is said to Peter, kill and eat, the meaning is, go and Communicate with the Gentiles. Our Communion with Christ is set forth by Eating and Drinking: Eating his Flesh, and drinking his Blood, having inward Communion with him thereby. So to eat, or not to eat of such and such Beasts is to have Communion, or not to have Communion with such or such Persons. Some Men must be abstained from as Unclean, that is, wicked and ungodly Men, the neglect whereof God often reproves. Ezek. 44. 7. He reproves them, that they had let in Strangers into his Sanctuary. And Vers. 23. They shall teach my People the Difference between the Holy and Profane, and cause them to discern between the Unclean and the Clean. Men of unclean and corrupt Lives, are unclean as to Spiritual Communion: But Men

of sound Judgments and good Lives, are Persons fit to converse with. Thus you see that under the Law they had unclean and clean Meats, and they contracted Uncleaness or not, by touching or not touching.

2. The second sort of Uncleaness, was the unclean Issues.

3. There was also the unclean Disease of Leprosy, as in *Levit. 13.* and the cleansing of it, *Cap. 14.* This indeed of the Leprosy, was the worst of all the Ceremonial Uncleanesses, and it shall be spoken to, from *Levit. 13.*

All that we shall do now, is to conclude with some general Uses by way of Inference from all that hath been said, referring the further Explication and Prosecution thereof, until the next Opportunity: And now for the Improvement of these Things.

Use 1. Here is a further Discovery of some of the Popish Superstitions: You may here observe both the Rise and the Evil of them. Three Things there be that are still retained amongst them, and other Superstitious Christians that retain some Remnants of *Baal*, Popish Superstitions in the Worship of God.

1. The Difference of Meats: Not to eat such and such Meats, at least not at such or such Times. They borrowed this from the Ceremonial Law; some things might be eaten, some not.

2. They have their Holy Water. And this they had from the Water of Separation spoken of here, the Ashes of an Heifer sprinkling the Unclean, mentioned *Numb. 19.* which Water, was a Water of Separation made of the Ashes of an Heifer, and with this they sprinkled the Unclean, which sanctified them when they had eaten or touched any unclean Thing, which the Scripture calls Holy Water, *Numb. 5. 17.* Now this Device of Holy Water they had from thence, a foolish and ridiculous Device it is in them, being wholly without any Warrant from the Word of God in New Testament Times.

3. The third is the Purification, or Churching of Women after Child-birth. An apish Imitation of that old legal Ordinance of God, in *Levit. 12.* for the Purification of Women. In the Book of Common Prayer, they have omitted some gross Things, but retain the Title, Churching of Women, and order the Women to speak in the Church, and say the 116, or 127. Psalm, wherein too they leave the good and sound Translation which we have in our Bibles, and follow a corrupt One, wherein they make the Woman talk of giving a Reward unto the Lord: And moreover, they appoint absurd broken Responds and Tosings of their Prayers like Tennis Balls, as is common with them also in other of their Offices.

The Rise of these Superstitions is, they are borrowed from those Things which were once Ordinances, but now are Superstitions, because the Stamp of God is taken from them. That Command is not now in force, but is abrogated by sending the Substance Jesus Christ, who is now come.

And as you see the Rise of them; so also the Abolishment of them under the Gospel. For if they were Types and Shadows of Spiritual Uncleaness, and Spiritual Cleansing by the Blood of Christ (as you see the Apostle here interprets them) they must needs be ceased, now that Christ is come; Therefore our Saviour saith, *That which entereth into a Man, cannot defile a Man*, Mat. 15. 11, 17, 18, 19, 20. *Whatsoever entereth in at the Mouth goeth into the Belly, and is cast out into the Draught; but those Things which proceed out of the Mouth, come forth from the Heart, and they defile the Man.*

How contrary are such Words, to the retaining of this Difference of Meats? Every Creature of God is good, if it be received with Thanksgiving; for it is Sanctified by the Word of God and Prayer, 1 Tim. 4. 4. It is good that the Heart be Established with Grace, and not with Meats, which have not profited them that have been occupied therein, Heb. 13. 9. A Man may eat any thing that is Wholesome, if it be not upon the Account, that there is some Hurtfulness in it. But these Popish Superstitions are borrowed from Moses, and in the Practice of them, Men implicitly deny that Christ is come, and hath cleansed our Consciences by his own Blood, from dead Works.

Use 2. See here the miserable Pollution of our Hearts by Nature. This was the thing intended and aimed at in all these legal Uncleanesses. If the Water of Separation sprinkling the unclean, sanctify to the purifying of the Flesh: How much more shall the Blood of Christ purge your Consciences from dead Works. There is a Spiritual Defilement on the Hearts of Sinners by Nature, and this was exhibited and shown by these legal Shadows. Take Notice then what unclean Creatures you are by Nature. There is a Three-fold degree of Spiritual Uncleaness upon us, in an unregenerate Estate.

1. There is external Infelction and Defilement from without: Every thing we touch defiles, and is defiled by us in our natural Condition; the very ploughing of the Wicked is Sin, his Prayer is Abomination to the Lord. If carnal Men touch any Ordinance, they defile it; if they come into the House of God, they pollute his Sanctuary. There is a fearful Defilement on the Souls and Consciences of Men, in this Respect. Every thing that a wicked Man hath to do withal, it defiles him, and he defiles it. To the Pure, every Thing is Pure; (saith the Apostle) but to the

the Unclean, every thing is Unclean. That is, a wicked Man, every thing infects and hurts him, he receives a secret Spiritual Impression as it were, of Hurt and Defilement from it: And doth also defile whatever he meddles with, especially the Persons they converse with. A wicked Man leaves a Defilement on those he converses with, and he is defiled by them. One wicked Man corrupts and infects another: We see it in bad Company how they infect, and are infected by one another mutually. Therefore take heed lest there be any Fornicator, or any Profane Person among you, any Root of Bitterness springing up and so many be defiled; Heb. 12.

2. There be *unclean Issues, running Sores*, Isa. 1. 5, 6. *putrifying Sores*, no sound part. And what is this but the out-breaking of Corruption in actual Sins. Original Sin is like a corrupt Fountain, and actual Sins are unclean, evil, and bitter Streams that issue from it.

3. There is an *unclean Leprosy in the Heart of every carnal Man*, which Solomon speaks of and deplors, 1 Kings 8. *Knowing every one the Plague of his own Heart*, or the Leprosy of his Heart: The same Word that is used in Levit. 13. And hence it follows,

4. *That they are unworthy and incapable to converse in Holy Things, and to draw near to God in his Ordinances.* For the unclean Person was to be separated during the time of his Uncleaness till purified and made clean again.

Use 3. See Christ and the Gospel in the Law of Moses: labour to see Jesus Christ and the Gospel in the Ceremonial Law. How excellently doth the Apostle put them together? The sprinkling the Unclean, sanctifieth to the purifying of the Flesh: The Blood of Christ purgeth the Conscience from dead Works to serve the Living God. If we cannot see these Divine Mysteries in the Text; if we cannot see Gospel-Truths in these legal Ceremonies, and how admirably they are adapted and fitted the one to the other; the Type to instruct, teach and inform us about the Antitype, it is because of our own Darkness and Dim-sightedness in Spiritual Things.

Use 4. Behold also the Pre-eminence and Excellency of Christ above Moses, and the Gospel above the Law. How much more shall the Blood of Christ purge your Consciences from dead Works? [How much more?] It hath a greater and an irresistible Efficacy, to cleanse the Soul and Conscience. And this is a Truth of clearer and higher Evidence than the Ceremonial Cleanness by those legal Washings and Purifications, which were the means of that Ceremonial Cleanness. The Apostle uses the like Note of Pre-eminence when he compares Adam and Christ. Adam was a personal Type, as this was a real Type, Rom. 5.

15, — 17. For if by one Man's Offence Death reigned by one, much more they which receive abundance of Grace, and of the Gift of Righteousness shall reign in Life by Christ Jesus. So here God's Design is, that in all things Christ might have the Pre-eminence, and be preferred above Moses.

Use 5. Labour to see and find in your selves the Experience of this spiritual Cleansing whereof the Apostle speaks; this Cleansing by the Blood of Christ, and go thou thither, have recourse to that Blood for it. Thou that hast an unclean Heart, and hast lived it may be an unclean Life (at least in secret) though perhaps Men have not seen it, get thy Heart, and Life, and Conscience purified from dead Works to serve the Living God. There is healing cleansing Vertue enough in the Blood of Christ. And would you be cleansed indeed? You see the way of it. Hath the Lord discovered to thee thy Defilement, and convinced thee of thy own Uncleaness? Then get this Blood of Christ applied. And as the Water of Purification was sprinkled on the Unclean under the Law; so get this Blood of Christ sprinkled on thy Soul and Conscience by the Gospel.

It is often called the Blood of Sprinkling. The reason is, because that as they did apply it by sprinkling, as a means of Cleansing, &c. so is the Blood of Christ applied to the Conscience. It is applied by the Spirit in the Promise. Under the Promise held forth, we receive it by Faith; and the Promise so received, the Blood of Christ is brought home and sprinkled on the Soul; and this will cleanse thee, though thou hast been never so Unclean, there is healing purifying Vertue in that Blood, though thy Uncleaness be never so great, and thy Conscience never so defiled; yet there is cleansing by the Blood of Christ.

Thy Case is not desperate; there is Vertue enough in the Blood of Christ. How much more will the Blood of Christ cleanse thy Soul, if the Blood of Bulls and of Goats, and the Ashes of an Heifer sprinkling the Unclean could cleanse the Body.

And remember this Blood is offered: all that thou hast to do is to receive it by Faith, to beg a part in Christ, and desire him to make it effectual to thee.

The reason of all the Defilement that appears in Men, and that continues under the Use of Ordinances, is because they get not the Blood of Christ sprinkled on their Consciences, they do not receive it. And two Things keep them off: Either there is a Spirit of Security, that they never seek after it, neither pray, nor endeavour, or mourn after it. Or else, There is a Spirit of Discouragement, they never fly to Christ and his Blood, they seek not to him; but since he is offer-

ed, do not refuse him: Thou canst not displease him more, then by so doing; but fly for Refuge thither, as a poor unclean guilty Creature, venture all on the infinite cleansing Power and Virtue, that is in the Blood of Jesus Christ.

Use 6. See the Bondage and Burdensomeness of the legal Administration. They could scarce be sick, but they became unclean: They could not touch so many Creatures, but they were forthwith Unclean; and being Unclean, might not come into the Temple, or publick Society; and in some Cases were shut up. They had Porters to keep out them that were Unclean in any thing, 2 Chron. 23. 19. That they should not enter in at the Gates of the House of the Lord. Let us bless God that we are delivered from this Yoke of Bondage.

An Advertisement to the READER.

THE attentive Reader will quickly observe, that here is nothing upon that Head of Uncleaness by Issues, which according to the Author's proposed Method, should have been here treated of. But there is not any thing thereon to be found amongst his Papers, nor to be recovered by the Help of any that took in writing these Discourses from his Mouth. It is therefore not improbable, that the Author did purposely pass over in Silence that Head, for Reasons to him Satisfactory; which now can be but Conjectured at.

Moreover, the Reader is desired to bear in Mind, that the following Sermon on Levit. 13. concerning Uncleaness by the Leprosy, was not Preached in the Author's Course, as it fell in his way in going over the Types, but sundry Years before, on occasion of dispensing the Censure of Excommunication, in that Church, whereof the Author had the Oversight. This it was thought needful to Advertise the Reader of, partly because of the different Method of this Sermon, from his other Discourses on the Types; and partly because some Passages therein, evidently refer to the Dispensation of that Ordinance, on occasion whereof it was Preached; and partly to account for the Date of this Sermon, which the Reader will see is some Years before those that go before it. The like is to be observed also concerning the foregoing Sermon on Circumcision, which in this Book is at Pag. 173. It was Preached on Occasion of the Administration of Baptism, as appears by a Passage in it, Pag. 174. And more then two Years before it fell in the Author's Way in his going over the Types; yea, sundry Months before he entered on this Course and Subject in his Ministry.

T H E

THE Gospel of the L E P R O S Y.

April 12. 1665. Levit. Cap. 13.

Brethren and Beloved in the Lord,

IF this Chapter seem to us at the first reading to be a dark and abstruse Place, and to have little edifying Matter in it, we must impute it to our own Ignorance and Unskilfulness in Scripture-Truths and Mysteries. It is true, there is a dark Shadow upon the Words. But there is much Light, and many useful Truths intended and held forth under these dark legal Shadows.

The Subject both of this and of sundry foregoing and following Chapters is concerning Ceremonial Uncleaness, of which there be several kinds, whereof this of Leprosy is one.

The general Scope of this Chapter is to give *Rules of Tryal* whereby to discern it.

The next, *viz.* the 14th. Chapter, gives the Rules for *cleansing* the Leper. Concerning both which God gives them afterwards a strict and solemn Charge that they should take heed and observe diligently and do according to these Commands of his concerning the Leprosy, *Dent. 24. 8.*

The Leprosy, and the legal Uncleaness thereof, was *typical*. It signified and held forth three Things.

1. *Sin*; which is fitly compared to a Leprosy for the Loathsomness, and Painfulness, and Infection of it. Yet this is not all. For Sin may be compared to any other Disease as well as to the Leprosy. Any Sore or Sicknes, or Disease whatsoever may signify and hold forth Sin. As *Isa. 1. 5, 6. full of Sores*—the meaning is Spiritual Sicknes: They were a *sinful People*—*Mat. 9. 12. The whole need not a Physician, but they that are sick*, that is, sick of Sin. Therefore,

2. It signified *Original Sin*. For the Leprosy overspreads all. Actual Sins are the Boils and Sores that break forth, but Original Sin is as the Leprosy overspreading the whole Nature. Yet this is not all. For this is in the best; and therefore if this were all, the People of God might be accounted Lepers. For all have Original Sin; but yet there be some that be not Lepers. Therefore,

3. The Leprosy signified a *State of Sin and Unregeneracy*. For the Leper must be shut out of the Camp, from among the People of God, as being none of them, as having such a Spot, as is not the Spot of his People. Therefore it seems also to hold forth a State of Sin, a sinful or unregenerate Condition.

Now for the Exposition of this Chapter; to let you see a little further into some of the Truths and Mysteries contained in it, I shall only give you some general Observations, under which we shall explain some part of the Chapter.

Obser. 1. That it is a Work both difficult and weighty for People to discern and judge aright of their own Spiritual Condition. This appears by all these Rules and Directions. Were it not necessary, what need of any Rule? Were it not difficult, what need of so many Rules of trial about the Leprosy?

This condemns the slowness of many that are slight and careless about this great Work; bestow few Thoughts and Cares about it, about searching into their Spiritual Condition, as if it were an easy or a slight Matter. It is the Exhortation of the Apostle, 2 Pet. 1. 10. that we should give Diligence, to make our Calling and Election sure.

Obs. 2. That it is the Priest's Office to judge of the Leprosy. It is the Office of the Ministers of God to help his People, in discerning their own Spiritual Estates and Conditions towards God: Therefore it runs so much upon the Priest throughout the Chapter. *Bring him to the Priest, and the Priest shall make him unclean. Defile him, pollute him—* that is, Ministerially declare him so to be. As Ezek. 43. 3, 4. *destroy the City*—that is, Prophecy its Destruction. God hath given his Ministers Power to retain and remit Sins, Job. 20. 23. which is the thing intended in this typical Work of the Priests. *How should I understand without an Interpreter?* Act. 8. 31. How could Men know the meaning of the Scripture, or apply it aright, without this Means which God hath appointed for their help? Ordinarily they cannot.

Use. It reproves that Reservedness of many, who know not their own Condition, whether they be Lepers or no, and yet will not disclose their Case; whereas it may be the Priest might declare and evidence it to them, that they are Clean. To complain to every one, and to make Table-talk of their Corruptions, and so to fish out Praises,

ses, favours of Hypocrisy. But to make known their Condition to some able faithful Friend or Minister, especially if in the use of other Means you cannot attain to a comfortable discerning of it, is a Duty, through the neglect whereof, some are kept long in the Dark about their own Estates. It is oftentimes out of Shame, their Sins and Sores and Spiritual Leprosies are loathsome and shameful. But were it not better to make it known, then to let the Sores of thy Conscience fester inwardly? *Their Wounds sink and are corrupt, because of their Foolishness in this particular.*

Obs. 3. Note here (which will carry us through many Particulars in the Chapter.) the Rules of Tryal, whereby the Priest is to judge of the Leprosy. There be five Rules especially, which be clear and safe to judge of the Spiritual Leprosy by.

1. If it be but Skin-deep, it is not the Leprosy, he is clean; but if deeper, he is unclean, *Vers. 3. 4.*—and again *Vers. 20. 25, 30.* if it be but Skin-deep, it is some Sin, some sore of a lesser Nature; but if deeper then the Skin, in the Vitals, Blood and Spirits, he is unclean; it is the Leprosy.

So if there be Sins and Corruptions appearing like Spots in the Skin, in a Man's outward walkings; yet if the Heart be not tainted, it is a good Sign. A Child of God may have Spots in his Skin, Frailties in his Life; but his Heart is sound, his Heart is perfect with God, sound in his Statutes. But there be some Sins that go deep, not only in the Skin; but the Sin is deeply rooted in the Heart, and Spirits and Affections of a Sinner; so that the Vitals are infected. This is a sign he is a Leper.

2. Tryal. Doth it stand at a stay? Or doth it spread further and further? *Vers. 5. 6, 7, 8.* And again, *Vers. 23. 27, 28, 34, 36, 37.* If it stand at a stay, he is clean. If it spread, he is a Leper. So a leprous Sinner that is in a sinful State and Condition, the Leprosy will spread in him. *Evil Men and Deceivers, will grow worse and worse, 2 Tim. 3. 13.* Their Corruptions gain Ground upon them. But it is a sign there is some beginning of healing, if it stand at a stay. If the Lord be healing a Sinner, mortifying his Lusts, he is clean. There is sinful Corruption in a Child of God; but it doth not grow, spread, and gather Strength from Day to Day: But on the contrary, it is decaying, it is on the losing Hand. *The House of Saul grows weaker and weaker; but the House of David grows stronger and stronger.* This is a sign God intends good to him.

3. Tryal is this. If there be proud raw Flesh in the Rising, *Vers. 9. 10, 11*—and *14, 15.* he is not to be shut up in Suspense, the thing is evident.

But

But how shall we apply this to the Spiritual Leprosy?

Thus. Is there proud raw Flesh of *Pride and Presumption and Impatience of Reproof*? This is an evil sign the Sin is grown to some Strength. There may be Sores and Spots in a Child of God; but they are not so sore, as that they will not be toucht; they will bear Reproof. As *David* when *Abigail* reprov'd him, *1 Sam. 25. 32, 33. Blessed be the Lord God of Israel which sent thee, and blessed be thy Advice, and blessed be thou.* And so *Psal. 141. 5. Let the Righteous smite me, it shall be a Kindness,*

Others you cannot touch them, but you must be *Fenced with Iron, and the Staff of a Spear*, *Mich. 2. 6.* and *2 Sam. 23. 6, 7.* Such are the Sons of *Belial*, that shall all of them as *Thorns be thrust away, and utterly burned with Fire.* When a Man cannot bear to be told of it, but his quick raw Flesh appears; it is an ill sign, he is a Leper indeed. Such an one it seems *Nabal* was, *1 Sam. 25. 27.* But where this forward Touchiness is wanting, if a Man will take a Reproof well, it is a good sign, it is not the Plague of unregeneracy.

4. *If all be turned White, a Man is Clean*, *Verf. 12. 17.* and *34.* This seems to be the strangest Rule of all, and the darkest Passage in all this Chapter: There is some Difficulty, both concerning the natural Reason, and concerning the Spiritual Meaning of it.

The *natural Reason* seems to be this; because it is a sign of some inward Strength of Nature, that it expells the Disease, and sends it forth to the outward Parts. Whereas if there be raw Spots among it; it argues it is more inward, and the Vitals not so strong as to drive it forth.

The *Spiritual Meaning* is by some Thought to be this; if all become White by true Repentance and Mortification, then it is not deadly. But this is too general: Therefore it seems to intend this further, that if we think there be any sound Part in our corrupt Nature, it is a sign of a Leprous Sinner: So *Ainsw. in loc.*

If Men have any Confidence in themselves, if they seek any Life by the Deeds of the Law, then shall they be pronounced Unclean. But an humble Acknowledgment of the overspreading Corruption of our Natures, and flying to Christ for help under a thorough Conviction and Sense of our own total Uncleaness and Pollutedness; this is a sign the Plague is healed, and the Leper made clean. The Language of a Child of God is, *There is no Soundness in my Flesh*, *Psal. 38. 7.* And in me, that is in my Flesh, there dwelleth no good thing, *Rom. 7. 18.*

The Opinion of Free-will is a very dangerous Opinion. But if a Man be thoroughly convinced of his own Corruption, and soundly humbled

humbled under it; it will make him look up earnestly, and cleave firmly to Jesus Christ to make him clean. It is the most dangerous thing in the World to take up high Conceits of a Mans self, and of the Power of Corrupt Nature. This is a fore Rule, if People think themselves clean, and any part in them Sound, they are in a sad Condition.

5. *In case the Leprosy be in the Head be is doubly unclean, Vers. 44.* The Head is the principal Part of the Body, and the Seat of Reason. Therefore a Leprosy there must needs be very dangerous. So in case Men be Corrupt in their Minds and Judgments, they are Unclean. Corrupt Opinions are a sign of a sinful Condition; such are far from the Kingdom of God. Where Sin has prevailed so far, as to blind the very Mind and Understanding, they are more incapable of Conversion than others, because so far from Conviction: For Conversion begins in Illumination. There may be failings in the Lives of the People of God: But they disown them; they are not so corrupt in their Minds and Principles as to justify themselves in them.

There be several other Rules in the Chapter; some relating to the bodily Disease, and so not necessary to seek out a Spiritual Meaning of each particular Expression: And the same Rules in the first 17 Verses are repeated again in other Cases of the Leprosy, in Clothes, in Skins, &c. Let us therefore proceed to a fourth Observation.

Obs. 4. Note the Duties imposed upon the Leper, when thus detected: They are five, *Vers. 45, 46, 47.*

1. *To rend his Clothes:* A sign of Sorrow and Lamentation; so *2 Kings 6. 30.* The King's Clothes were rent in that Famine.

2. *His Head must be bare:* For the same End, this being another outward Expression of Sorrow, usual in those Times.

3. *He must cover his Lips:* Thus they were wont so to express their Shame, see *Mica. 3. 7—Ezek. 24. 17.* He must keep Silence before God, as being under Shame and Confusion.

4. *He must cry unclean, unclean:* He must give warning to others to shun him. He may speak of his own Leprosie, but otherwise he must be silent. So a scandalous Sinner may speak in Confession of his Sin, he must tell others he is unclean. He must not charge others with their Failings, but load his own Conscience, and take his Guiltiness home to himself.

5. *He shall dwell alone:* They were to be put out of the Camp, and excluded from the Fellowship of God's People. The Priest must shut him out and he must submit. So King Uzziah did, *2 Chron. 26. 20.*

This was a Type of *Excommunication*, that great Gospel-Ordinance, which is, the shutting of a Sinner out of the Camp. This brings me to speak of *Excommunication*, which is suitable to the present Providence. For this shutting out the Leper from the Camp of *Israel*, signified shutting out of the Church. This therefore I shall speak a little to, both the Text and the present Providence of God leading and calling to it, under these five Heads.

1. The Nature of Excommunication.
2. The Cases wherein it must be done.
3. The Ends and Uses of it.
4. The Manner of Proceeding.
5. To whom this Work and Power belongs.

1. *For the Nature of Excommunication.* It is the putting of a Man out of the Church, and delivering him unto Satan. Put away from among you that wicked Person, 1 Cor. 5. ult. So Diotrephes, 3 Joh. 10. cast the Brethren out of the Church. There is a going out of the Church, when Men rend themselves off by Apostacy, Heresy or Schism. 1 Joh. 2. 19. they went out from us——In which they are active, and cut off themselves, that is their own act; but in this they are Sufferers, this is the Church's Act by the Power of Christ.

For as a Person is united by Consent into Spiritual Fellowship: So by the Church's Dissent to have him be of them any longer, he is cut off, or cast out; upon which he falls into the Hand of Satan unavoidably: Delivering him unto Satan, 1 Cor. 5. 5. For the Church is the visible Kingdom of Christ in this World; therefore when cast out of that, they fall into the Hand of Satan who is the God of this World; if put out of Christ's Kingdom, and from under his gracious Scepter; they must needs fall under the Kingdom and Power of Satan.

Quest. What Power of Satan is this?

Answ. Not a bodily Possession; because the Apostle writes to the whole Church of *Corinth* to do it. But it cannot be supposed, that the whole Church had the Gift of Miracles: Neither indeed is the Lord wonted to work Miracles for that end. We do not find it in Scripture, that the Lord doth put Men by Miracle into Satan's Hand, but he rather Works miraculously to deliver them from it.

But a Spiritual Power of Satan over them is hereby meant; namely, either to terrify or stupify them.

1. Sometimes he gives Satan a terrifying Power in order to their humbling.

2. If they be not terrified by Satan, when under this Ordinance, there is a *stupifying hardning Power*; and there never was any Man justly Excommunicated, but fell under one of these two.

Quest. 2. What are the Cases wherein Excommunication ought to be administered?

Answ. It being the highest Censure, and the severest part of that Spiritual Vengeance, which the Lord hath intrusted his Ministers and Churches with; it *should never be used but in Cases of great Extremity*, when no other means in the ordinary course of God's Dispensation will attain the End. But when the Sinner's Case is such, that it is beyond the reach of other Means to help. *Immedicabile vulnus ense recidendum est.*

Hence it is *not to be used for mere failings*, and Infirmities, and Sins of Weakness, which a godly Man may fall into, and yet walk with God uprightly. But for such Sins and Evils as are inconsistent with Grace here, or Glory hereafter: Such, as if a Man lives and dies, and goes on in; it is not possible he should have any Grace in his Heart, or any grounded comfort or hope of Salvation.

Hence also it is *not to be used for Things doubtful and disputable*, Rom. 14. 1. much less for Things *indifferent*; for they neither commend us, nor discommend us unto God, 1 Cor. 8. 8. and therefore should not to the Church. For in such Things, we are not either the better or the worse for practising or forbearing; as the Apostle there expressly asserts. But for Things *clear and certain*, and universally acknowledged amongst all that deserve the Name of Christians: The Scripture speaks clearly to two Cases.

1. *Fundamental Errors of Judgment.* So the Apostle 1 Tim. 1. ult. dealt with Hymeneus and Philetus, And what they held, is more particularly expressed in 2 Tim. 2. 17, 18. viz. *that the Resurrection is past already.* So Tit. 3. 10. *An Heretick after his being twice admonished reject:* So here Lev. 13. 44. *if the Leprosy be in the Head, he is utterly unclean.*

Hence therefore, if any Man deny one God and three Persons, deny the Scriptures, the Deity of Christ, the Immortality of the Soul, the Resurrection of the Body, or such like Fundamental Points; it is the Duty of the Church to cast him out from among them; he is unclean.

2. *For scandalous Practices in a Man's Life and Conversation.* The Rule is plain, 2 Thess. 3. 6. *Withdraw your selves from every Brother that walketh disorderly:* So in the Case of the Incestuous Corinthian, 1 Cor. 5. 13. *put away from among your selves that Wicked Person.* So

The Gospel of the Leprosy.

Mat. 18: 17. So of old, 2 Chron. 23. 19. Jehoiada set Porters at the Gates of the House of the Lord, that none which was unclean in any thing should enter in. This includes Moral as well as Ceremonial Unclean-ness.

Quest. 3. The Ends of this Ordinance.

Ans. They are many: The principal are these three.

1. To vindicate the Name of God from the dishonour done to it by wicked Men creeping in among his People. This vindicates the Holiness of God, that though he loves Sinners, yet he shews his Love in sanctifying and turning them from their Sins, not in sheltering and encouraging them in their Wickedness. This end is intimated in 1 Cor. 5. 1. It is commonly reported that there is Fornication among you, and that such Fornication as is not so much as named among the Gentiles, q. d. The Name of God suffers by it: The Gentiles take Offence against Religion because of this; they are ready to say as Ezek. 36. 20. these are the Lord's People. And so the holy Name of God is profaned by such Sinners, as the Prophet there speaks. So again, 2 Cor. 7. 11. what clearing of your selves? In clearing themselves they clear the Name of God.

I mention this first, because this is the great and chief End of this Ordinance. And it never fails of attaining this End, though it have little Success in other Respects: Though the Sinner be never so obstinate, yet however the Name of God is cleared.

2. For the Church's Good, to take away infectious Persons from amongst them, and so to preserve and warn the rest; to keep the Church pure and free from Infection. 1 Cor. 5. 6. A little Leaven leaveneth the whole Lump. One Root of Bitterness may defile many, Heb. 12. 15. And to warn others, that others may fear, 1 Tim. 5. 20. That all Israel may bear and fear, and do no more presumptuously, Deut. 17. 13.

3. For the good of the Sinner himself, to bring him to repentance. For the Destruction of the Flesh, 1 Cor. 5. 5. the incestuous Corinthian must be delivered unto Satan, for the Destruction of the Flesh. And God did so bless this Ordinance to him, that he was humbled, and brought to deep and thorough Repentance thereby. I confess this End is not always attained: But yet the Ordinance is not in vain. For this is not the only End of it, nor yet the chief End. For God's Glory is the chief End, the vindicating his great Name, the manifesting his Justice and Holiness, and hatred of Sin; and this end is attained, though the Sinner is not converted by it.

Quest. 4. What is the manner of proceeding in Excommunication?

Ans.

Ans. Some things herein are left to Christian Prudence, and must be judged of by the particular Circumstances of every Case. But there be some general Rules to guide as in each particular. There are these two general Rules wherein all agree, all the godly learned that have written upon this Subject do agree thus far.

Rule 1. *In some Cases there ought to be a more gradual and delatory way of proceeding, by certain Steps and Degrees.*

These Steps and Degrees are two. First *Suspension*, and then *Excommunication*. The first Degree is called by some the *lesser Excommunication*. And the second they call the *greater Excommunication*.

Suspension is a temporary debarring of a Person from the present Enjoyment and Participation of Church-Priviledges; as the Sacraments and Power of Voting, till such time as his Case be fully determined.

Some call it *Suspension*, others call it *Admonition*, others the *lesser Excommunication*.

But he is a Member still.

For *Excommunication* cuts him off; *Suspension* only debars him of present Communion with the Body for a Time: But *Excommunication* cuts off and dissolves his Union with the Body.

The Rule for *Suspension* is in *Lev. 13. 4, 5.* from the Priest's shutting up the Leper seven Days—And *Matth. 3. 24.* Leave thy Gift before the Altar—And *Matth. 18.* The Church must be told of his Sin, and of his obstinacy under the former Steps of Proceeding with him, and it must appear, that he doth not hear the Church, before he may be made an Heathen and a Publican.

Quest. But how long must they delay the Sentence of *Excommunication*?

Ans. There cannot be a particular Time limited, because of the infinite variety of particular Cases and Circumstances: Therefore whether an Offender should lie under *Suspension* a Week, or a Month, or a longer, or shorter Time, God hath left it to Christian Wisdom. It is dangerous to limit and make particular Rules, when God hath made none.

The general Rule, which is sufficient to guide and give Light in all particular Cases, is this. That till it do appear that the Offender sins presumptuously, the Church should not proceed to *Excommunication*. If the Case be dubious and uncertain, whether he be a leprous, a presumptuous Sinner or no, as *Levit. 13.* then shut him up seven Days more, till it do appear that he is a Leper, and a Presumptuous Sinner.

The same Rule is given concerning lesser and private Offences, in *Matth. 18. 15, 16, 17.* If thy Brother offend thee, tell him between him and thee: If he will not hear thee, take with thee one or two more: And if he shall neglect to hear them, then tell it to the Church. Tell it. What

is meant by the Word [it?] It must needs relate to the private Offence before-mentioned. This Text therefore speaks not of publick Scandals; but of such Offences as are private, till the Offender's Impenitency necessitate the making of them Publick.

The same Rule is given in case of Corrupt Opinions. *Titus 3. 10.* There must be a first and a second Admonition before Rejection. The Reason is, because it may be hoped in these Cases, that the Man's Sin may have been for want of Conviction, and therefore not of Presumption; unless he resist Light, when Means and Matter of Conviction is held forth. And in private Offences the matter may possibly be healed privately.

Rule 2. *In other Cases there is no need of such delatory Proceeding.* If it be evident and apparent, that the Sinner doth not Sin for want of Light, but *presumptuously against Light*.

And if the Thing be already Publick, so that it cannot be hid nor healed privately, as in the Case of publick Scandals. When the Offence is so *heinous*, that it cries to Heaven for Vengeance, *wasteth the Conscience*, and is generally *Scandalous*; the Cen-

See Scobel's *Collect of Acts and Ordinances*, an. 48. cap. 118. pag. 119. *fures of the Church may proceed with more Expedition.* Thus ordained that great *Reforming Parliament* by the Advice of that *Assembly of Divines* that sat at *Westminster* upon their Call.

The Reasons to prove this, *viz.* that the Proceedings with Offenders, ought to be more speedy and summary in Cases of atrocious Wickedness, are such as these.

Reas. 1. From *Levit. 13.* The Priest is directed to suspend or shut him up seven Days, if the Case be doubtful. But if it be evident that the Man is a Leper, (and presumptuous Sinners may well be accounted Lepers) the Rule is to shut him out of the Camp, not to suspend him seven Days, but shut him out immediately. See *Vers. 3.* and 46.

Reas. 2. From the Case of the Incestuous Person in *1 Cor. 5.* The Apostle doth not warn them to take heed of Excommunicating him, and to suspend him first, and then to wait meekly and mercifully for him, till he Repent. No, but he declares he had already determined the Case, that he should be delivered to Satan, *Vers. 3.*

And indeed there is a general Silence throughout the Scripture concerning such Gradations and Delays in case of publick flagrant Scandals. There is no Caution, no Direction given for such previous Admonitions to be given to such Persons, in order to the preventing of Excommunication.

Reas. 3. From the strange impenitency and hardness of Heart that is in scandalous Sinners. To instance in the Sin of Uncleanness, which is the Case that now lies before us, it is a very blinding hardening Sin. *Prov. 9. 18.* But he knows not that the dead are there; and that her Guests are in the depths of Hell. It is the Fruit of a seared Conscience, a Conscience past feeling. *Ephes. 4. 19.* Who being past feeling, have given themselves over unto lasciviousness to work Uncleanness.

This meets with that *Objection*: Should the Church censure a repenting Sinner?

I will not now dispute that Question, whether Repentance be always enough to prevent Church-Censures. Some think it is not; for doubtless Aaron and Miriam repented. *Numb. 12. 11, 12.* See how Aaron there confesseth and bewails the Sin; and he speaks in the plural Number for them both. But here was a very scandalous Sin, insolent and seditious Speeches against the chief Magistrate and Prophet of God, who was exceeding faithful in his Place, for which God smites her with Leprosy; and notwithstanding their own Confessions, and Moses's Intercessions for them, the Lord would have her shut out. *Verse 14.* And the Lord said unto Moses, if her Father had spit in her Face, should she not be ashamed seven Days? Let her be shut out from the Camp seven Days.

So we may say of Fornicators, or of any other flagitious Sinner: If his Father had but spit in his Face, should he not be ashamed seven Days? And shall he not be shut out of the Church at all for Fornication?

But there is no need to debate that; for all scandalous Sinners are impenitent Persons, and are so to be accounted by all that fear God, till full Proof and Evidence do appear, that they have forsaken those scandalous and wicked Ways. And this neither doth nor can appear ordinarily, till after there hath been a sufficient Space and Time, and Tryal and Experience how they walk.

Confession of a publick Scandal when the Evidence of the Fact is undeniable, is no sufficient Evidence of Repentance; for Pharaoh and Saul and Judas did this. And no Man that hath the use of his Reason, can or will do otherwise; for to what purpose is it to deny that which all Men know? Or to seek to conceal that which cannot be hid?

In the Confessions of such Persons it is observeable, That they are either meerly forced and extorted by the Hand of God upon them; as Pharaohs was when he confessed the Lord is Righteous, but I and my People are Wicked; and Judas his, by the horror of his Conscience,

Matth.

Matth. 27. 3, 4, 5. Or else their Confession is extorted by the undeniable Evidence of the Fact, and mingled with manifest discoveries of Pride, even when they seem to be taking shame to themselves; as *Saul, 1 Sam. 15.* Or, (which is worst of all,) their Confessions are mingled sometimes with Invectives against those which reprove them. As *Matth. 7. 6.* *They turn again and rent you.*

Instead of an humble broken-hearted Confession, you shall sometimes have a venomous virulent Confession from them, wherein their Confessions against themselves are mingled with slanderous Reflections and Invectives against their Reprovers. Yet when Excommunication is most speedy, it should not be without Admonition, both before, and in the Ordinance, and after. But shut out they must be.

Hence *continual Suspension is an Abuse*; for scandalous Sinners to stand suspended from Year to Year, but never fully cast out.

Quest. 5. To whom doth the Power of Excommunication belong?

Ans. This hath been matter of much Controversy; there have been several Claims set on foot, and many Pretenders to this Power. The Pope and Prelates have been sufficiently detected to be meer Thieves and Robbers, and Usurpers upon the Inheritance of the Lord. All the Question that remains, is about the Power of the Elders and the People. But I shall wave that which is Controversial among the godly-learned.

I would endeavour so to state the Case as to prevent and cut off Disputes and Janglings. Therefore note only thus much: That it is a general Rule in all Church-Administrations, *That the Officers are to guide, and go before the Flock, and the People are to obey them in the Lord.* Hence they are called *Guides and Rulers.* *Obey them that have the Rule over you, Heb. 13.* See *Rev. 4.* *When the four living Wights, that is, the Elders of the Church, give Glory to God, then the four and twenty Elders, that is, the Members of the visible Church fall down before him and worship him.* So in this Business of Excommunication, both the Elders and People have something to do in it. To speak to them severally.

I. The Duty of the Elders or Ministers: This lies in two things.

1. It is the Minister's Part to enquire of the Lord for his People, and to declare the Mind of God unto them, what the Lord would have them to do. It is the Minister's Duty to enquire of the Lord for them. *They must Deut. 17. 9, 10, 11. come to the Priest for Judgment.* So *Abiathar* enquires of the Lord for *David.*

It is their part also to declare the Answer of God to his People. To hold forth the Mind of God, and their Duty to them. *Deut. 17. 9.*

They

They shall shew thee the Sentence of Judgment. There is the like Rule for Gospel-times, *Ezek. 44. 23, 24.*

2. To pronounce the Leper Unclean : To make him Unclean, that is authoritatively to declare him so. This belongs to the Elders of the Church, *Levit. 13. 3.* Some body must do it, and who fitter than the Officers, who have the Government of the Church in their Hands? Whose Sins ye retain, they are retained. *Whose Sins ye retain, that is, in a Ministerial Way, in Christ's Name, they are retained.*

Now when the Minister hath done his Part ; *What is the People's Part in this Work.*

As I said before : I shall not wade into Controversies.

There be two Things which are clear. There is a double Act of Obedience on the People's Part.

1. To give an actual Consent of Heart and Mind and Affections to what the Officers do in the Name of Christ, supposing the Officers to have done their Part aright, *Deut. 27. 15. &c. all the People shall say, Amen.* So the Apostle to the *Corinthians*, *1 Cor. 5. 12. do not you judge them that are within?* Their Judgments should concur in it. As at the Great Day the Saints shall judge the World, *1 Cor. 6. 2. how?* By approving the Righteous Judgment and Sentence of Christ upon them : So here, the People are to approve and consent unto the Judgment declared by the Elders from the Word of God.

2. It is the People's Duty to forbear keeping company with such a Person. *1 Cor. 5. Keep no company with Fornicators. Vers. 9. With such an one not to eat. Vers. 11. Withdraw from every Brother that walketh disorderly, that he may be ashamed, 2 Thess. 3. 6.*

The Reason hereof is plain.

Either the People must thus concur ; or else dissent, or else stand by as idle Spectators, and Persons unconcerned : But they may not dissent ; for remember how the Case was stated concerning Officers that are faithful in the Discharge of their Trust. In such a Case for the People to dissent, is, not so much to disobey them, as to disobey the Lord Christ. *They have not rejected thee, but me, 1 Sam. 8. 7.*

Neither are the People to stand by as Neuters, and Persons merely unconcerned ; for this were to frustrate the Sentence of Excommunication, and to make it void, for the Sentence doth exclude him from the Fellowship of God's People ; and therefore unless they make Conscience of it, to forbear keeping company with him, the Sentence is vain. It remains therefore that there is, and ought to be a Concurrence of the People in Church Censures.

Object. But all this that hath been said, goes upon this Supposition : that the Officers are faithful in the discharge and execution of their Office.

But suppose the Officers be unfaithful, and will not exclude ignorant and profane People, or will receive them, and shut out better then they.

Or suppose the People be froward, and will not withdraw from the looser sort, or will not consent to have them cast out ; what is to be done in such a Case ? What is the Remedy there ?

Ans. This is a Case that seldom or never falls out in reformed Churches, in Churches rightly constituted, and Officers rightly qualified, it cannot often fall out ; because the Lord hath promised his Presence to be in the midst of them ; and therefore he will manifest and make known his Mind, and their Duty to them.

But if it do—After all other Means used, Light held forth, and patient waiting and seeking to the Lord, and to the Godly-wise for Advice and Council, &c.

The last Remedy that Ministers have, is, to reform the matter of the Church, by withdrawing from such a corrupt Majority, as will not be perswaded to obey them in the Lord, and to close with the lesser, but sounder part of the People. And this is the Remedy that all the Godly Ministers generally have taken : They have left out the ignorant and profane Part of the Parish from the Sacraments, especially from the Lord's Supper.

So in like manner ; if Ministers be so large in their Principles, that they will needs pollute the Ordinances ; what can the People do in such a Case to help themselves : But, after all other Means used, to betake themselves to some better Minister and purer Church ? This is the last Remedy in such a Case : And so I have done with the fourth Observation concerning the Leper's Duty or Punishment. Beside other Things, *he must dwell alone and be shut out.*

Obs. 5. We may here note the *marvellous defiling, infecting Nature of Sin*, in that the Leprosy infecteth Cloaths, and Skins, and Garments, *Vers. 47. 48.* And sometimes Houses also, *hee Cap. 14.* It gets into the Walls and Timber ; so that Sin reacheth other Things beside the Person. Sin may spoil a Man's Business, infect all his Comforts, it may ruin his House. We see of what an infectious Nature it is : Therefore keep off at the greatest Distance, have nothing to do with it. We should *bate the very Garments spotted with the Flesh.*

Obs. 6. Note from the whole, what an intricate and cumbersome Dispensation the People of God were then under in those legal Times, in regard of

of the Law of Ceremonies. Here was (beside the bodily Disease) a Ceremonial Uncleanness in it, which was very burthensome and difficult to judge of, and to keep themselves from it, and to cleanse it. And it was such a Burthen, as might light upon a Child of God, a Godly Man might possibly be a Leper. As it is not improbable by some Expressions, but that might be *Heman's Case*, *Psal. 88.* he saith, *he was shut up, an Abomination to them, and that Lover and Friend were gone.*

They had this burthen of Ceremonial Uncleanness, besides all their other Burthens. That, as *Peter speaks Acts 15.* *Were a Yoke which neither we, nor our Fathers are able to bear.* We are free from all this: We have no further care or burthen lying on Us, but to look to the Health of our Bodies, and the moral Uncleanness of Sin: But the Ceremonial Uncleanness is vanished away.

Use. It should stir us up to Thankfulness, and (as the best Expression of it) to love and prize and keep close to the Ordinances and Institutions of the Gospel, which are but two, which are plain and easy and spiritual, viz. Baptism and the Lord's Supper, with some few other Things for the Order and Way of enjoying these, as a Church-Estate and Ministry to dispense them.

As he said to *Naaman*; if the Prophet had required some great Thing, wouldst thou not have done it? How much rather, when he saith to thee, wash and be clean? So if the Lord had put that old Yoke upon our Necks and Consciences, which he hath been pleased to remove; should we not have taken it upon us? How much more, when he requires only so few, such plain, easy, simple, spiritual Things. We should love and prize them, and the Lord in them, and bring forth the Fruit of Gospel-Dispensations.

THE Gospel of the Legal PURIFICATIONS.

September 20:
1868.

Heb. IX. 13, 14.

HAVING spoken of the Ceremonial Uncleannesses, and the Moral Uncleanness figured thereby: It follows in the next Place to speak of the Ceremonial Purifications, and the Spiritual Cleansing signified thereby, together with the Means thereof. *If the Blood of Bulls and Goats sanctified to the purifying of the Flesh*—These general Expressions include all: But the Apostle specifies one particular, viz. *The Ashes of an Heifer sprinkling the Unclean*. The Law for it, is in the 19. Chapter of Numbers.

There be Two Things chiefly to be considered in it, as in other Sacrifices.

1. The Matter of it.
2. The Ceremonies, or Actions about it for Purification.
1. The Matter; and under this There be Four Things observable.
 1. That it was an Heifer.
 2. A Red Heifer.
 3. Without Spot or Blemish.
 4. On which never came Yoke.

1. It must be an Heifer: So in the Text, so in Numb. 19. Vers. 12. *The Lord spake unto Moses and unto Aaron, saying, this is the Ordinance of the Law which the Lord hath commanded, saying, speak unto the Children of Israel, that they may bring thee a Red Heifer without Spot, wherein is no Blemish, and upon which never Yoke came.* Here is God's Authority, so appointing that it should be an Heifer, though ordinarily they were to offer Males; yet here the Law you see is expressly otherwise; it must not be a Bullock, but an Heifer: Therefore this was a peculiar kind of Sacrifice. God by his sovereign Authority did, and might appoint what he pleased to be offered in his Sacrifices,

2. It

2. It is particularly required, that it be a *Red Heifer*, a Colour often and fitly applied to Christ in a mystical Sense. *My Beloved is White and Ruddy*, Cant. 5. 10. So *Isa. 63. 1. Who is this that cometh from Edom, with Red Garments from Bozrah?* Red with his own Blood, and with the Blood of his conquered Enemies. And *Rev. 19. 13. his Vesture dipt in Blood.*

The redness of the Heifer did also point at the Humane Nature of Christ, which he had from *Adam*, who was made out of red Earth, *Gen. 2. 7.* from which also he took his Name *Adam*. Thus Christ is red, and that in regard of his Sufferings, and in regard of his Victories, and of the Blood of his conquered Enemies, and also in regard of his Beauty; and lastly, in regard that he took part of Flesh and Blood, was really and truly Man.

3. It is further required in this Sacrifice, that it must be without Spot and Blemish, *Numb. 19. 2.* This was required in all the Sacrifices, as *Levit. 1. 3, 10. without Blemish.* And it speaks forth the Purity and Perfection of Jesus Christ: Therefore it is said, *1 Pet. 1. 19. We are redeemed by his Blood, as of a Lamb without Spot and Blemish.* And him that knew no Sin, hath God made Sin for us, that we might become the Righteousness of God by him, *2 Cor. 5. 21.* So he is both white and ruddy—Ruddy in regard of his bloody Sufferings: But white in regard of his pure and perfect Righteousness.

4. It must be such an Heifer, on which never came Yoke. *Numb. 19. 2.* So Christ was free from the Bondage of Sin, and did never come under the Yoke of Mens Inventions and Commands, nor did he suffer by Compulsion, but freely and willingly when he died for us.

Sin, and the Punishment of it, is compared in Scripture to a Yoke. *Lament. 1. 14. The Yoke of my Transgressions is bound by his Hand: They are wreathed, and come up upon my Neck.* And so *Job 8. 33, 34, 35, 36. whosoever committeth Sin is the Servant of Sin, he that lives in Sin, and commits and makes a Trade of it, he is the Servant of Sin.* They boasted that they were free, and never in Bondage to any Man; but he tells them of a Spiritual Servitude, which they understood not: This was Christ free from.

And yet further, as there was not this Yoke of Sin upon him; so neither was there any Yoke of Constraint or Compulsion in his Sufferings, in any thing he underwent for us: All he did and suffered, was spontaneous and voluntary, *Job. 10. 17, 18. I lay down my Life, that I might take it again. No Man taketh it from me, but I lay it down of my self: I have Power to lay it down, and I have Power to take it again.*

So here is a Heifer, a red Heifer, a Heifer without Spot, and one upon which never came Yoke.

2. Consider the *Actions and Ceremonies* about the Heifer, which were also very significant, and full of spiritual Mystery. Not to insist upon the bringing of her to the Priest, which was common to all the Sacrifices, there were four especially Remarkable.

1. That she must be slain without the Camp.
2. The Blood sprinkled seven times towards the Tabernacle.
3. The body burnt with Cedar, Scarlet, and Hyssop, cast into the Fire.
4. The Ashes reserved to make an holy Water to sprinkle the Unclean.

1. This Heifer must be slain without the Camp. This is required Numb. 19. 3. This Ceremony was required also in the Sin-Offering, Cap. 4. 12. This is expounded at large by the Apostle, Heb. 13. 10, 11, 12, 13, 14. *We have an Altar whereof they have no right to eat, which serve the Tabernacle. For the Bodies of those Beasts, whose Blood is brought into the Sanctuary by the High Priest for Sin, are burnt without the Camp. Wherefore Jesus also, that he might sanctify the People with his own Blood, suffered without the Gate. Let us go forth therefore unto him without the Camp, bearing his Reproach. For here have we no continuing City, but we seek one to come.*

Some Sacrifices were to be eaten; but other Sacrifices, the Sin-Offering, and this of the Heifer for Purifications, they were not to eat them, but to kill them, and burn them without the Camp. This shews that they which serve the Temple, which adhere to old legal carnal Ways, they have no right to eat of the Altar, saith the Apostle; they that serve the Tabernacle, that adhere to *Moses*, and to those things that are of Mens Wisdom and Invention (as all *Moses* his Ceremonies now are, being abolished by God. And therefore now to adhere to them, and to serve the Tabernacle, is to follow our own Wisdom, and Worship God according to our own Pleasure) such have no right to eat of the Altar; they have no right to Jesus Christ, in that they keep not to the Purity of his own Institutions.

Again, Jesus Christ did suffer without the Gate, which was prefigured by their carrying this Heifer out, there to be slain. So they carried Jesus Christ out to *Golgotha*, there they Crucified him, so that it was fulfilled in Christ in a very manifest way. For that he suffered without the City, as this Heifer was to be slain without the Camp.

Jesus Christ therefore being a reputed Sinner and Malefactor, and under that Reproach and Shame did therefore suffer without the Gate. We must therefore be content to suffer with him in the same Disgrace and Dishonour. If ye cannot be content to bear the Reproaches and Disgraces of the World, ye cannot bear his Reproach. The Apostles were accounted the very filth of the World, such as by sweeping is gathered together (as in the Margent) the sweepings and refuse of all Things. *Wo unto you when all Men shall speak well of you,* Luke 6. 26. We see the Mystery then of this Ceremony, that the Heifer must be slain without the Camp.

2. *The Blood must be sprinkled seven times directly towards the Tabernacle.* For the Priest is spoken of as standing without the Camp where the Heifer was slain, who was to sprinkle the Blood towards the Camp, and so towards the Tabernacle.

The Tabernacle was a Type of Heaven; therefore the sprinkling the Blood towards Heaven, taught us, That our access into Heaven is only by the perfect Merit of the Blood of Christ, *Heb. 10. 19, 20.*

The sprinkling seven times notes the perfect Efficacy of the Blood of Christ; for seven is a Number of Perfection; therefore often used in those mystical Dispensations of Old. It shews the Perfection of his Blood, and that there must be frequent and renewed Application of it from time to time: It must be sprinkled again and again, and seven times over upon our Consciences.

3. *The Body of the Heifer must be burnt with Cedar, Hyssop and Scarlet,* cast into the Fire, and the Priests that do it are *unclean until the Even,* *Vers. 5, 6, 7, 8.* Of the Burning you have heard upon other Sacrifices. The casting in of Cedar, Hyssop and Scarlet, is peculiar to this Sacrifice; and something of Instruction we may pick out of it by looking into other Scriptures.

Cedar is noted for an Excellent kind of Timber, the chief of Trees; and the Scripture doth sometimes apply it unto Christ in a Metaphorical Way. *Cant. 5. 15.* It is said of Christ, *his Countenance is as Lebanon, excellent as the Cedars.* It is a stately and durable Tree, not subject to Putrefaction. Therefore some interpret this Law as a Shadow of the perpetual Efficacy of the Death of Christ, *who by one offering perfected for ever them that are sanctified,* *Heb. 10. 14.*

As for Hyssop, it is said *Vers. 18.* there must be a bunch of it to sprinkle with. Hence David prays, *Purge me with Hyssop,* *Psal. 51. 7.* Some apply it thus: That the Bunch of Hyssop wherewith they sprinkled the Blood, is the Word of Promise, by which Christ is applied to the Soul. Or thus, The bunch of Hyssop signifies the *Instrument* of the

Application of Christ's Blood. And what is the Instrument by which we apply the Blood of Christ, but *Faith*, and this Faith lays hold on the Promise. It is the Word of Promise that brings Christ and his Blood unto the Soul, and the Soul receives it by Faith.

This must be *cast into the Burning*. It is by the Death and Sufferings of Jesus Christ, that the Promises are made effectual, and that they have the Virtue of cleansing us from our Sins.

And they were also to cast *Scarlet* into the burning. Scarlet is of a red Colour, and we read in Scripture of Scarlet Sins. *Isa. 1. 18. Though your Sins be as Scarlet, they shall be made as Snow.* The Death and Blood of Jesus Christ saith the Apostle, cleanseth us from all Sin, *1 Joh. 1. 7.*

And further, he that doth all this, must yet be *unclean until the Evening*; so before in the Sin-Offering, *Levit. 4.* with *Levit. 16. 27, 28.* which plainly holds forth the Imperfection of all Legal Sacrifices, and the Iniquity that cleaves to our holy Offerings, as was there shewed.

4. The fourth Thing is, *The Ashes must be gathered and reserved to make an Holy Water of, to sprinkle the Unclean, Numb. 19. 9—17, 18.* This Water which was made by means of this sacred Relick, is called in another Place of Scripture, *Numb. 5. 17. Holy Water.* It is called *Holy*, because it was appointed by God for a Holy Use. He can set his Stamp upon, and hallow this Water, as he did on the Bread and Wine, appointing it for a Holy Use; and so this, it must be kept for an Holy Use, and every unclean Person must be sprinkled with it.

Now the meaning of this Sanctifying to the purifying of the Flesh, is this, it plainly signifies the sprinkling of the Blood and Spirit of Jesus Christ upon us, for Justification and Sanctification. *1 John 5. 8. There are three that bear Witness in the Earth, the Spirit and the Water and the Blood, and these three agree in one.* There is the Spirit of Faith in Vocation. The Water of Sanctification. And the Blood of Jesus Christ for Justification. These three concur in their Evidence and Testimony, that there is Virtue and Life in Christ for them that believe.

So you see the Mystery of it: When Persons were sprinkled with this Water, they became clean; others might converse with them, they might come into the Tabernacle, and have Communion with God in his Ordinances. This holds forth Souls being sprinkled with the Blood of Christ, and with the Spirit, which is often compared to Water, as when it is said, *I will pour Water on the dry Ground, and my Spirit on your Offspring. Isa. 44. 3.* See also *Ezek. 36. 25.* and *Joh. 7. 38, 39.* So they that have this sprinkling by the Blood of Christ, they have

have access to, and Fellowship with God by the Blood of Christ. And so much for the meaning of the Ceremonial Actions relating to this Heifer.

Now for *Use and Application* a little, and so we shall conclude.

Use. Learn this Instruction: See the *sovereign Vertue and transcendent Excellency of the Blood of Christ*: And it gives Direction and Encouragement to unclean Souls to have recourse to Jesus Christ for Cleansing. If these Things did so avail to the purifying of the Flesh, how much more shall the Blood of Christ cleanse your Consciences from dead Works to serve the Living God? The Vertue and Excellency of his Blood appears, as to the purging of our Souls and Consciences in a four-fold Respect.

1. *If compared with Ceremonial Blood*, of which the Text speaks. The Sacrifices were but shadowy Cleansings, but a shadowy Purification: But the Blood of Christ cleansing the Conscience is the Thing aimed at. These were the Means to shadow out this spiritual Cleansing. This is the End, the Substance aimed at. They gave an outward Holiness, no inward Holiness. When they were made Ceremonially Clean, they did not change the Mind, they removed but the Shadow of Moral Uncleaness, for *Ceremonial Uncleaness was no Sin*, but only a Shadow of it: But the Blood of Christ removes the Sin it self; the *Guilt of Sin in Justification*, and the *Power of Sin in Sanctification*. So the Blood of Christ hath a surpassing Excellency, being compared with the Blood of Bulls and Goats, &c.

2. *Compare it to the Blood of Souls and Sinners*. The Blood of Jesus Christ brings more glory to God, than if all the Elect themselves had suffered to all Eternity, more glory to God: And it is more efficacious for the good of Souls. If the Elect had suffered, and their Blood had been shed for their own Sins, God had wanted much of that Glory, which he hath by the Blood of Jesus Christ: And more efficacious for good to them: For they could never have been saved by their own Sufferings. The worth of the Blood of Christ appears.

1. In regard of the worth of the Person.
2. In regard of the speedy Satisfaction.
3. In regard of the full Satisfaction.

1. *The worth of the Person*: This is often taken notice of in Scripture, as belonging to the Efficacy of the Blood of Jesus Christ, that it is the *Blood of God*, as *Acts 20. 28.* and *Zach. 13. 7.* He is the *Man that is the Fellow of the Lord of Hosts*: Therefore the Apostle having spoken in *Collos. 1.* how that we have Redemption through his Blood, even the forgiveness of Sin. In *Vers. 14.* he falls into a Description of the Glory,

Glory of the Person of Christ. *Who is the Image of the invisible God, by him were all things made.* The Dignity of his Person puts an infinite Value on his Blood and Sufferings, mounting the Blood of Christ to a higher Satisfaction of Divine Justice, than the Blood of all the Elect. The Righteousness of Jesus Christ is a more glorious Righteousness than if all the Elect had suffered for themselves; that had been but the Blood of Sinners, this the Blood of God.

2. *The speedy Satisfaction that is made to Divine Justice.* Christ paid all the Debt at once, which Sinners must have been paying for ever: And this is more Satisfactory to the Creditor, than to have the Debt long a paying. If a Man owe an hundred Pounds, and must lie in Prison till the Debt be paid, paying ten Pounds every Year; this Debt will be long in paying, and it will not be so satisfactory to the Creditor, as if a Rich Man should come and set the Prisoner free, by paying the Debt presently.

3. *He satisfied fully, and paid the whole Debt,* John 19. 30. Our Saviour saith, *now it is finished.* He hath made full and perfect Satisfaction to Divine Justice. So that the Law of God hath more Honour, and the Justice of God more Glory, by the Sufferings of Christ, than if all the Elect had suffered.

3. *Compare the Blood of Christ with the Righteousness of Saints and Angels, his Righteousness, and their Righteousness.* There is a greater Glory in Jesus Christ's Obedience Active and Passive, then in the Righteousness of all the Angels in Heaven, though they had never sinned: For theirs is but the Righteousness of Creatures, in whom is a negative Imperfection, Job 4. 18. *He chargeth the Angels with Folly, and the Heavens are impure in his sight.* Christ's Righteousness is more worth, then all the Righteousness of all the Creatures.

4. *If compared with the Power of Sin in its kind, to defile and damn Souls.* There is a far greater Power in the Blood of Christ to cleanse and save, then in Sin to defile and destroy. Rom. 8. 3. The Law became weak to do good, but it hath Power to Condemn. *The strength of Sin is the Law,* 1 Cor. 15. 56. The Law gives strength to Sin, because by Virtue of the Curse of the Law, Sin reigns and defiles the Souls of Men through that righteous Curse, *The Soul that Sins shall die.* But the Blood of Jesus Christ hath greater Power to save, then Sin (together with the Law) hath to Condemn; for the Blood of Christ takes away and abolishes it utterly. Where this Blood is applied and brought home, Sin it self cannot ruine that Soul. The Soul is poisoned and corrupted by Sin; but the Blood of Christ takes away that Poyson, and makes the Soul Pure and Holy, as if it never had sinned; There-

Therefore as to those Discouragements, *I shall never get Power against these Sins, against these Corruptions, they will be my ruine:* There are deep Reflectings on Jesus Christ, as if Sin were stronger then he, as if thy Sin were more powerful to damn thee, then Christ is to save thee.

Therefore be encouraged, how unclean soever thy Heart and Life have been, make use of this Atonement, which hath been made to God by the Blood of Jesus Christ. What is the Preaching of the Gospel, but the Sprinkling of this Blood? It holds forth Christ, and if Men will refuse this Blood, their Destruction is of themselves; they perish not under the Gospel, because there is no means of Salvation, no Means to help, no Means to cleanse and purify them; but because they will not make use of it. And what a woful thing is this, when Light is come into the World, and help brought by Jesus Christ; for Sinners to refuse it, for Sinners to stand on their own Objections, this is to bid Defiance to the Gospel, and to say, that Jesus Christ is no sufficient Saviour. But apply it, and make use of it, and it will cleanse thy Soul for ever.

Sept. 27. 1668.

Hebr. 9. 13, 14.

THe Apostle in these Expressions, [*the Blood of Bulls and Goats*] includes, by a parity of Reason, *all the other Ceremonial Cleansings* which are not particularly mentioned.

As they had three sorts of *Ceremonial Uncleanness*; so they had three ways of *Purification*.

1. For the *Uncleanness* by touching any *unclean Meat or Thing*. The Purification for this was by the *Red Heifer*, which the Holy Ghost mentions in the Text particularly, whereof we spake the last time.

2. For *unclean Issues*: Two Turtle Doves or two young Pigeons, the one for a Sin-Offering, the other for a Burnt-Offering. *Lev. 15. 14, 15.* and *Lev. 12. 8.* Or a Lamb and a young Pigeon, *Vers. 6.* The Rites whereof being the same with the Burnt-Offering and the Sin-Offering, were there handled, and so need not be spoken to here again.

3. The third sort of *Ceremonial Uncleanness*, was that *unclean Disease of Leprosy*, which is treated of at large in *Lev. 13.* and the cleansing of it in *Cap. 14.*

Of the Disease we have formerly spoken in the Exposition of the 13th. Chapter, and shall therefore now proceed to the *cleansing of it*;

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which

which was done by several Sacrifices and Ceremonies appointed and directed in that 14th. Chapter of *Leviticus*, wherein the method the Holy Ghost is pleased to use is this. He gives Direction first concerning the cleansing of a Leprous Person, to *Vers. 33.* and then of a Leprous House, from *Vers. 33.* to the end of the Chapter.

The Rules and Directions about the cleansing of a Leprous Person are of two sorts: *Preparative* and *Executive*.

The *Preparatory Directions* are these three.

1. *He must be brought unto the Priest, Lev. 14. Vers. 2.* This was an Ordinance of God, and therefore Christ himself requires the Observation of it, of that Leper whom he himself had cured miraculously, *Matth. 8. 4. Go shew thy self unto the Priest, and offer the Gift that Moses commanded.*

The Leper was to dwell alone without the Camp, and without the City; but he was to be brought to the outmost Part of the Camp, or to the Gates of the City, to the Priest. Now the true Priest is *Jesus Christ*: Therefore the meaning of this Ordinance was plainly and clearly this. *That Leprous Souls must come to Jesus Christ by Faith for Spiritual Healing. He is said to arise with healing in his Wings. Mal. 4. 2.* You know how many Lepers he did heal in the Days of his Flesh. And all the Miracles of Christ had a symbolical Use to instruct us in what he does for Souls in a Spiritual Way, by what he did for Mens Bodies in a miraculous Way.

2. *The Priest must go forth out of the Camp to the Leper, Vers. 3.* This plainly speaks thus much: That *Jesus Christ* goes forth unto poor Sinners when in their Distance, in their Back-slidings and Separations from the Lord: He seeks them and finds them out, whose blessed Office it is, *to seek and to save lost Sinners, Luke 19. 10.* We are by Nature far from God, shut out and cast forth *Aliens from the Commonwealth of Israel, Ephes. 1. 12.* When thou wast in thy Blood, *I passed by and pitied thee, Ezek. 16. 6.* He goes to meet the returning Prodigal, *Luke 15. 20.* As the Priest here to meet the Leper, when shut out of the Camp of *Israel.*

3. *The Priest shall see and behold if the Plague of Leprosy be healed in the Leper, Vers. 3.* The Judgment of it is committed to the Priest, and he must judge as the Thing is. It is Christ himself that is the Judge of Souls, and he will judge true and righteous Judgment, *Isa. 11. 3.* he shall not judge according to the seeing of his Eyes.

Though Men judge thou art a Leper, a Schismatick, a Fanatick, be not troubled, if the Priest pronounce thee Clean, if the Lord hath said it to thee by the Witness of his Spirit in his Word. It is the

Priest

Priest must judge, and it is this Word which cannot err nor lye, that shall judge of thee at that Day.

It belongs also to Ministers in an inferiour Way to judge of Men, to discern between the Clean and the Unclean, and to retain or remit Sins Ministerially, *John 20. 23.* These are the preparatory Directions for the Purification of the Leper.

2. *The Executive Part follows from Vers. 3. &c.* and it consists mainly in two Things.

1. The Sacrifice of two Birds and their Ceremonies, to *Vers. 10.*

2. A Sacrifice of three Lambs with their Appurtenances and Ceremonies, from *Vers. 10 to 21.*

1. *The first part of the Purification of the Leper, is by two Birds, and the Ceremonies belonging to them, from Vers. 3. to Vers. 10.* The Materials here required are *two living clean Birds, together with Cedar, Scarlet and Hyssop, Vers. 4.* The Birds are thought to be Sparrows. The Hebrew Word *Ziphor* signifies a Bird in general, any winged Fowl. *Deut. 4. 17. They are forbidden to make the likeness of any winged Fowl that flieth in the Air. Psal. 8. 8. The Fowls of the Air.* And is sometimes used particularly concerning a Sparrow, *Psalm 84. 3. and 102. 7.* We may understand it here in the largest Sense for any clean Birds. These two Birds and the Herbs are the Ingredients that must all concur to make up the Matter of this cleansing Sacrifice.

The two Birds were not two Sacrifices; for one of them was not slain, but dismissed: But they did both make up one Sacrifice: Some of the Mysteries whereof, could not be represented by one Bird, and therefore two were appointed, the one to die, and the other to live.

They had another Ordinance of the like Nature, and of the same Importance with this, *viz.* the two Goats on the yearly Feast of Expiation, *Levit. 16.* whereof the one was slain, the other did escape, being sent away into the Wilderness: Therefore called the Scape Goat.

But why were there two Birds, and what was the Mystery of this?

Ans. It shadowed forth both the *Natures* and *Estates* of our Lord Jesus Christ.

1. Both his *Natures*; his eternal Deity and his mortal Humanity, are here prefigured and represented. The slain Bird, represents his *Humane Nature* capable of Death and Suffering. The other Bird his *Divine Nature*, which was and is immortal and impassible. As both these Birds were necessary, and must be used in this Sacrifice: So Christ our Sacrifice must be both God and Man. We are not cleansed

fed and saved either by his Deity or Humanity alone: But both his Natures do concur in his mediatorial Actions for our Salvation.

2. Here is a shadow of the two-fold State that Jesus Christ passed through; First a State of Death and Humiliation, and then a State of Life and Glory, 1 Pet. 3. 18. For Christ also hath once suffered for Sins, the just for the unjust, that he might bring us to God, being put to Death in the Flesh, but quickened by the Spirit. Put to Death in the Flesh, that is, in his Humane Nature; but quickened by the Spirit, that is, by his Deity raising him up again from Death to Life; he must both die and live again for us.

As to the Cedar, Hyssop and Scarlet, they were used in the Purification by the Red Heifer; of which we spoke before, and shall now add thereunto only thus much further. That of these three, it is conceived, that there was a sprinkling Brush made, namely the Brush of Hyssop, the Handle of Cedar-Wood, and the binding of a thred of Scarlet dye. The Apostle calls it Scarlet Wool in Heb. 9. 19. And as there seems to be a general Respect had to the Properties of these Plants, as was formerly shewed: So some do observe a particular Suitableness between the Leprous Contagion, and these means of Purification, thus.

That as the Leprosy did corrupt and putrify the Body; opposite to this was the Cedar-Wood, which is commended for firmness and soundness against Putrefaction.

And as the Leprosy was of a foul Colour, contrary to this was the fresh and fair Colour of Scarlet.

And as the Leprosy had a very ill and unsavoury Scent; the sweetness of Hyssop was a Remedy against that. So our Annotators on Lev. 14. 6.

Thus for the Materials of this purifying Sacrifice.

Now the purifying Ceremonies and Actions were of three sorts, and all full of Mystery; some relating to the slain Bird, some to the living Bird, and some to the Leper himself.

Let me briefly open them unto you.

1. The Ceremonies of the slain Bird, were chiefly these three.

1. *It must be killed.* Ver. 5. You know the Mystery of this in all the Sacrifices; it was a Prefiguration of the Death of Jesus Christ the true Sacrifice. Almost all things in the Law were purged by Blood, and without shedding of Blood there is no remission, Heb. 9. 22.

2. *It must be killed over running Water, or living Water.* That is, Spring-Water called Living, because of the continual Motion resembling Life thereby; that is, it must be taken out of a Spring or a River, not out of a Pond, or Rain-Water.

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What this means, our Saviour himself interprets *John 4. 10, 14.* where he speaks of *spiritual Living Waters.*

And the Blood thus falling into, and being mingled with the Water; points us clearly to him, who came to cleanse us and save us from Water and Blood, *1 John 5. 6.* For as Water and Blood here meet; so there were Streams of both issuing out of his Side, when he was slain for us, *John 19.*

But this Water and Blood, is the *Blood of Justification*, and the *Water of Sanctification*, both plentifully flowing from Christ our Purification. There is an ever flowing Fountain of these Waters of Life in and from the Lord Jesus Christ, for the cleansing of sinful and leprous Souls.

3. *This must be in an Earthen Vessel.* The like, *Numb. 5. 17.* The Sense of this part of the Allegory, may be easily gathered from the former. That Soul-cleansing Blood and Water issued out of his blessed Body; therefore his Body was this Earthen Vessel, which was frail and brittle, and accordingly broken by Death at last; and mean and contemptible amongst Men, as Earthen Vessels use to be. The Ministers of the Gospel also are compared to Earthen Vessels, *2 Cor. 4. 7.* God useth contemptible Instruments many times, for the effecting of great Things.

These are the Ceremonies relating to the slain Bird; it must be killed, and it must be killed over Living Water, and this is in an Earthen Vessel.

2. The Ceremonies belonging to the *Living Bird*, are also three.

1. *The Living Bird must be dipt in the Blood of the slain Bird, Vers. 6.* A most evident and excellent Representation of the Union of the Divine and Humane Nature of Jesus Christ, and the Influence of that Union into the Concernments of our Peace. Had not the Deity supported and influenced the Humane Nature in its sufferings, they could not have been available with God for us. Upon the Account of this Divine Union and dipping of the Living Bird in the Blood of the slain, the Apostle calls the sufferings of the Humane Nature, *the Blood of God, Acts 20. 28.*

2. *The Cedar, Scarlet and Hyssop; must be dipped also with it. Vers. 6.* That is, all the Concernments of our Salvation do receive a Tincture, an Influence from the Blood of Christ. Whether we refer the Mystery of these Plants to the Graces and Excellencies that are in him as our Saviour, or to the Graces we receive from him: All must be considered with relation to his Blood. Take it in the latter, all the Graces, Virtues,

The Gospel of Cleansing from the Leprosy.

Virtues, Excellencies we receive from him, must be dipped in his Blood to cleanse them, and make them and us accepted of God.

3. *The Living Bird must be let loose into the open Field*, Vers. 7. This clearly represents, not only Jesus Christ's escaping and deliverance from Death to Life: After he had suffered and humbled himself unto Death, he did escape and live again, and lives for ever. But also the open Publication and Preaching hereof, as it were in the open Firmament, in the view of all Men: So that Phrase imports, *Rev. 14. 6. flying in the midst of Heaven*, Preaching the everlasting Gospel.

This respects also the setting of the Leper free from his Restraint that was upon him before, by reason of his Uncleaness, as appears by the Connexion. *He shall pronounce him clean, and let the Bird loose into the open Field.*

These are the Ceremonial Actions relating to the Living Bird.

3. *The Ceremonial Actions in reference to the Leper himself*; these also are three.

1. *The Priest shall sprinkle upon him seven times, and pronounce him clean*, ver. 7. This sprinkling of that typical Blood and Water upon him, is nothing else but the *Application* of the Blood of Jesus Christ. There must be a *particular Application* of it to the Soul: It must be sprinkled upon the Leper; and then he is pronounced Clean. All the other Ceremonies would not make him clean without this; though the Bird were killed, and other Ordinances observed; yet it must be also sprinkled.

The Death and Blood of Christ is not enough to the cleansing of our Souls, unless the Blood be *sprinkled*, the Death of Christ applied to us. There must be a Work of *Application*, as well as of *Redemption*. All the precious Blood that Christ hath shed, will not save a Sinner; unless this Blood be effectually applied and sprinkled on the Soul. *Application* is a great and necessary Part of our Recovery and Salvation, as well as the Blood of Christ it self.

And it must be applied *seven times*: Both *frequently*, and *perfectly*, over and over again; once is not enough, suppose thou hast believed and laid hold upon Christ already, and applied him by Faith to thy self in particular, (the Blood must be sprinkled *seven times over*) thou must apply Christ, and lay hold upon Christ again. And the number seven being a *Number of Perfection*; so it holds forth *perfect Cleansing* of the Sinner as well as *frequent Application* of the Blood of Christ for that end.

2. *The Leper must wash his Cloaths, and himself, and shave his Hair, and then come into the Camp; but not yet into his Tent.* Vers. 8. The like

like Ceremony is required in other Cleansings. As at the Consecration of the Levites, Numb. 8. 7. *they were to cause a Razor to pass over all their Flesh.* And Dent. 21. 12. Of the Captive Woman it is said, *she shall shave her Head, and pare her Nails.* Some allegorize this in a plain and a good Way, thus: That it was a Figure of casting away all Remainders of Malice and Filchiness, James 1. 21. Those Excrescencies and Superfluities of sinful Corruption, it shadows out and teacheth the Work of Mortification, or paring away of sinful Superfluities of Lusts and Corruptions, as fast as they grow, which we cannot be quite rid of, but must be paring and cutting them off continually.

This Expression is used Isa. 7. 20. in a metaphorical Way, to signify the Lord's consuming and weakning their Strength: For much Hair argueth Strength of Nature. Hence in Age, when there is a decay of Strength, the Hair falls off, and Baldness comes instead of Hair. Therefore in a Leprous Person, it seems to argue Strength of the Disease: Therefore the shaving it off, is thought to signify the cutting off and taking away the Strength of the Disease, and Plague of the Heart.

And as to *Washing*, this was often required: Therefore the Apostle speaks of *divers Washings*, Heb. 9. 10. And the Holy Ghost refers them to the *Blood of Christ*, Rev. 1. 5. And they respect also the *Spirit of Christ*, often compared to *Water*, Isa. 44. 3. This is that *Fountain set open*, Zach. 13. 1. *for the House of Judah, and the Inhabitants of Jerusalem to wash in, for Sin and for Uncleaness.* A Sinner must wash and bath himself in this Fountain, if ever he will be made clean.

We read of *the washing of Regeneration*, Titus 3. 5. which is an allusion to these Ceremonial Washings, rather than to Baptism. And the Leper was to *wash his whole Body*, not some part only, because Sanctification is a *cleansing of the whole Man*, 1 Thes 5. 23. And he must *wash his Clothes* as well as himself. To teach us that we must purge our selves from all manner of Filthiness, and every thing that defileth, *bating the very Garment that is spotted with the Flesh.* Any thing of Uncleaness, the least degree of it, Jude Vers. 23. *bating even the Garments spotted by the Flesh:* An Amplification, saith the Margin, taken from the forbidden Things in the Old Law, that did defile, that is, all Appearances, occasions, any thing that hath the least touch of Sin. It is a worse sign of a Leprous graceless Heart, for a Man to dally with his Lust, and to allow himself therein, than one particular fall into a grosser Act of Uncleaness if it be abhorred and repented of.

Thus

Thus the Leper must be washed, he and his Clothes; and his Hair shorn: And yet after all this, he is not to return to his Tent. The reason is, Lest there should be any thing of Infection in his Tent. For the very Houses and Garments sometimes were infected with Leprosy.

3. The third Ceremony, or his after-duty is this. *After seven Days he must use the same Ceremony of shaving and washing over again, Vers. 9.* This plainly teacheth us, that cleansing Work must be renewed from time to time. The mortifying and purging out of Corruption, it is a gradual Work, and a frequent Work, For the Leper is not made clean at once, in the first Moment; nay, after all his former Observations, he is not perfectly clean, though he be begun to be made clean, but here are *seven Days* must intervene, and then he must wash and shave again. So that it is a gradual Work. We should do so in Spiritual Cleansing, especially upon the Sabbath Day, which is the Seventh in this Sense; that is, it is one of seven; and it is, and should be a Day of Spiritual Washing and Cleansing.

Thus you have seen the first part of this purifying Sacrifice for the Leper, *viz. The two Birds*; with the several Ceremonies and Ceremonial Actions and Performances appertaining to them, both to the slain Bird, and to the living Bird, and to the Leper himself.

1. The second part of the purifying Sacrifice appointed for him is that of *three Lambs*; with the Ceremonies thereunto belonging: And this is declared at large from *Vers. 10. to 32. of that 14th. Chapter of Leviticus.*

The *Materials* of this are *two Hee-Lambs, the one for a Burnt-Offering, the other for a Trespass-Offering; and an Ew-Lamb for a Sin-Offering; and fine Flower for a Meat-Offering; and a Log of Oyl.* These are the Materials. Now what must be done with them?

The *Ceremonies* about them are chiefly these three.

1. *The Sacrifices must be slain and offered according to the manner and institution, Vers. 12. 13.* But this having been opened formerly, we shall not insist upon it.

2. *The Priest must put some of the Blood of them upon the tip of the right Ear of him that is to be cleansed, Vers. 14. and some part on the Thumb of his right Hand, and on the great Toe of his right Foot.* You have the like Ceremony, *Exod. 29. 20* enjoined in the Consecration of *Aaron* and his Sons. The sprinkling *these parts* did represent, and was instead of sprinkling the *whole Body*. The sprinkling of a part of the Body was appointed by God, as significative of universal Cleansing of the whole Man.

Our Annotators have this Note upon it. The Ear was to be sanctified for holy hearing, and against the hearing of any corrupt Communication : And the Hand for working ; and the Foot for walking, that his Conversation might be Holy, and his Person sanctified from Head to Foot. So in *Baptism*, there is no Necessity of plunging the whole Body in Water ; but the sprinkling of it on the Forehead may suffice to signify the mystical Meaning intended by it, whereby a Sacramental *Synechdoche*, though but a *Part* be sprinkled, the *Whole* is washed and cleansed. This is the second Ceremony some of the Blood in these Sacrifices of the three Lambs must be put upon the Leper.

3. The third is, That the Priest is to take the Oyl, and sprinkle part of it before the Lord, and with part to anoint the Leper ; his Ear, Thumb and Foot, in the Place where he had put the Blood before, and pour the rest upon his Head, *Verf. 15. 16, 17, 18.* This mystical Oyl whereof they had such continual Use under the Law, we have often heard, that it typifies the Holy Ghost : And therefore the Son of God is said to be anointed with the Spirit, *Isa. 61. 1.* And *Acts 10. 38.* God anointed Jesus of Nazareth with the Holy Ghost, and with Power. Therefore the putting of the Oyl upon these Parts, signifies the saving-Graces of the Spirit of Christ, whereby they are cleansed and sanctified and comforted, who have been justified and reconciled by his Blood.

As to the putting it upon these Parts for the Whole, this teacheth us the same that was noted before out of the same Ceremony concerning the Blood.

And whereas he must put the Oyl upon the Blood, that is, upon the same Place where he had put the Blood before, as it is explained more fully *Verf. 28.* This teacheth us, that our Sanctification flows from our Justification : The Blood must be applied first, and then the Oyl upon it : The Spirit of Christ is the purchase of the Death of Christ ; and therefore the Spirit of Sanctification is the Fruit of the Blood of Justification. Look not to have thy Soul cleansed from the Power of Sin by Sanctification, unless it be cleansed from the Guilt of Sin by the Blood of Christ applied for Justification. We are first justified and reconciled by his Blood, and then sanctified and anointed by his Spirit. *He forgiveth all thine Iniquities, and healeth all thy Diseases, Psal. 103.* Justification is in order before Sanctification : First the Blood, and then the Oyl upon the Blood.

These are the Laws and Ordinances for the purifying of the Leper.

But now a *Case of Conscience* may arise : What if the Leper be not able to get all these Sacrifices and Requisites for his Cleansing, what shall be done in such a Case ?

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The Answer is, That the Lord hath made a gracious Provision for the Necessities of his People: Therefore lesser Sacrifices are provided and appointed in such a Case, from *Vers. 21. to Vers. 33.* where this Case is fully spoken to, *viz. instead of three Lambs, he requires here but one Lamb, and two Turtle Doves, or else two young Pigeons, which-soever he could best get. And instead of three Omers of fine Flower for a Meat-Offering, he requires in this Case but one Omer, that is, about a Pottle of our Measure; and a Log of Oyl, that is, about half a Pint. This is the same that was before; and these lesser Sacrifices are as effectual for the cleansing of a poor Leper, as the greater Sacrifices were for richer Persons. God accepting a Man according to that he hath, and not according to that he hath not, 2 Cor. 8. 12. The Rites and Ceremonies of these, are the same with the former: So I shall pass from this, observing only the gracious Condescension of God to the several Capacities and Necessities of his People.*

The latter part of the Chapter, is concerning the cleansing of a *Leprous House*, from *Vers. 33. to the End.* Some say it was a peculiar thing in that Land, a strange Infection that seized the Land in some Cases, the whole Land being a typical Land, as we have heard.

I shall only note two or three general Observations from it, and from the whole Chapter, and so conclude.

Obs. 1. The marvellous infectious and defiling Nature of Sin, in that it infects and defiles other things, *the very House, and the Garments. To the Unclean all things are unclean, as to the Pure all things are Pure, Tit. 1. 15.* It poysons and corrupts all the Concernments and Enjoyments of a Sinner. The Apostle speaks how *the whole Creation groaneth and travaileth in Pain together until now, Rom. 8. 22. For the Creature was made subject to Vanity, &c. The Stones out of the Walls, and the Timber out of the Houses, are troubled with a Wicked Man, and cry out against him, as Habakkuk hath it, Chap. 2. 11. That's the first Observation. Learn the wonderful defilient, and infectious nature of Sin, that it corrupts all the Concernments that a Sinner is concerned in.*

Obs. 2. Whereas *the Leprous House*, if it were incurably infected, must be pulled down, and all the Materials of it cast away, *Vers. 40. 45.* This teacheth us, That all the Monuments and Reminders of *leprous and corrupted Things*, must be destroyed. Idolatry and Superstition, is a Leprosy that hath over-spread the whole Christian World, during *Ropery*. And as the Prophet saith concerning Babylon, *Jer. 51. 26. They shall not take of Babylon, a Stone for a Corner, nor a Stone for Foundations; but thou shalt be desolate for ever, saith the Lord.* It holds true of my-

tical Babylon that Leprous Church, whose Idolatry and Superstition is a spiritual Leprosy, which did over-spread the whole Church of God in the time of Popery; therefore away with all the Monuments and Reminders of it.

Dwalphintramis applies this not impertinently to the Pope's *Mass-Book*. The Pope's *Mass-Book* was a Leprous House, the Stones and Timber whereof should have been cast aside as polluted and an Abomination: Therefore it was an unhappy and a fatal Error in the first Reformation, to take Materials out of *that* to reform with; to take the Stones and Timber of that Leprous House to use in the Worship of God, which must be therefore framed to comport with those leprous polluted Things. It hath been the occasion of a new Conflict to the People of God in this Age, and of manifold Sufferings to the Servants of Christ, because they contended, that these leprous polluted Things should be cast aside. This might have been prevented, if there had been a thorough Reformation at first, and the Stones and Timber of those Leprous Houses, the Pope's *Mass-Book*, *Ritual*, *Pontifical*, and *Breviary*, had been at our first Reformation cast forth as polluted and abominable.

Obs. 3. How difficult, and yet withal how necessary a Work, the purifying and cleansing of the Leprosy is. The Leprosy was a Type of Sin and sinful Corruption, especially that original and universal Pollution and Defilement of our Natures: The Purification of the Leprosy therefore, is nothing else but the Work of Mortification, or purging out of sinful Corruption.

This is a difficult Work: See how many Ingredients must concur to it in the Type: There must be two Birds, with Cedar, Scarlet and Hyssop, and a great many Ceremonies about these Materials. There must be Spring-Water, and an Earthen Vessel, and Killing, Dipping, sprinkling, Washing, Shaving, &c. And when all this is done, there is but half the Work done; for there must be also three Lambs for a Burnt-Offering, a Trespass-Offering, a Sin, Offering. And three Omers of fine Flower with Oyl for a Meat-Offering, and a Log of Oyl; and a multitude of sacred Rites and Ceremonies about these Materials. O how much ado there is to get a Leprous Person purified and made clean! And all these things instruct and shew you all along the method of the Lord's proceeding in purifying the Hearts of Sinners. There must be a great deal of pains taken with thy own Heart, in the Use of all the Means and Ordinances that God hath appointed.

And though there be all this Pains and Difficulty in the Work, yet it must be done, there is a Necessity of it: For this Disease is very

troublesom and loathsom, and it may be mortal at last, if a Cure be not provided in time. Therefore the Leper must use Means and take Pains: And so should sinful Leprous Souls.

Obs. 4. That as there is a Leprosy of the Heart, as we are defiled and unclean by Nature; so there is a Remedy and Purification by Jesus Christ. And as there is an Ordinance of Ejection of scandalous Sinners and Lepers out of the House of Israel: So there is for Re-admission of healed Lepers into the Church again. This confutes the Novatians. The 13th. Chapter of *Leviticus* reproves promiscuous Communion. This 14th. reproves that *Novatian* Error of them who would not re-admit and receive repenting Sinners into the Church again? The Scripture is clear for both *Binding* and *Loosing*. Binding Impenitent Sinners, and loosing and restoring the Penitent.

THE

Gospel of the HOLY PLACES.

October 11. and 18:
1668.

Deut. XII. 5, 6.

But unto the Place which the Lord your God shall chuse out of all your Tribes, to put his Name there, even unto his Habitation shall you seek; and thither thou shalt come: And thither ye shall bring your Burnt-Offerings, and your Sacrifices, &c.

WE have been endeavouring (beloved) to take off the Veil from *Moses* Face, and to unfold and open to you the *Types* and *Shadows* of the *Ceremonial Law*; they are dark *Shadows*, but there are glorious *Mysteries* adumbrated and shadowed forth by them. They are hard *Shells*, but there are sweet *Kernels* within, if the Lord help us to break the Shell, and to understand the *Mystery* and *Meaning* of them. You have seen divers of these *Shells* broken, and what precious *Kernels* of Gospel-Truths are contained in them.

You

You may remember we did refer this Law of Ceremonies to five general Heads.

1. The Initiating Seal of Circumcision.
2. The Legal Sacrifices and Purifications.
3. The Tabernacle and Temple and other Holy Places.
4. The Priesthood, with all the rest of the Legal Ministry.
5. Their Festivals, or Holy Times and Seasons.

We have formerly spoken to the two first of these, to wit, the Initiating Seal of *Circumcision*, and their Legal *Sacrifices and Purifications*; We are now to proceed in the help of Christ unto the Third, namely,

3. Their Tabernacle and Temple and other Holy Places; of which this Text gives you this Doctrinal Assertion.

Doth. That God was pleased to chuse out certain Places to stand in a special Relation of Holiness unto himself under the Old Testament. See again in this Chapter, Vers. 11. 14, 18.—Psal. 68. 35. Thou art terrible, O God, out of thine Holy Places. And Vers. 17. As in Sinai in the Holy Place. But it is needless, and would be easy to multiply Quotations: For this Phrase, Holy Place, and Holy Places, doth occur in the Scripture above Threescore Times. Let me explain and open a little to you the Nature of this Holiness of Places that was under the Law.

You all know there is a two-fold Holiness; *Inherent and Relative Holiness.*

Inherent Holiness is nothing else, but the *Saving Graces of Sanctification in the Souls of Men.* Now this is only in Persons: It is a thing which Places are no way capable of.

The Holiness that is in Places, is a *Relative Holiness*; and it doth consist in a *Separation or setting them apart for God to be peculiarly his.*

That this is the Scripture Notion of Holiness, and that particularly in reference to Holy Places, you may see in *Deut. 19. 2, 7.* compared with *Josh. 20. 7.* That which in the one Place is called Separation, in the other is called Sanctification: *Thou shalt separate three Cities for Cities of Refuge, saith the Lord by Moses. And they sanctified Kedesh and Sechem, saith the Text in Joshua.*

The contrary to Holiness, is that which is *Common or Unclean*, *Acts 10. 14.* God hath a special *Propriety* in that which is *Holy*, it belongs to God as his peculiar, *Exod. 13. 2. Sanctify unto me all the first-born, it is mine.* Hence the nearer to God any Place or Thing is, the more of Separation to his Use, the more *Holy*.

Thus you see the general Notion of it.

Now to descend to some Particulars.

This

This Holiness of Places was Two-fold, either *transient* and meerly for the present Time, or else more *permanent* and abiding.

1. The *transient Holiness* of Places was where the Lord gave visible Appearances of himself in his glorious Majesty to the Eyes of his Servants; such Places were Holy during the time of such Divine Appearances. So when the Lord appeared to *Moses* in the burning Bush, *Exod. 3. 5. the Place whereon thou standest is holy Ground.* And he saith the like to *Joshua*, *cap. 5. 15.* So Mount *Sinai* was holy, and therefore might not be touched, *Exod. 19.* Upon the same Account the Mount where Christ was Transfigured is called the *Holy Mount*, *2 Pet. 1. 18.*

I call this a *transient* kind of Holiness, because it continued no longer, but while that extraordinary Presence continued. There is no more Holiness in Mount *Sinai* or Mount *Tabor* now, than in any other Place. The Apostle calls it the Holy Mount from what it *was*, not that it is so still; Therefore it is but a superstitious Thing in the *Papists* to go on Pilgrimage to *Jerusalem*, and to visit the *Holy Sepulchre*, and the like, there is no Holiness in them now.

2. But secondly, there was also a more *permanent* and abiding Holiness of Places under the Law, during that whole Legal Dispensation.

Quest. What were these Places?

Answ. I shall instance chiefly in four Particulars.

1. The Land of *Canaan* was an Holy Land, so called *Zach. 2. 12. the Lord shall inherit Judah his Portion in the Holy Land.* It was a Type of Heaven, *Heb. 11. 14, 16. they sought another Country, a better Country, that is, an heavenly; thine Eyes shall see the Land that is very far off, Isa. 32. 17. glimpses of Heaven and Glory.*

And some special Places in the Land were holy, as

2. The *Cities of Refuge*, whereof there were six, three on this side, and three on the other side *Jordan*. The Institution and Ordinance for it you have in *Deut. 19.* the Performance in *Josh. 20.* where these *Cities* are said to be sanctified. And that there was a Gospel-Mystery in this Ordinance, and what it was the Apostle insinuates, *Heb. 6. 18. who have fled for Refuge, to lay hold upon the hope set before us. The Souls flying to Jesus Christ, and finding Safety and Shelter there, when pursued by the Law, as the avenger of Blood, is the Gospel-mystery of that Ordinance.*

3. The *Tabernacle*, the *Temple*, the *Ark* and all the Places where they came, *2 Chron. 8. 11. The Places are holy whereunto the Ark of the Lord hath come.* The *Ark* did as it were Consecrate them, and so there was a Reverence due to them.

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The Tabernacle you know, was made in the Wilderness by Moses, and so was the Ark; it marched before them to seek Rest for them, till they came into the Land of Canaan.

The first Place, where it was pitched there, was at Gilgal, Josh. cap. 4. 19. there it continued about six or seven Years, till Joshua had conquered the Land, and then it was set up at Shilo, Josh. 18. 1. there it continued (as some compute) three hundred Years from Joshua's Time to Eli's; and then the People in a Carnal Confidence carrying the Ark before them to Battle, it was taken Captive by the Philistines; and Shilo was rejected of God, and laid desolate for the Wickedness of his People Israel. The Story whereof you have recorded in 1 Sam. 4.—

A very instructing Providence, to teach them to take heed of carnal resting in external Ordinances. Yea, Gospel Ordinances, Baptism and the Lord's Supper, if thou art a Wicked Man, will stand thee in no more stead, than the Ark did them, Jer. 7. 12. But go ye now unto my Place which was in Shilo, where I set my Name at first; and see what I did to it for the Wickedness of my People Israel.

And after this, it is observable, that the Ark and the Tabernacle, so far as it appears out of the sacred History, never met again after this parting.

Which should teach such as pretend to be the Tabernacles of God, in whom he dwells (as every Christian is) to take heed of Decays and Backslidings in your Christian Course. For it may be God and thou may part, never to meet more. We see sad Examples of it in many Professors, that after Backslidings never recover their former Glory, they never enjoy the Ark of his Presence any more as formerly.

What became of the Tabernacle after the Desolation of Shilo, and after this departure of the Ark from it, the Scripture is in a great measure Silent. Only this we find, that it was at Nob in Saul's Time, 1 Sam. 21. 1, 4, 6. and that it was afterwards at Gibeon in David's Time, 1 Chron. 16. 39.

And finally, that the Vessels of it were removed to the Temple after the building of that by Solomon. Not, as the Jews suppose, to be laid by there; but rather to be used as occasion was, together with the other Vessels of the Temple.

Some think the Tabernacle had a Station once at Mizpeh, which they gather from that Phrase, 1 Sam. 10. 17. and Samuel called the People together unto the Lord to Mizpeh. But this is not certain, because

cause they might be said to appear before the Lord elsewhere, and not only where the Tabernacle was.

The Places where the Ark came are more particularly recorded in the Scripture.

First it was carried from *Sbilo* into the Field of *Apbek*, against the *Philistines*, 1 Sam. 4. 2. where the *Philistines* took it Captive, and carried it from Place to Place, to *Ashdod*, to *Ekron*, to *Gath*, 1 Sam. 5.

At last they sent it home into the Land of *Judab*.

First to *Bethshemesh*, cap. 6.

Thence it went to *Kirjath Jearim*.

Thence to the House of *Abinadab*, cap. 7.

Thence to the House of *Obed-Edom*, 2 Sam. 6.

Thence to the City of *David*, *ibid.* Vers. 12.

And finally, it was placed in the *Oracle* in the Temple by *Solomon*, 1 Kings 8. 6, 7. where it continued till the Captivity of *Babylon*; at which time it was either destroyed in the burning of the Temple, or else carried away to *Babylon*, and restored amongst the rest of the Vessels of the Lord's House by *Cyrus*.

Some indeed think it was never returned, and that the second Temple wanted the Ark. But this to others seems improbable; because the High Priest was annually to Minister in the most Holy Place, and that in reference to the Ark; for he was to sprinkle the Mercy-seat with Blood, of which hereafter.

But these various Removals and Travels of the Ark to and fro from Place to Place, may teach us this Lesson, that God hath not tied himself and his Ordinances, and the Tokens of his Presence so to any People, but that if they prove unworthy, he may remove them, and seek unto himself another Habitation, *Mat.* 21. 43. *Rev.* 2. 5. *I will remove the Candlestick.*

4. Hence fourthly, among the Holy Places *Jerusalem* was very eminent, as being the Place of the Temple and Ark, and all the Publick Worship thereunto belonging, *Psal.* 76. 2. *In Salem also is his Tabernacle, and his Dwelling-place in Sion.* *Psal.* 87. 2. *The Lord loveth the Gates of Sion, more than all the Dwellings of Jacob.*

Jerusalem therefore is made in Scripture a Type of the Church both Militant and Triumphant, *Gal.* 4. 26. *for Jerusalem which is above is free, which is the Mother of us all.* Therefore in that magnificent Description of the Church Catholick mystical, *Heb.* 12. 22, 23. amongst other Elogies, it is called heavenly *Jerusalem*. So *Rev.* 21. 2. the new *Jerusalem* that comes down from God out of Heaven, as a Bride adorned for her Husband, is the Church thoroughly reformed in the latter

latter times both in Doctrine and Order and Worship. Which Purity is begun here, and perfected in another and an higher Glory in Heaven.

And throughout the Scripture the Elogies given to Jerusalem are very high and excellent.

It is called the City of God, Psal. 46. 4.

The *Elect City*, or the City which God hath chosen, 1 Kings 11. 32. *but he shall have one Tribe for my Servant David's sake, and for Jerusalem's sake, the City which I have chosen out of all the Tribes of Israel.*

It is called the *beloved City*, Gog and Magog compass the beloved City, Rev. 20. 9.

The *Holy City*, Matth. 27. 53. *many Bodies of Saints which slept, arose and went into the Holy City*, Rev. 22. 19. *God shall take his part out of the Holy City.*

The *City of the Living God*, the heavenly Jerusalem, Heb. 12. 22.

It is called the *Throne of the Lord*, Jer. 3. 17. *at that time they shall call Jerusalem the Throne of the Lord, and all Nations shall be gathered unto it, to the Name of the Lord, to Jerusalem.*

Quest. What is the Ground of this Holiness of these Places, and how are we to conceive of it?

Answ. You heard in general before, that it consists in the Lord's separating of them for himself in a special and peculiar manner. But there be four Expressions in the Text, the Explication whereof will a little further clear it.

1. The Lord is said to set his Name there.

2. Thither shalt thou seek.

3. Thither shalt thou come.

4. Thither shalt thou bring thy Holy Things.

1. The Lord is said to *choose these Places to set his Name there*, and therefore they are called his Habitation, *even to his Habitation shall ye seek*; the meaning is, his Name dwelt there.

What is God's Name? And how is it set in such a Place?

God's Name is any thing by which he is known, the Discoveries or Manifestations of himself, by which he is known amongst his People, as a Man is known by his Name.

He sets his Name in such or such a Place, when he constitutes or appoints it to be the Place wherein he will give forth the Discoveries and Manifestations of himself unto his People.

There be five Things here included.

1. *That here were the standing Symbols and Tokens of his Presence.*
The Ark, the Mercy-seat, the Altar, the Sacrifices, here they had
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their Abode and Residence, even in the Places that God chose for that End.

2. *In these Places were visible Appearances of his Glory upon special Occasions.* As when Moses had erected and reared up the Tabernacle, *Exod. 40. 34. then a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle; So Numb. 12. 5. the Lord came down in the Pillar of Cloud, and stood in the Door of the Tabernacle.* So when Solomon had finished the Temple, and placed the Ark in the Holy Place, the Cloud filled the House of the Lord, so that the Priests could not stand to minister, because of the Cloud. *For the Glory of the Lord filled the House of the Lord, 1 Kings 8. 10, 11. Isaiah likewise saw his Glory in the Temple, Isa. 6. 1. I saw the Lord sitting upon a Throne high and lifted up, and his Train filled the Temple.*

3. *These Places had their typical Significations of Christ and Gospel-Mysteries:* Therefore much of the Name of God was in them. There were chiefly two great Mysteries in them, *Christ and the Church.*

1. *The Temple was a Type of Christ, John 2. 19. destroy this Temple, and within three Days I will raise it up. But he spake of the Temple of his Body, Vers. 21. Therefore the Apostle saith, that in him dwelleth all the fulness of the Godhead bodily, Col. 2. 9. He was a Minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not Man, Heb. 9. 11.*

2. *It was a Type of the Church, 1 Tim. 3. 15. how thou oughtest to behave thyself in the House of God, which is the Church of the Living God, Eph. 2. 20, 21, 22. And it was a Type not only of the whole Church in general, but of every Believer in particular, 1 Cor. 6. 19. what, know you not that your Body is the Temple of the Holy Ghost? He dwells in their Bodies, much more in their Souls. The manner how the Deity dwells in these Temples is very mysterious and glorious.*

4. *These Places were appointed of God to be Parts, yea principal and eminent Parts of his Worship.* I say, they were parts of his Worship or Ordinances; they were such eminent Parts of his Worship, that they did sanctify both the Worshipers, and all the Worship performed in them. *The Altar sanctified the Gift, the Temple sanctified the Gold, Mat. 23. 18, 19. The Places did bring Acceptance to the Worship; so that the Places were principal, and the Duties less principal, as some express it. There will I accept them, Ezek. 20. 40. Exod. 20. 24. In all Places where I record my Name, I will come unto thee, and I will bless thee.*

5. *They were by God's Appointment the Seat of all the Publick Church-Worship of those Times.* They did perform the moral Worship of Prayer, and reading and hearing the Law, in all their Synagogues; but
their

their Publick Church-Worship was annexed and affixed to the Temple only. Which brings us to the second Expression in the Text.

2. *Thither shalt thou seek*; that is, for Answers and Oracles from the Holy Place, and from the Priest by *Urim* and *Thummim*. For so the Lord had appointed, *Exod. 25. 22. there will I meet with thee, and I will commune with thee from above the Mercy-seat, from between the two Cherubims which are upon the Ark of the Testimony.* And accordingly so they did, *Numb. 7. 8, 9.* And they were to enquire by *Urim* and *Thummim*. Therefore it is said of *Joshua*, when he was to be chief Magistrate, *Numb. 27. 21. and he shall stand before Eleazar the Priest, who shall ask Counsel for him after the Judgment of Urim before the Lord: At his Word shall they go out and at his Word, that is, at Eleazar's the Priest answering from God, shall they come in, both he, that is, Joshua, and all the Children of Israel with him, even all the Congregation.*

All other Places were forbidden for this Use; *seek not Bethel, enter not into Gilgal, Amos 5. 5.* And the Lord severely punish'd it in *Ahab* the Son of *Ahab*, *2 Kings 1. 16. Eljah said unto him, for as much as thou hast sent Messengers to inquire of Baalzebub the God of Ekron (is it not because there is no God in Israel to inquire of his Word?) therefore thou shalt not come down off that Bed on which thou art gone up, but shalt surely die.*

The Devil, in imitation and abuse of this Ordinance of God, had his Oracles, and gave Answers in the old Pagan times: But his Answers were usually Sophistical and Ambiguous. And after the Death of Christ God was pleased to chain him up: Therefore *Plutarch* an Heathen Philosopher, in his *Morals*, hath a Discourse upon it, why the Oracles are ceased; and he hath an Expression for the resolving of it, which hath more of Truth in it than himself understood. Amongst other Things he gives this Account of it, that it was because the great God *Pan* was dead. It was indeed because *Jesus Christ*, who is the great God and the great Shepherd of the Sheep, had suffered Death, and thereby conquered *Satan*, and hath therefore stopt the Devil's Mouth from giving Answers in that way ever since.

3. *Thither shalt thou come*; that is, at all their appointed Festivals, three times a Year, *Exod. 23. 14, 17.* and whensoever they offered Sacrifice, as afterwards, *Vers. 6.*

4. *Thither shall ye bring your Burnt-Offerings and your Sacrifices, &c. Vers. 6.* So *Levit. 17. 8, 9.* here is a particular Induction and Enumeration of their Holy Things.

Your Burnt-Offerings] mentioned first, as being the first sort, and all the rest depending much upon that.

Your Sacrifices] this is a general Word including all that belonged unto the Altar.

And your Tithes] these were for the Maintenance of the Priests, whereof *Levit.* 27. 30, 32.

They had two sorts of Tithes, the first went to the Priests and Levites; then of that which remained they were to separate a second Tithie; and this the Owners were to eat before the Lord in the Place that he should chuse, as *infra* Vers. 17. 18.

The Heave-Offerings of your Hand] that is, the First Fruits which they were to bring in their Hands before the Lord, *Deut.* 26. 2. *thou shalt take of the first of all the Fruit of the Earth, and shalt put it in a Basket, and shalt go unto the Place which the Lord thy God shall chuse to place his Name there, and thou shalt set it before the Lord thy God, and worship before the Lord thy God.*

Your Vows and voluntary Offerings] of which see *Levit.* 7. 16.

Firstlings of your Herd and Flock] often declared to be the Lords; *Numb.* 3. 13. *because all the First-born are mine: For on the Day that I smote all the First-born in the Land of Egypt, I hallowed unto me all the First-born in Israel both Man and Beast: Mine they shall be, I am the Lord.*

For the Use of all, there is a Four-fold Instruction from all that hath been said concerning these Holy Places under the Law.

1. The first Instruction is concerning the Cessation of this Holiness of Places under the New Testament. For this being a part of the Ceremonial Law, it must needs be ceased and vanished away, now that Christ the thing signified is come. The Papists have borrowed this (as they do many other of their Superstitions) from the Jews. Some they borrow from the Pagans, and others are nothing else, but Pieces and Reliques of the Law of Ceremonies: So is this of the Holiness of Places, and consecrating of Churches.

For there is nothing more clear, than that the Difference of Places is taken away under the Gospel. When the Woman of Samaria pleaded, *Our Fathers worshipped in this Mountain; but ye say, that Jerusalem is the Place where Men ought to worship.* Jesus said unto her, *Woman believe me, the Hour cometh, and now is, when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father; but the true worshippers shall worship him in Spirit and in Truth,* *John* 4. 21, 23. He turns her Eyes and Thoughts away from the Difference of Places, to regard and mind the Spirituality of the Worship. For as God is no respecter of Persons, so he is no respecter of Places. But wheresoever, for that indefinite [where] is equivalent to an universal, *wheresoever two or three*

three are gathered together in my Name, there am I in the midst of them, Matth. 18. 22. The Apostle therefore saith, 1 Tim. 2. 8. I will that Men pray every where, ~~in every Place~~, in every Place; as was prophesied long before by the Prophet Malachi, cap. 1. 11. For from the rising of the Sun even to the going down thereof, my Name shall be great among the Gentiles, and in every Place (therefore all Places are alike) Incense shall be offered unto my Name, and a pure Offering, which before were limited to the Temple. Therefore the Church at Jerusalem met in an upper Chamber, Acts 1. 13. so did the Church at Troas, Acts 20. 8. there they did Preach and Break Bread; therefore all Places are alike. Every Place is now a Judea, every House a Jerusalem, every Congregation a Sion.

But what a strange thing is this! that Men can see no Holiness in the Lord's Day, but slight and oppose that; and yet assert an Holiness in Places. Oh the Wrath of God upon such Mens Spirits!

Object. But should there not be publick Worship?

Answer. Yes; but that may be in Places that are not Consecrated. Dr. Usher in his Body of Divinity, pag. 404. speaking against the private Administration of the Sacraments, he thus explains it in these Words: In times of Persecution the Godly (saith he) did often meet in Barns and such obscure Places, which were indeed Publick, because of the Church of God there——The House or Place availing nothing to make it either publick or private, even as wheresoever the Prince is, there is the Court, although it were a poor Cottage.

Object. But there is a Spiritual Presence of God in the Places; therefore they are Holy.

Answer. It follows not. For,

1. God doth not vouchsafe his Presence out of respect to the Place, but to the Persons. He hath not set his Name upon the Place, but only upon the Persons; and is not present with them for the Places sake, but only present in the Place for their sakes who are there Assembled.

2. The Spiritual Presence of God is not enough to make a Place Holy; for then all Places should be Holy, wheresoever God's People do enjoy Communion with him; and so not only Dwelling-Houses where there are Family Duties, but every private Chamber where there is secret Prayer; yea, the Fields, the Streets, and sometimes Prisons and Dungeons, and Gibbets, and all Places whatsoever, where the Saints come and enjoy Communion with God in their Spirits, would be Holy Places. And so this Objection lays all Places level, the Lord having many precious Saints that walk closely with him, who are dispersed and scattered up and down almost in every corner of the Land.

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Our publick Meeting-places for Worship have not any such sacred Symbols of God's Presence, as the Temple had, the Ark, the Altar, &c. neither have they any such extraordinary visible Appearances of the Divine Majesty and Glory, as the Temple had upon special Occasions: Neither have they that typical Respect unto Christ and Gospel-mysteries; neither are they parts of Worship or Ordinances; nor hath God annexed his Worship to them. He hath no way separated or set them apart unto himself, as his own peculiar: Therefore there is no pretence for Holiness in them.

Instr. 2. The second Instruction is this; *Learn to present your Worship unto God by Jesus Christ*; for he is the true Temple, and Tabernacle, as hath been shewed. Therefore that strict Injunction, to bring all their Sacrifices thither, signified thus much, that we must present all our Services and Sacrifices to God in the Name and Mediation of Jesus Christ. Make use of Jesus Christ in his mediatory Relation, a thing much and often pressed in the Scripture, as indeed it cannot be too much insisted on, *Heb. 7. 25. He is able to save to the utmost all that come unto God by him, 1 Pet. 1. 21. Who by him do believe in God, John 14. 6. I am the way, the truth and the life, no Man comes unto the Father, but by me. Col. 3. 17. And whatsoever ye do in Word or Deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.* A thing of absolute Necessity, if we desire either Access unto God, Acceptance with God, or Influence and Assistance from God.

1. *There is no Access unto God, but by this greater and more perfect Tabernacle Jesus Christ, in whom we have Boldness and Access with confidence by the Faith of him, Ephes. 3. 12. God, considered as in himself, dwells in Light inaccessible, 1 Tim. 6. 16. dwelling in the Light which no Man can approach unto, whom no Man hath seen, nor can see. He is glorious and excellent in himself, but approachable only in Christ: We cannot see him, nor conceive of him, nor get into his Presence but by Jesus Christ.*

2. *There is no Acceptance with God out of Christ.* If you bring a Sacrifice to God, and bring it not to the Door of the Tabernacle of the Congregation, Blood shall be imputed to that Man. *Levit. 17. 1, 2, 3, 4, 5, 6, 7. If thou couldst live like a glorified Saint, shine like an Angel, if out of Christ, God regards it no more than the sacrificing Swines Flesh, or the cutting off of a Dogs Neck. Ezek. 20. 40. for in mine holy Mountain, in the Mountain of the height of Israel, saith the Lord God, there shall all the House of Israel, all of them in the Land serve me; there will I accept them, and there will I require your Offerings and the First-fruits of your Oblations, with all your Holy Things. All our holy Offerings,*
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our best Duties and Services as they come from us are abominable, but through his Mediation acceptable.

3. *There can be no gracious Influence or Assistance from God, but only in this way, by Jesus Christ. The Lord bear thee in the Day of Trouble, the Name of the God of Jacob defend thee; send thee help from the Sanctuary, and strengthen thee out of Sion, Psal. 20. 1, 2. For in Salem is his Tabernacle, and his Dwelling-place in Sion; there brake he the Arrows of the Bow, the Shield, the Sword and the Battle, Psal. 76. 2, 3. It is spoken of temporal Deliverance, and may be applied to the Church; there is a protecting Presence of God there. But it is true in an higher Sense concerning Christ; Christ is the true Sanctuary from whence all our Strength and Help cometh.—Thou therefore, my Son, be strong in the Grace that is in Christ Jesus, 2 Tim. 2. 1. Nay in all these things we are more than Conquerors, through him that loved us, Rom. 8. 37.*

This is the reason you conquer not: But Sin and Lust prevails, and you are worsted by Corruption and Temptation from time to time. There is a secret Distance by Unbelief from Jesus Christ; did you come to the Door of the Tabernacle, the Lord would send you help from the Sanctuary, and strengthen thee out of *Sion*; but Men are loth to leave their own home, or loth to break through Difficulties; they faint and tire by the way before they get thither, and so never come to receive those blessed Influences, those reviving, Soul-strengthening, Soul-refreshing Influences. See *Psal. 84. 5, 6, 7. It is a Description to the People in their Journeys to the Temple.—They went through thick and thin, as we use to say, through drought and heat—till they came before God in Sion; and there they found what they went for. They met with God there, Vers. 10. 11.—better a Day there, than a Thousand elsewhere; for there the Lord will give Grace and Glory.*

Instr. 3. Remember that there is a Church-Worship. As there was a Moral Worship which they were to perform every where; for it was Personal, and not meerly Publick; so they had their publick Church-Worship, viz. their Sacrifices and other Institutions which were limited to the Tabernacle, as it was a Type of the Church. As no Service is to be offered out of Christ, so some Services are not to be offered out of the Church; for the Tabernacle, as you have heard was a Type of the Church. And therefore, as God's end in this Institution was to lead out their Thoughts and Desires and Expectations to Jesus Christ, and so to prevent Idolatry and Unbelief in that Respect; so likewise to prevent Schism, and to keep them in the Unity of that Church which he had then instituted and appointed. So now in Gospel-times look that you partake of the Ordinances in Gospel-Churches; for

for these are the New Testament-Tabernacles wherein God dwells, and vouchsafes his blessed Presence.

It is often noted, as a great Corruption of Worship among the *Jews*, that they sacrificed in the High Places; yea though they did it to the Lord their God only. So in *Manasseh's* Time, 2 Chron 37. 17. *Nevertheless the People did sacrifice still in the High Places; after some beginnings and degrees of Reformation; yet unto the Lord their God only.* And the reason they were not taken away is sometimes noted to be the perverseness of the People: So in *Jehosaphat's* Time, 2 Chron. 20. 33. *Howbeit the high places were not taken away; for as yet the People had not prepared their Hearts unto the God of their Fathers.*

Yea there were some good People in those Times who were unconvinced of this Truth, that they ought to sacrifice only at the Temple and Tabernacle,—though they were against the Worship of *Baal*, yet they were not against the *High Places*: So we have some in our Days that are against Popery; but they are not against *mixt Communion*s. They are not convinced that they ought to present their Services and Sacrifices, their publick Worship unto God in Gospel-Temples, that is, in pure Churches, and not among profane People.

It is strange to see the supine Carelessness and Scepticism of some Mens Spirits in this particular—they regard not, they care not with whom they join; whether it be a true Church or a false Church, whether a pure or an impure Church, whether a Church or no Church.

Search the Scriptures, and you will find no instance, that ever the Lord's Supper was dispensed but in Churches, Gospel-Churches, pure Churches. The first Institution of that Ordinance was in the first Gospel-Church, founded by Christ himself the chief Pastor, who did dispense this Ordinance himself to the twelve Apostles, who were the Foundation Stones of the first Gospel-Church at *Jerusalem*—then again, *Acts* 2. 42. *they continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayers.* Breaking of Bread is there mentioned amongst other Ordinances, and therefore not to be understood of common but sacred Bread, *Acts* 20. 7. it is said of the Church of *Troas*, *that they came together on the first Day of the Week to break Bread.* The same Ordinance also was observed in the Church of *Corinth*, 1 Cor. 11. and whereas Corruptions and corrupt Members were crept in, the Apostle spends a whole Chapter in exhorting them to *purge out the old Leaven*, 5th. Chap. of 1st. Epistle.

Professors that lie amongst the Pots, never joyning themselves as fixed Members in any particular Church, though they have Opportunity for it, do live in the neglect of a Duty, a known Duty; yea such
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a neglect as doth infer and carry along with it the neglect of many other Duties also. For how can Church-Discipline be exercised, but in the Societies of God's People; therefore this neglect exposeth the Ordinances of Christ to contempt and prostitution.

It is as great a Sin to receive the Lord's Supper in an Assembly of ignorant and profane People, as it was to offer Sacrifices in the high Places; yea it is indeed the very same Thing. For let thy Conscience speak. Are such Assemblies the Temples of the Holy Ghost? Are they the Tabernacles of the most High? Doth God dwell there? Is this to go to the Door of the Tabernacle with thy Sacrifice, when thou knowest thou goest into a Dunghill of Profaneness, into a Dungeon of Ignorance, into an Assembly of wicked and ungodly Men.

Art thou a Soul that desirest Communion with Christ? Then take his own Direction for the obtaining of it, *Cant. 1. 7, 8. Go forth by the Footsteps of the Flock, this is Church-society. Feed thy Kids by the Shepherds Tents.* Make use of the Ministry and Ministers of the Word, who are set in particular Churches.

Instr. 4. Labour every one, that his own Soul may be an Habitation for the Lord, a Temple of the Holy Ghost. For the Temple signified not only the whole Church in general, but every Saint in particular, as hath been shewed. Let not thy own Soul be, as it is said of Rome, *Rev. 18. 2 It is become the Habitation of Devils, and the hold of every foul Spirit, and a Cage for every unclean and hateful Bird.* But let the Spirit of God dwell there; be restless in thy self, give God in Heaven no rest, nor thy own Heart within thee any rest, till thy Soul be an Habitation of the Holy Spirit. Say, as it is said of David, *Psal. 132. 4, 5. I will not give sleep to mine Eyes, nor slumber to mine Eye-lids, until I find out a Place for the Lord, a Habitation for the mighty God of Jacob.*

The Text speaks of two things, the Temple and the Kingdom; it is the former, of which I am to speak. The Doctrinal Proposition is the Word is this.

God. That God appointed Solomon to build him a Temple, or house, where he would be worshipped by a people. As a man dwells in his house, so God dwells in the Temple. Or as stars dwell in the firmament of heaven, and in little Churches, which are little fore called synagogues of Satan, and Habitations of Devils, so God dwells in the Temple, and in the true Gospel Churches. I give thee instances, because God is not together to illustrate one another. To which purpose is to describe the Temple.

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Gospel of SOLOMON'S TEMPLE.

Job. 25.
1668.

2 Sam. VII. 13.

He shall build an House for my Name, and I will establish the Throne of his Kingdom for ever.

OF their Holy Places under the Law the chief was the *Tabernacle* and the *Temple*. The Difference between which two, was not in their typical Use and Signification, wherein they were the same; but only that the one was moveable, the other fixed. The *Tabernacle* was a moveable *Temple*, the *Temple* was a fixed *Tabernacle*: And accordingly they differed in their Quantity and Dimensions, the *Temple* being double the Quantity of the *Tabernacle*, suitable to its fixed State; but the *Tabernacle* was lesser and lighter, because it was to be portable and fit for the Shoulders of the *Levites*, who were to carry it from place to place.

The *Temple* being the greater and more glorious of the two, I have chosen to speak to that, and in so doing shall speak of the *Tabernacle* also, so far as is requisite to this End of opening the typical Significations of these legal Shadows.

The Text speaks of two Things, the *Temple* and the *Kingdom*; it is the former, of which I am to speak. The Doctrinal Proposition in the Words is this.

Doct. That God appointed Solomon to build him a *Temple*, or an *House* unto his Name. A *Temple* is an *House* inhabited by a Deity. As a Man dwells in his *House*, so God dwelt in the *Temple*: Or as Satan dwells in the *Temples* of Idols, and in false Churches, which are therefore called *Synagogues* of Satan, and *Habitations* of Devils: So God dwells in the *Temple*, and in the true Gospel-Churches. I give these opposite Instances, because Contraries put together do illustrate one another. To dwell there, is to vouchsafe his Presence there.

The

The Temple was a very great and glorious Type; both the Temple and all the Concernments of it were mystical and significant of Gospel-Truths. The general Significations of the Temple were Christ, and the Church, and every individual Saint; this in general.

See the Sermon on Deut. 12. 5, 6. p. 409. where this is proved at large.

But, besides these Significations of the Temple in general, almost all the Particulars about the Temple had their particular Mysteries and Instructions. They may be referred to five Heads. 1. The Builders. 2. The Time. 3. The Place. 4. The Materials and Preparations for it. 5. The Parts of the Temple.

1. The Builders; 1. Of the Tabernacle. 2. Of the first Temple. 3. Of the second Temple.

1. Of the Tabernacle; Moses, Bezaleel, Aboliab. The People contributed, Exod. 35. and every Prince's Offering at the Dedication of it, is set down particularly, Numb. 6. 7. to shew that the Lord takes special Notice of the Bounty and Liberality of his People.

2. Of the first Temple, David and Solomon. David made vast Preparations for it, appointed the Place, and gave the Pattern of it in Writing to his Son, 2 Sam. 8. 11, 12.— 1 Chron. 29. 2, 3, 4, 5. and 1 Chron. 28. 11, 12, 13, 14, 15, 16, 17, 18, 19. Solomon had an Army of Workmen that were employed about it, 1 Kings 5. 23. to the end. One hundred and fifty thousand Bearers of Burthens, thirty thousand Israelites for plain Work, three thousand and three hundred Officers, besides Hiram's Men.

3. Of the second Temple; Cyrus, Isa. 44. and 45. Ezra 1. Jehoshub and Zerubbabel.

Take these Instructions from this.

1. The chief Builders were Types of Christ, whose Work and Office it is, to build the Temple of the Lord. Moses, Solomon, Zerubbabel were so: And some think Cyrus also was a good Man, and a Type of Christ: But concerning the other there is no Controversy.

2. Obs. That all Hands should help to carry on Church-Work:

3. Obs. The Freedom and Sovereignty of God in the choice and use of Instruments to do his Work. He chose Cyrus, who was by birth a Persian, he singles out and chuses whom he will. He chose Paul a Persecuter to be an Instrument to plant and gather Churches. Strangers of Tyre and Sidon, Kings of Persia; Gentiles as well as Jews shall be added to the Church. Those that were once Strangers to the Commonwealth of Israel, they that are far off shall come and build in the Temple of the Lord, Zech. 6. ult.

2. *The Time.* The *Tabernacle* was built about the Year of the World two thousand five hundred and thirteen : The *Temple* about four hundred eighty seven Years after, *1 Kings* 6. 1. ult. which fell upon the Year of the World three thousand, according to that Account. The *Temple* stood from the Dedication of it by *Solomon* to the last Destruction of it by the *Romans*, about a thousand Years. For to the Captivity in *Babylon* was about four hundred Years ; the Captivity lasted seventy Years : From thence to the Death of the *Messiah* four hundred and ninety Years, which is *Daniel's* seventy Weeks, *cap. 9.* And it was destroyed by *Vespasian*, about forty Years after *Christ's* Death.

So that it was finished and dedicated about the Year of the World three thousand, and finally destroyed about the Year of the World four thousand : So it stood from first to last about a thousand Years, viz. the fourth Millenary from the Creation of the World, excepting the Intercision of the Captivity in *Babylon*, when it lay waste about fifty Years, a whole Jubilee, some think seventy, but the least is fifty ; supposing their Bondage under the Yoke of *Babylon* to begin about twenty Years before the burning of the *Temple*.

In all this we see the Vicissitudes and various Revolutions that do befall the Church of God, whereof the *Temple* was a Type ; and that the Ingratitude and Unprofitableness of a People may bring Desolation upon all their pleasant Things. The greatest Glory of external Ordinances may by Sin be laid in the Dust, as this *Temple* was twice. And moreover the Use of it was ended, *Christ* the Substance being come.

3. *The Place.* Mount *Moriah* was the Place of the *Temple* : There was a double Designation of the Place to this Use.

1. By *Isaac's* being offered there, *Gen. 22.* Get thee to the Land of *Moriah*, &c.

2. By the Angel's staying there, and commanding an Altar to be built there in *David's* Time, and God's answering *David* from Heaven by Fire on that Altar, *1 Chron. 21.* with *cap. 22. 1.* We may here learn the Sovereignty and unsearchable Freedom of the Will and Grace of God in choosing one Place to be the Seat of his *Temple*, of his Church and Ordinances rather than another. For it was said, *Psal. 87. 2.* He loveth the Gates of *Sion*, more than all the Dwellings of *Jacob*. Why he chose this I know no reason can be given, but the good Pleasure of his own Will.

So, that the Lord should chuse *England* to have Gospel-Temples here, to plant his Churches and Ordinances here, rather than in *Spain* or *Italy* ; he hath reprobated them to be the Seat of *Antichrist*, but hath

hath chosen these to be the *Mountains of Delights of Holiness*, as *Dan. 11. 45.* No account can be given hereof, but the good Pleasure of his Will.

4. *The Materials and Preparations* of them. There were the choicest Materials, and the most plentiful Preparations of them : The People contributed to the *Tabernacle* very liberally, *Exod. 35. 21, 29. Exod. 36. 5, 6, 7.* So that Proclamation was made for them to cease. And for the *Temple* was prepared Gold, Silver, Brass, Iron, Wood, Stone, all in great abundance and vast Sums by *David* and *Solomon*.

1. These rich and choice Materials instruct us, that we must give God the best we have, and give it plentifully and liberally.

2. There must be a preparing Time, and Work for the building of the *Temple*, which to do is God's free Gift : Therefore we must acknowledge and admire him for it, as *David* did, *1 Chron. 29. 14. who, or what am I or my People, that we should offer so willingly.* And the way to continue this Frame, is to beg it of God, as there *David* also doth, *Vers. 18. keep it for ever in the Hearts of thy People.*

5. *The Parts.* Which I shall mention now, but defer the Interpretation of them to another Time : They were three, the *House*, the *Courts*, and the *Vessels* : All these were parts of the *Temple*, take it in the largest Sense, for all the holy Buildings and Appurtenances thereof.

1. *The House*, or Building ; the covered *Temple*.

Of this there are the *common* Parts that belong to every *House*, namely, the *Foundation*, the *Walls*, the *Doors*, the *Windows*, the *Floor*, the *Roof*.

The *peculiar* Parts of this *House*, as it was the *House of the Lord*, were the *Porch*, the *Sanctuary*, and the *Oracle*, with the *Side-chambers* belonging to them. These are the Parts of the *House* it self, or the covered *Temple*.

2. The second general part of the *Temple*, is the *Courts* about it ; for they were Holy Ground, as well as the covered Building ; and they were two, the *outward* and the *inward* Court ; or the Court of the People, and the Court of the Priests.

3. *The Vessels* ; they were many. I shall instance only the chief, and such as were significant of Gospel-Mysteries. And they are either belonging to the *Sanctuary*, or to the *Oracle*.

1. To the *Sanctuary*, and that either *sub dio*, or *sub tecto*, without or within *Doors*. There were four without *Doors*, and three within : *Without*, the *Brazen Altar of Burnt-Offering*, the *Molten Sea*, the *Lavers*, and the *Pillars of Brass* : *Within*, the *Altar of Incense*, the *Table of Shew bread*, and the *Candlesticks*.

2. To

2. To the *Oracle*, wherein was the Ark and the Appurtenances thereof, *Heb. 9. 1*—to 5.

Use. Exhortation unto Temple-work. It is prophesied that even the Gentiles, *Zech. 6. ult.* they that are far off shall come and build in the Temple of the Lord. We are all by Nature far off, *Eph. 2.* but brought nigh by the Blood of Christ; and built up into an Holy Temple to the Lord, as it there follows, *Vers. 13. 17, 19. &c.* to the End. Take these Rules about Temple-work.

1. Be sure you build according to the Pattern shown in the Mount to Moses, *Exod. 25. 9*—*Heb. 8. 5.* It is eighteen times repeated in the two last Chapters of Exodus, [as the Lord commanded Moses, so did he] as the Lord commanded Moses. And in like manner David and Solomon, *1 Chron. 28. 11, 12, 19.* they had both the Word and Spirit of God to direct them.

See the Geneva Note upon it.

If you ask, how may we know the Pattern? These are the Means of knowing it; the Word and the Spirit, *Hag. 2. 5.* and they give Light in this matter in the way of effectual Humiliation and Repentance; especially repent and be humbled for Temple-Sins, Temple-Defilements; for your Church-Sins, Church-Defilements, Sins against the Worship of God, see *Ezek. 43. 10, 11.* so *Rev. 11. 1.* a Reed is given at the restoring of the Churches and Worship of God from the Antichristian Apostacy, to measure the Temple, the Altar and the Worshipers. Get this Measuring Reed into your Hands, the Word of God, *Rev. 21. 15.*

2. Leave out the outer Court, *Rev. 11. 2.* that is, nominal Christians. Look to the matter of the Church, else it will be like rotten Timber in the Foundation of a Building: Not that I do exhort you to Rigour and Severity; I know there may be an extream on both Hands: But take heed of Extrems, and of admitting Persons visibly unfit. These two Directions are of that Weight, that I have thought they are enough as to Communion of Churches. If they own the Scripture for their Rule of Worship and Discipline, if they build by the Golden Reed, and if they leave out the outer Court; if there be care taken to keep off promiscuous Administrations. But if they slight the Scripture as the Rule of their Walking, or of their Worship and Administrations. Or if they be not in a Capacity to keep the Ordinances pure, I do not see how we can have comfortable Communion with them.

3. Let there be no noise of Axes and Hammers in building the Temple. It was built entirely of hewed and squared Stones, whereof every one was perfectly fitted for its Place, the length of the Stones, some say, being

being the thickness of the Wall, 1 *Kings* 6. 7. It is not to be too rigorously understood, but the meaning is, as some express it, no sound that was obstreperous to a publick Disturbance : No laborious Sound from the hewing or squaring of Timber, but only a more cheerful, yea melodious harmony from the Conjunction and compacting of Matter afore-hand fitted and prepared.

Doubtless this was not without a Mystery : It may be divers ways applied ; as that the matter of the Church should be well prepared before their Admission as Members ; and that the Saints are afore-hand fitted and prepared unto Glory : So that when they come to die, they have nothing else to do but to die ; for the Temple was a Type of Heaven, and of the Church Triumphant. But the Application that I would make of it, is this : There should be no noise of Strife, no Contention, no Collision of Mens Spirits in Church-Society. And the Means to avoid this, is the well-preparing of the Matter : *When the Soul is well-prepared by an humbling-work in its first Conversion*, when hewed and squared, it will lie even in the Building, else not. For only by Pride comes contention, *Prov.* 13. 10.

4. *Build the House of the Lord before your own Houses* : So Solomon did. The Lord's House was finished in seven Years, but his own was not finished till thirteen Years, 1 *Kings* 6. ult. with *cap.* 7. 1. not that he regarded his own House more, but less ; and therefore finished the Lord's House before his own. And the Jews after their return from the Captivity, are greatly reprov'd for this Neglect, *Hag.* 1. 4. and 2. 19. It is indeed the general Scope of the whole Book of *Haggai*. It brings a Blessing upon all your Concernments, *Matth.* 6. 33. *Seek first the Kingdom of God, and all other Things shall be added.* But if this be neglected and postponed, God will Blast and Curse all the other Works of your Hands, as he did theirs.

5. *Labour to see the Beauty of the Lord in his Temple.* This was David's earnest Desire, *Psal.* 27. 4. *One thing I have desired of the Lord, that will I seek after, that I may dwell in the House of the Lord all the Days of my Life, to behold the Beauty of the Lord, Psal.* 84. 7. *to appear before God in Sion, Psal.* 63. 2. *to see thy Power and thy Glory in thy Sanctuary.* What do you come there for, if you do not meet with God there ? Be in the purest way of Worship, but rest not in it without God. Get real Visions and Fruitions of God in his Ordinances, to see the pleasant Beauty of the Lord in his Temple.

Quest. But when is God real to the Soul in his Ordinances ?

Ans. When God is as real to the Soul, to the Eye of Faith, as the external part of an Ordinance is to the Eye of Sense. When you see Christ

Christ crucified in the Sacrament, when you see his Body broken, his Blood poured out, as really as you see the Bread broken, and the Wine poured out. And if there be a real Sight of Christ, it will have real Effects, to subdue thy Lusts, to keep the Heart in ways of Holiness.

Quest. But what of God are we to see in his Temple?

Answ. All his Glory shines forth there, especially his Power and his Grace. (1.) His Power, Psal. 63. 2. *To see thy Power and thy Glory.* (2.) Especially the Glory of his Grace, Zech. 4. 7. *Cry Grace, Grace unto it from the Foundation to the Top-stone.*

Nov. 1.
1668.

2 Sam. 7. 13.

He shall build an House for my Name, and I will establish the Throne of his Kingdom for ever.

NOW of the *Parts of the Temple.* Taking the Word in the largest Sense, for all the Holy Buildings and the Appurtenances thereof, so the *Parts* of it were three.

1. *The House.*

2. *The Courts.*

3. *The Vessels of the Temple.*

I call them all *Parts*, for want of a fitter Term to express it by: For there is a Penury of Words, from whence there is a Necessity sometimes of Tropes and Figures, and improprieties of Speech.

1. *The House it self*; that is, the covered Building called *vaid* from *vai* to inhabit; as all the holy Ground is called *isady*, for the whole Place, and all the Courts were holy. As to the House it self, we may consider,

1. *The Common Parts of it*, which belong to every House, and so to this amongst the rest. And here the Scripture takes notice of the *Foundation*, the *Walls*, the *Doors*, the *Windows*, the *Floor*, and the *Roof* of the Temple. Not that we should seek a Mystery in every Thing, but only so far as we see the Scripture going before us we may safely follow, when we find the Scripture allegorizing any thing and alluding to it in a Spiritual Sense, we should mind, and heedfully take out such Lessons and Instructions.

I must speak first to the Letter and History of them, as parts of the material Temple; and then consider what mystical Application the Scripture makes of them. This method I shall observe under every Head.

1. The

1. *The Foundation of the House of the Lord.* It was of great costly hewn Stone, *1 Kings 5. 17.* But what is the Foundation in the Spiritual Temple? The Scripture often applies this to *Jesus Christ*, *Isa. 28. 16. behold I lay in Sion for a Foundation, a Stone, a tried Stone, &c.* *1 Peter. 2. 4—6.* To whom coming as to a living Stone, disallowed indeed of Men, &c. refused of the Builders, *Psal. 118. 22. the Stone which the Builders refused is become the head of the Corner.* A Scripture often interpreted in the New Testament concerning Christ. Other Foundations can no Man lay, *1 Cor. 3. 9, 11.* The Scripture often speaks of Christ under this Notion, as a Stone, and a Rock, and a Corner-stone, *Gen. 49. 24. from thence is the Shepherd the Stone of Israel—Dan. 2. 25. a Stone cut out of the Mountain without Hand.* *Isa. 26. 4. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting Strength.* the Word is, the Rock of Ages; in which Rock Moses was hid, *Exod. 33. 22. while my Glory passeth by, I will put thee in a Cleft of the Rock.* And *Elijah*, *1 Kings 19. 9, 13. He is that Stone, Zech. 3. 9. ingraven with seven Eyes upon it.* And as Christ is the Foundation-Stone of the Church: So the Apostles in regard of their Doctrine are also called the Foundations of it, *Rev. 21. 14. Eph. 2. 20, 21.* Look to it, that you be built upon this Foundation, that you be not built upon the Sand, but upon this Rock, *Mat. 7. 24.* For hence it is that the Church stands so safe, because built upon this Rock: Therefore the Gates of Hell shall not prevail against it, *Mat. 26. 18.*

The Papists make the Pope the Corner-stone of their Church: But it is not the Pope, it is not Peter himself as personally considered, that the Church is built upon.

Many build upon the sandy Foundation of their own Righteousness, and their own Strength and moral Endeavours. These are false Foundations. But if you be upon this Foundation fear not; whosoever believeth in him shall not be confounded.

2. *The Walls of the Temple.* They were of Stone, the inside was Cedar, adorned with carved Cherubims, Palm-trees, Flowers, and overlaid with Gold; and yet further adorned with precious Stones, fixed, and sparkling like Stars, in fit Places in the Wall, *1 King. 6. 18, 29—2 Chron. 3. 6.* The outside of the Wall was either white polished Marble, as some think, or overlaid with Silver, as others conceive from *1 Chron. 29. 4. For within it was overlaid with Gold, 1 Kings 6. 21.* Therefore this Silver, as it seems, was for the outside, which could not but yield a very bright and glorious shew to the Eyes of all Spectators, especially when the Beams of the Sun did shine and sparkle upon it. The thickness of the Wall of the Temple is not expressed in the

Scripture: But the least that can be allowed at the Foundation is four Cubits; because there was a Rebatement of three Cubits in the thickness of the Wall for the Side-Chambers, *1 Kings 6.6.* and for the Wall in the highest Story, we may well allow one Cubit, and so there will be four at the bottom.

The Scripture applies this mystically to the *New Jerusalem*, *Rev. 21. 12.* it had a Wall great and high, and again, *Vers. 17.* and often the Walls are mentioned.

(1.) The Walls of an House or City are the Defence and Safety of it: So *Isa. 60. 18.* *thou shalt call thy Walls Salvation*—And God is said to be a Wall of Fire, *Zech. 2. 5.* for *I saith the Lord, will be unto her a Wall of Fire round about, and will be the Glory in the midst of her*—the Lord is for Walls and Bulwarks to his People, *Isa. 26. 1.*

(2.) The Stones in this sacred Building are spiritually Saints, who are called *Living Stones*, *1 Pet. 2. 5.* So some interpret that Allusion, *Psal. 144. 12, 13.* *that our Daughters may be as Corner-stones, polished after the Similitude of a Palace.* Vide *Calv. Ainsw. in loc.*

(3.) The Trees that were placed in the Temple either for use, as Timber in the Building, or for Ornament in Sculptures and Ingravings, and the Flowers; I find them mystically applied in the Scripture to the Saints and People of God in the Church. The Trees themselves could not be planted in the Temple; but therefore the Sculptures of them were there, as representing the Trees themselves. *David* compares the Righteous to the Cedar and the Palm-tree, *Psal. 92. 12, 13, 14.* and himself unto the Olive-tree, which was used in and about the Doors of the House, *Psal. 52. 8.* *But I am like a green Olive-tree in the House of God.* There were also Sculptures of Lillies in the Temple, *1 Kings 7. 19, 22.*—and Saints are set forth by that Flower, *Cant. 2. 2.* *As the Lilly among the Thorns; so is my Beloved among the Daughters,* *Cant. 2. 16.* *my Beloved he feedeth among the Lillies.* The Allusion seems to lie in the Gifts and Graces of the Spirit of God shadowed by the excellent Properties of those Trees and Flowers.

(4.) The Gold and precious Stones have the like Signification. Those Spiritual Excellencies in the true Temple, those Divine Graces and Ornaments of the Soul, more precious than Gold and Jewels, were shadowed forth by them. Therefore Faith is compared to Gold, *1 Pet. 1. 6.* And the Church is said to have her Foundations of *Agates*, *Isa. 54. 11, 12.* So the *New Jerusalem*, which is a Vision and Prophecy of the Church in her Excellency both of Grace and Glory, *Rev. 21. 18, 19.* And the Members of the Church, *Lament. 4. 7.* are compared to Rubies and Sapphires.

3. The Doors of the Temple. They were made with folding Leaves; and for the Sanctuary, they were of Fir-tree, with carved Cherubims, Palm-trees and Flowers—overlaid with Gold; and the Posts of Olive-tree. But for the Oracle, both Posts and Doors were of Olive-tree, 1 Kings, Chap. 6. Ver. 31. 35.

Now for the Mystery of this, take these Hints.

1. Christ himself is the Door of Entrance and Admittance into the Temple and Presence of God, John 10. 7, 9.

2. The Ordinance of Admission into the Church, or keeping or shutting out, is hereby figured also. For the Use of a Door is to let in some, and keep out others, Cant. 1. 12. *A Garden inclosed is my Sister, my Spouse, a Spring shut up, a Fountain sealed.* Rev. 21. 27. *There shall in no Wise enter into it any thing that defileth, neither whatsoever worketh Abomination, or maketh a Lye; but they which are written in the Lamb's Book of Life.* And Chap. 22. 15. *Without are Dogs, &c.*

4. The Windows of the Temple, 1 Kings 6. 4. and for the House be made Windows of narrow Lights. Your Margin reads it, Windows broad within, and narrow without, or skewed and closed. They were made in that Form, for the better diffusion of the Light, and keeping out the Weather. These Windows were of a great height from the Ground: For they must needs be above the Side-Chambers, which were fifteen Cubits high, 1 Kings 6. 10. therefore the lowest part of the Windows was fifteen Cubits from the Pavement.

Whether the Oracle had Windows in it or no, is disputed on both sides. It is a Question also, whether there was any Glass in these Windows: But had the Invention of Glass been so Ancient, probably there would have been not only much Use, but express mention of it in the Scripture. It is said of Abaziah long after Solomon's Time, that he fell through a Lattice, 2 Kings 1. 2. and thence some infer, that probably Glass-windows were not then in Use. And indeed when was the first Invention of Glass, by that little search that I have made, I cannot find. I find no clear mention of it in the Old Testament. For their Looking-glasses were of polished Brass, Exod. 38. 8. I know some render *mifrepoth majim*—Josh. 11. 8. and 13. 6. *Fornaces vitraceas*, the Glass-furnaces, which I confess is ingenious. But it may be otherwise rendred; and it doth not seem probable, that this Invention of Glass was so Ancient as Joshua's Time. Therefore the Windows of the Temple were open to the Air, and as to Ornament, we may suppose they were gilded or golden Lattices. But so much for the literal Explication of them.

As to the *Mystery* of them, their Use being to let in Light into the Temple ; we may here consider both external and internal Light.

1. As to *external Light* ; This speaks forth Gospel-Light in the Church from Christ by his Ministers. For Christ himself is the true Light, *John 1. 9. that was the true Light, which coming into the World enlighteneth every Man that is enlightened* ; so some interpret those Words. For ἡ ἀρχὴ may be referred to *sōs* as well as ἀνθρώπων. He is the Sun of Righteousness shining in thro' these Windows, looking through the golden Lattices, *Cant. 2. 9.*

His Ministers are Lights also, though he is the Sun ; they are but Stars that shine with a borrowed Light, *John 5. 35. John the Baptist was a burning and a shining Light* ; and *Matth. 5. 14. Christ says to his Apostles, Ye are the Light of the World*, and his Church and People shine as Lights in the World, *Phil. 2. 15.*

2. As to *internal Light* ; Some apply it yet further to the Spiritual Illumination of the Minds of God's People. As the Eyes are the Windows of the Body, and so called, *Eccles. 12. 3. in old Age they that look out at the Windows are darkened* : So the Eyes and Windows of the Soul are the Faculty of the Understanding elevated and sanctified by the Holy Ghost, whereby it receives the Light of the Gospel. There is in the Saints a spiritual visive Faculty, those Eyes of the Soul, whereby it receives the Light of the Sun of Righteousness darting in his Beams of spiritual Light into the Soul, though it is with many as *Job. 1. the Light shines, but the Darkness comprehends it not.*

3. The Floor of the Temple ; This was of Planks of Firr, and Boards of Cedar, over-laid with pure Gold, *1 Kings 6. 15, 30.* This Lesson and Instruction we may learn out of it : That every thing in the House of God is excellent and precious, the lowest, the meanest Saint or Ordinance of Christ. The very Floor of the Temple is over-laid with Gold.

4. The Scripture takes notice also of the Roof or Covering of the Temple, *1 Kings 6. 9. which was made of Boards and Leaves of Cedar, laid within with Gold.* What the outside was is uncertain : For it is not likely that the Cedar-boards were exposed to the injuries of the Weather—but covered, yet not with Lead, that was too poor a Mettal to be used in this magnificent Temple, but either with Sheets of Silver, as some think, or with Plates of Brass, as others think.

The Roof was doubtless flat, according to the Custom of those Times ; and therefore defended with Battlements, according to that Law, *Deut. 22. 8.* and adorned with Pinnacles. For the Devil carried our Saviour to a Pinnacle of the Temple, *Mat. 4. 5.* that is, saith the

Mar-

Marginal Note, the Battlement wherewith the flat Roof the Temple was compassed about that no Man might fall down, *Dent. 22. 8.* and tho' flat, yet might be some gentle rising in the middle, to cast off the Rain-water.

The Scripture seems to apply the Covering of the Temple as an Emblem of Divine Shelter and Protection over the Church, *Isa. 4. 5, 6.* For upon all the Glory shall be a Defence, or as the Margin reads it a Covering— And there shall be a Tabernacle for a Shadow in the Day time from the Heat, and for a Place of Refuge, and for a Covert from the Storm, and from the Rain. This Covering and Shelter is the Lord Jesus Christ, *Isa. 12. 2. Cant. 2. 4. His Banner over me was Love.*

2 Sam. 7. 13.

Nov. 5.
1668.

He shall build an House for my Name, and I will establish the Throne of his Kingdom for ever.

WE have spoken of the Foundation, the Walls, the Doors, the Windows, the Floors, and the Roof of the Temple: These I call the common parts of the Temple, because they are such as are in every House, of what Form, or of what Use soever.

But the special parts, or the Rooms in a House may be various and divers, according to the Mind of the Architect, and the Use he puts it to.

The Rooms in this sacred Building and House of the Lord were chiefly Three, the Porch, the Sanctuary, and the Oracle, with the Side-Chambers belonging to them.

It will be needful here to speak something first concerning the Letter and History of these things; and then concerning their mystical significations, because we cannot so well see the Ground and the Truth of the mystical Application, unless we have a right Idea and conceiving of the Letter of the Type it self.

1. And first for the literal or historical Explication of these parts of the Temple, you may easily conceive of them by the Form of our Churches, as they are called; only there was a difference in the position or situation of the Parts, but the Parts themselves are alike in both.

For first there was a great Court about the Temple, to which answers the Church-yard about our Churches. Then there was a stately Tower-porch, four times as high as the Temple it self: To this answers that which is called the Steeple. To the Sanctuary answers the Body of the Church

Church. And then answerable to the *Oracle*, is that which we call the *Chancel*. And finally, as the *Temple* had *Side-chambers* and *Lodgings* for the *Levites*: So there is belonging to our Churches the *Vestry* and the *Dwelling-house* for the *Minister*, &c.

Only there is a difference in the position or situation of these Parts. For whereas the *Holy of Holies* in the *Temple* was at the West end of it: On the contrary with us, the *Chancel* is ever towards the *East*; which was done either in opposition to the *Jews*, for in imitation of the *Pagans*.

As to our Churches or publick Meeting-places, the thing it self is necessary: For if there must be publick Worship, there must be publick Places to assemble in. A Meeting-place is a necessary appurtenance to the Worship: And as for this Form or Fashion of Building, whatsoever is for Use or Convenience, or moderate Comeliness and Ornament is lawful and allowable; and therefore there is no evil in a *Church-yard*, or a *Steeple*, or a *Vestry*, or an *House for the Minister*: But to have a *Chancel*, or one part of the Meeting-place, as more Holy than the rest, in imitation of the *Jewish Oracle*, this is evil and superstitious. Publick Meeting-places are necessary; but the Opinion of Holiness in them, this is superstitious. For our Meeting-places do not succeed in the Room and Nature of the *Jewish Temple*, as a *Temple*; but of the *Jewish Synagogues*, where they had their moral Worship in all their Towns and Cities throughout their Habitations.

It will be useful here to speak a little first concerning the *Dimensions* of these several parts of the *Temple*, and then concerning their *Position* or *Situation* to each other.

And first for the *Porch*, it was a hundred and twenty Cubits high, twenty Cubits long, and ten Cubits broad. This appears by comparing and putting two places of Scripture together, *1 Kings* 6. 3. with *2 Chron.* 3. 4. In the *Kings* it is said, *And the Porch before the Temple of the House, twenty Cubits was the length thereof, according to the breadth of the House, and ten Cubits was the breadth thereof before the House.* In *2 Chron.* 3. 4. the height is mentioned; the height was one hundred and twenty Cubits. It is not to be supposed, that it was all void to the Top; but that it had Chambers and winding Stairs up to the Top, according to that in *1 Chron.* 28. 11. which speaks of the pattern of the *Porch* and of the *Houses* thereof, and of the *Treasures* thereof, and of the *upper Chambers* thereof, and of the *inner Parlours* thereof.

And a gallant Prospect it was from the top of this Tower-steeple, they might see far and near. Some have Written, that the River *Jordan*, the *dead Sea*, and all *Arabia*, might be discerned: And so I suppose might the *Mediterranean Sea* Westward.

The

The use of this stately Porch in the Front of the House, was chiefly for Ornament to the House it self, to the rest of the Temple.

2. The second part of the House was the *Sanctuary*, or the *Holy Place*, called sometimes the *Temple*, sometimes the *House*, and the *greater House*, 2 Chron. 3. 5. in contradistinction to the *Oracle*, which was the *Lesser*. This was forty Cubits long, that is, from East to West, between the *Porch* and the *Oracle*, 1 Kings 6. 17. and the *House*, that is, the *Temple* before it, viz. before the *Oracle*, was forty Cubits long. And ver. 2. The breadth thereof twenty Cubits, and the height thereof thirty Cubits. In this stood the *Altar of Incense*, the *Table of Shewbread*, and the *Golden Candlesticks*. And here the Lord was wont to walk as it were amongst the *Golden Candlesticks*.

3. The third part of the Temple was the *Oracle*. This was twenty Cubits every way, both in the height, length and breadth, 1 Kings 6. 10. and the *Oracle* in the forepart, that is, which as a Man entred into the Temple lay before him in the West end of it, was twenty Cubits in length, and twenty Cubits in breadth, and twenty Cubits in the height thereof: So that it was a perfect cube excavated.

It had *Doors* of Olive-tree, 1 Kings 6. 31. and the *Lintel* or *Sideposts* were a fifth part of the Wall, that is, four Cubits, the Wall being Twenty: So there was eight Cubits of Wall, beside each Door. It may be rendred a little otherwise, but thus our Translators; and this seemeth the fittest Proportion for the Doors.

And here was the *Veil* hung, Namely, between the *Sanctuary* and the *Oracle*. The Institution of the *Veil* we have, Exod. 26. 31, 32, 33. It is said, 2 Chron. 3. 14. and he made the *Veil* of blue, &c. And we find, 1 Kings 6. 21. he made a Partition by the Chains of Gold before the *Oracle*, that is, to hang the *Veil* upon them.

It is a Question here, on which Side of the Wall the *Veil* hung, whether in the *Oracle*, or in the *Sanctuary*, which I shall leave to your own Meditations to consider: As also whether the *Oracle* had Windows. Some think not; because the Scripture, in allusion to it, speaks of God's dwelling in thick Darkness. So Solomon at the Dedication of the Temple, 1 Kings 8. 12. and of the New Jerusalem, which is described with some Allusion to Solomon's Temple. It is said, Rev. 21. 23. It had no need of the Sun, neither of the Moon to shine in it; for the Glory of the Lord did lighten it, and the Lamb is the Light thereof. Neither was the Work of the High Priest in this most Holy Place such as needed any more Light, than what the Opening of the Doors might yield, from the Light that was in the *Sanctuary*.

It is further Queried concerning the *Oracle*, whether there were any Side-Chambers over it?

The Answer is, that the Text seems clear for it, 2 Chron. 3. 1. *and he overlaid the upper Chambers with Gold*, that is, the Upper Chambers over the *Oracle*: For the whole Context in those three Verses, 8, 9, 10. treateth concerning the *Oracle*. It was but twenty Cubits high, whereas the *Sanctuary* was Thirty: Therefore what became of the remaining Ten Cubits? It is not likely that there was a pair of Stairs (as some suppose) of Fifteen Foot high, between the *Sanctuary* and the *Oracle*, whereby to ascend and go up into the *Oracle*; but rather, that the remaining Ten Cubits was made into Two Upper Chambers, to be Repositories for the choicest Things over the *Oracle*. And so this brings me to speak a Word to,

The Side-Chambers of the Temple, of which we Read, 1 Kings 6. 5, 6— *and against the Wall of the House (or upon, or joyning to it, saith the Margin) he built Chambers round about, against the Walls of the House round about, both of the Temple and of the Oracle, he made Chambers round about.* The nethermost Chamber was Five Cubits Broad, the middle was Six Cubits Broad, and the Third was Seven Cubits Broad. *For without, in the Wall of the House he made narrowed Rests round about, that the Beams should not be fastened in the Walls of the House.* So that here were Three Stories of Chambers contiguous to the Temple; the lowest Story Five Cubits Broad, the Second Story Six Cubits, and the uppermost Story Seven Cubits; which different Dimensions of the Chambers arose from the several Rebatelements that were in the Wall, for the Beams of the Floors to rest upon.

The Number of these Chambers is not expressed in Scripture, but in Ezekiel's visionary Temple there were Thirty Chambers, Ezek. 41. 6— and the Jewish Writers report, that there was the same Number in Solomon's Temple.

Quest. But here it may be demanded, Cubits being so often mentioned in measuring the Temple, how much a Cubit is?

Answer. A Cubit was above a Foot and a half of our Measure, it comes very near it, except some small fractions.

The *Oracle* therefore being Twenty Cubits, was about Thirty Foot Square. The *Porch-tower* being One Hundred and Twenty Cubits high, was about One Hundred and Eighty Foot high.

Some distinguish of Cubits, and think there were Two Sorts of them, the Sacred, and the Common Cubit; and that the Sacred Cubit was double the quantity of the other: And so Two Sorts of *Shekels*, the *Shekel* of the *Sanctuary*, and the common *Shekel*; and so of other Mea-

Measures. But others on the contrary conceive, there was but one Cubit, and but one Shekel : And that Phrase, *the Shekel of the Sanctuary*, they Interpret of *exact Measure*, the *Standard* of all Measures being laid Up in the Sanctuary, 1 Chron. 23. 29. It is true, the Temple is said to be so long, *according to the Cubits of the first Measure*, 2 Chron. 3. 3. but this is various ways Interpreted. Some understand it of the Measures left in the Written Pattern by David to his Son Solomon. Others understand it of the Tabernacle-measures left by Moses. See the *Belgick Annot. in 2 Chron. 3. 3.*

If the Cubit used in the Temple were double to the Ordinary, there would have needed Pillars in the midst of the House to support the Roof; but the Scriptures speaks not of any such Pillars.

Obj. But if a Cubit was no more but a Foot and an half, wherein then consisted the Magnificence of Solomon's Temple ? For it is said, 1 Chron. 22. 5. *The House that is to be builded for the Lord must be exceeding magnifical of Fame, and of Glory throughout all Countries.*

Ans. This Magnificence did not consist in the House only, but in all the sacred Buildings, the Courts and Utensils belonging to it. Nor did it consist in the bigness, so much as in the sumptuousness of it : For there is a Competency and a Measure in things, which to exceed is not Magnificent, but rather Monstrous. It is not the Excellency of a dwelling House, to have wild vast Rooms, but fit Rooms for use. The Sumptuousness of the Temple was unparallel'd. It seems in this Respect to have been incomparably the most stately Structure that ever was in the World : For I have never Read in any History of any House beside this, that was overlaid with Gold all over, both the Walls, and the Roof, and the Pavement of it, and garnished with Jewels and precious Stones fixed and sparkling in the Walls like so many Stars in the Firmament.

But so much for the *Figure and Dimensions.*

2. Now secondly of the *Position or Situation* of these Parts to each other, which was this. The *Porch* stood to the East, the *Sanctuary* or *Holy Place* in the middle, and the *Oracle* in the West end of the Temple. For Ezekiel standing in Vision in the inner Court, cap. 8. 16. *he saw five and twenty Men between the Porch and the Altar, with their Backs towards the Temple of the Lord, and their Faces towards the East, and they worshipped the Sun towards the East.* And Ezek. 44. 1. there is mention of the Gate of the outward Sanctuary, which looketh towards the East. And again, Ezek. 47. 1. *behold Waters issued from under the threshold of the House Eastward.* For the fore-front of the House stood towards the East.

The Reason of this was in Opposition to the Heathenish Idolatry of those Times, who were wont to Worship towards the East; and therefore had their Doors and Entrances into the Temples from the West, and their *Adyta* and more sacred Places towards the East end, there their Idols stood. As in our Churches in Popish Times they had a Loft or Gallery over the Chancel, which was called the *Rood Loft*, where all their Idols stood; as the Picture of Christ, and of the Virgin *Mary*, &c. and amongst the rest, they had one great Idol, called the *Rood*, which if it was, as some now think, the Picture of an old Man; from thence the poor ignorant People came to conceive of God the Father, as an old Man sitting in Heaven: Though it seems rather to be a Wooden Image of Christ hanging on the Cross. See *Acts and Monuments*, Vol. 2. Pag. 302. or a Wooden Cross only, without any Image hanging on it. From whence is the term *Roodmas*, used still in some parts of *England*; by which they mean the first or third of *May*, the *Pope* having made that an Holy Day, and called it *Inventio Crucis*, because forsooth on that Day the Cross on which Christ was crucified was found, if you will believe the Fable; *Masse* or *Messe* signifying in the old *Saxon* a Feast, or a set time of holy Rejoycing, and *Rood*, as it seems, a Cross.

But this is to be observed that in all the Ceremonial Worship, the Lord took special care to keep his People at a Distance from the Heathenish Idolatries of those Times, he would not suffer them to conform at all to those false Worships, nor to comply with them in the least. And it is a good Spirit to be zealous against such Things; but where there is a slight, loose, indifferent, sceptical Frame of Spirit in the Matters of God's House and Worship, this Spirit is not of God, this Spirit is not of him that calleth you.

So much for the House it self.

2. Now secondly for the Courts of the Temple, there were two of them, the Scripture mentioneth so many and no more, 2 *Chron.* 33. 5. And he (Manasseh) built Altars for all the Host of Heaven in the two Courts of the House of the Lord. About the Tabernacle we read but of one Court, *Exod.* 27. 9. for the whole Camp of *Israel* was the outer Court. But about the Temple were Two, called the outward, and the inner Court. The outward Court being the larger, is called the great Court, 2 *Chron.* 4. 9. and the Court of the People; because here the People came together to be taught, *Ezra* 10. 9. But though the People came into it, yet it was part of the Temple, and an Holy Place: For none might enter that were unclean in any thing, for it was the Office of the Porters to keep them back, 2 *Chron.* 23. 19. And hence
it

it was that the Jews took so much Offence at *Pahl*, when they thought he had brought *Greeks* into the Temple, and so polluted that Holy Place, *Acts* 21. 28.

There was also another Court called the inner Court, *2 Kings* 6. 36. and the higher Court, *Jer.* 36. 10. and the Court of the Priests, *2 Chron.* 4. 9. Both these Courts, as it seemeth did compass the Temple on all sides round about, and they were four square. The length of each side of the outer Court was a Furlong, as the Jewish Writers report, and the whole about half an English Mile in compass.

Vid. plura on Rev. 11. 12. This Reference in the Authors Notes shews he had written a Discourse on that Text; and indeed so he had, which may be published in Time, if God will.

There were also, as they report, some other Courts added unto these in after times; but because the Scripture takes no notice of them, I shall not. Neither shall I say any thing of the Walls about the Courts, and the Gates, and other Buildings belonging to them, as Chambers, Porches, and Treasuries to lay the Vessels and other things in; and for the Priests and Levites to lodge in. For there is mention, *1 Chron.* 28. 11. of the Porch, and of the Houses thereof, and the Treasuries thereof, &c. and *ver.* 12. of the Courts of the House of the Lord, and of all the Chambers round about, of the Treasuries of the House of God, and of the Treasuries of the Dedicate things. Neither need I speak particularly to the mystical significations of the House and the Courts.

The whole as consider'd together may be divided into three Parts.

1. The outer Court.
2. The inner Court, with the Sanctuary.
3. The Oracle, or the Holy of Holies.

Some apply these three parts of the Temple to the three parts of a Christian mentioned by the Apostle, *1 Thess.* 5. 23. the Spirit, Soul and Body. The Body (say they) is signified by the open Court, where all may see what is done. The Soul (say they) may be compared to the Sanctuary, which as it was more holy than the outward Court; so is the Soul of Man an higher and more Divine Part than the Body, whereby the Lamp of God's Spirit the Reason and Understanding is enlightened. The Spirit (say they) is as the most Holy Place, where God dwelleth in Secret by Faith, which faith the Apostle, is of Things not seen nor comprehended by Reason.

Others apply it to the three parts of the World thus. The outward Court to this inferiour World, where all Things lie open to the view and use of Man. The Sanctuary to the Starry Heaven, which is full of

Lights and Stars, as the Sanctuary had the seven Golden Candlesticks, and Gems, and Jewels shining in it. The Holy of Holies to the third Heaven, wherein God dwelleth; and indeed the Apostle himself makes it a Type of Heaven, *Heb. 9. 24.*

There is something of Analogy in the Thing as to all these. But the best Accommodation of a Type is from Scripture, and from the Hints and Intimations which the Scripture gives, which (as hath been formerly shewed) makes *the Temple a Type of Christ, and of the Church.*

Let us consider then what Instructions these parts of the Temple do afford as to both these.

1. *As to Christ himself.* The Temple was a Type of Christ, especially in regard of that chief part of it, the Holy of Holies, wherein there was a Figure, or weak Representation both of his Divine and Humane Nature. Therefore Christ is called the Holy of Holies, *Dan. 9. 24. seventy Weeks are determined to anoint the most holy,* or the Holy of Holies, that is, to initiate and inaugurate the Lord Jesus Christ into his Mediatorial Office. The Veil of the Holy of Holies typified his Humane Nature, *Heb. 10. 20. through the Veil,* that is to say, *his Flesh.*

We may draw forth the Analogy more at large in these Particulars.

1. The Humane Nature did veil the Glory of his Deity, as the Veil of the Temple did conceal the Holy of Holies from the Eyes of Men.

2. There was curious Embroidery of Cherubims and other Ornaments upon the Veil, *Exod. 26. 31. thou shalt make a Veil of Blue and Purple, and Scarlet, and fine twined Linnen of cunning Work, with Cherubims shall it be made.* So *Chron. 3. 16.* This is not unfitly applied to those excellent Graces of the Spirit, wherewith the Humane Nature of Jesus Christ was filled and adorned.

3. The Veil shutting up the Sanctuary from the sight and entrance of the People, signified the shutting up the Mysteries of the Gospel while the old Temple stood, *Heb. 9. 8. the Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing.*—There were dark Shadows then of the Mysteries of the Gospel.

4. The rending of the Veil when Christ died represents his Sufferings in the Flesh, or Humane Nature, *Matth. 27. 51. the Veil of the Temple was rent in twain from the top to the bottom.* If the Veil be the Flesh or the Humane Nature of Christ, then the rending of the Veil must needs be the breaking of his Body, and the Sufferings of his Humane Nature.

5. As by this the Holy of Holies was open to the View of all that came to the Temple: So under the Gospel the Mysteries of Salvation are made manifest, *Rev. 11. 19. and the Temple of God was opened in Heaven, and there was seen in his Temple the Ark of his Testament.* Clear Discoveries of God in Christ.

6. As the Priest entred into the Holy Place through the Veil; so hath Christ into Heaven, and made way for us all to enter after him and with him through his Sufferings, *Heb. 9. 12. neither by the Blood of Bulls and Goats, but by his own Blood he entred in once into the Holy Place, having obtained eternal Redemption for us; and Heb. 6. 2 last, which hope we have, as an Anchor of the Soul, both sure and stedfast, and which entred into that within the Veil, that is, into the Holy of Holies, whither the Fore-runner is for us entred even Jesus.*

This is the first accommodation of this Type, even unto Jesus Christ himself.

2. The Temple signified also the Church: And the several parts of the Temple may be considered here also.

1. We learn here that there is a three-fold Distinction of the Church, into visible, militant and triumphant.

The outer Court signified the visible Church, into which all the People came that were clean according to the Law: So into the visible Church come all that make a fair outward Profession, though they are not all Sincere, as all were not *Israel* that were of *Israel*.

The Sanctuary and the inner Court signified the Church-militant of true Believers, who are indeed Spiritual Priests unto God.

And lastly, the holiest of all was a Type of Heaven, and of the Church-triumphant there: So the Apostle often, *Heb. 9. 24. for Christ is not entred into the Holy Places made with Hands, which are the Figures of the true, but into Heaven it self.*

2. Whereas there was a Wall about the great Court to keep out the Gentiles, for none but Jews were admitted: The Apostle shews that *Christ hath broken down the middle Wall of Partition between us, Eph. 2. 14. which he hath done by converting the Gentiles, and repealing the Ceremonial Law.*

3. The outer Court must be left out in Church-reformation, *Rev. 11. 1, 2. that is, when the matter of the visible Church is wholly corrupted these Gentiles must be cast out, or left out.*

4. Whereas the Materials of the Sanctuary and of the Oracle were the same, Cedar-boards and Gold, and garnished with precious Stones, &c. as was shewed before, when we spake of the Walls of the Temple; hence we may learn this Instruction; that Grace and Glory differ not

in Kind, but only in Degree. Grace is Glory begun; Glory is Grace perfected, *Heb. 12. 23. the Spirits of Just Men made perfect.* A Believer hath eternal Life begun in him in this World, *1 John 3. 15.*

5. The Side-Chambers and all the Buildings about the Chambers, wherein the Priests and Levites had their several Lodgings and Stations appointed them, may instruct and mind us of those Mansions that are prepared for us in Heaven, *John 14. 2. in my Fathers House are many Mansions, if it were not so, I would have told you, I go to prepare a Place for you.*

6. Whereas in these Chambers were kept and laid up the Standards of all Weights and Measures; for so some understand that Place, *1 Chron. 23. 29.* speaking of the Levites work in their several Places and Stations, it is said, their Office was to wait on the Sons of Aaron, as for other Things, so for all manner of Measure and Size; that is, as some expound it, that unto their Trust were committed the Standard measures of Things, and here laid up under their Custody, as in a most safe and sacred Repository; and these were called the Measures of the Sanctuary; as with us the Standards and Measures are laid up in the Tower. We may here learn, that God regards Justice among Men next to his own Worship. To unjust Persons he saith, as *Isa. 1. 11. to what purpose is the Multitude of your Sacrifices unto me? Who hath required this at your Hands to tread my Courts?* *Vers. 12.* The reason is given, *Vers. 15. your Hands are full of Blood.* And would you know that there are Mansions prepared in Heaven for you? You may take this as one Evidence of it, *Psal. 15. 1. Lord, who shall abide in thy Tabernacle? Who shall dwell in thy holy Hill?* He answers in the second Verse, *He that walketh uprightly, and worketh Righteousness, and speaketh the Truth in his Heart.*

And let me add this further, Do not judge of your Spiritual State by your getting into the outer Court: For Hypocrites may get in there, if they be but outwardly Clean. But art thou admitted as a Spiritual Priest into the Sanctuary, to enjoy true Communion with God in his Ordinances, and to Worship God in the Spirit; art thou a Member of the Church Militant, as well as of the visible Church?

The Church Militant shall be at last Triumphant: They shall pass from and through the Sanctuary into the Holy of Holies, even into Heaven it self, whither Jesus our fore-runner is entred for us.

THE Gospel of the Two Brazen Pillars in the TEMPLE.

1 Kings VII. 21, 22.

Nov. 8. 1668.

And he set up the Pillars in the Porch of the Temple : And he set up the right Pillar, and called the Name thereof Jachin : And he set up the left Pillar, and called the Name thereof Boaz. And upon the top of the Pillars was Lillie-work : So was the Work of the Pillars finished.

SO much of the House and the Courts. Now follow the *Vessels* or *Ustensils* of the Temple, the sacred Household-stuff or Furniture of this House of God. They were many. We read in *Ezra* 1. 11. *all the Vessels of Gold and Silver were five thousand and four hundred.* We may distinguish the Vessels of the Temple into two sorts.

1. *Such as were of natural Necessity and Conveniency for the Worship that was there to be performed ; as Knives, Pots, Flesh-hooks, &c. which had not their particular mystical Significations. But yet thus much we may observe from them, that the meanest Instrument in the Church of God is of some use, and therefore not to be despised.*

And of this sort there were some *larger Vessels* ; as the King's *Scaffold*, 2 Chron. 6. 13. on which he stood when he came into the Priest's Court, to present his Sacrifices before the Lord, or upon any other occasion. For you must remember, that though none but Priests were ordinarily to reside and attend there ; yet others might come into it upon any just Occasion, as the *Gibeonites* did every Day, to bring in Wood and Water, and every Man that offered Sacrifice was to come with it, and lay his Hand upon the Head of it, &c. And so the King
with,

with his Sacrifices: And so Solomon did when he dedicated the Temple. For this inner Court seems to have been the Place of this Brazen Scaffold. It was five Cubits long, five Cubits broad, and three Cubits high: And there was a Pillar annexed, as it seemeth, to this Scaffold for the King to sit or lean upon, where *Joash* stood at his Coronation, 2 *Kings* 11. 14. with 2 *Chron.* 23. 13. So *Josiah* 2 *Kings* 23. 3. when he made that Covenant before the Lord.

Of this Nature was also the *Cover* for the Sabbath, mentioned 2 *Kings* 16. 18. which seems to have been some Roof standing upon Pillars, to be some shelter for the Priests from the Rain, when they were to officiate in the Court in Winter-weather. It is noted as an Act of Profaneness in *Abaz* to take it away, because it was an Utensil of natural Conveniency for the performance of the Worship, though not a sacred Vessel of Divine Institution, and so not a part of Worship. Though it was not lawful for them to institute, or alter any of the sacred Vessels that were mystical and significant; yet they might make any thing that was of moral Use, or natural Necessity, or Conveniency, for the better performance of the Worship: As for instance, *Ezra* stood upon a Pulpit of Wood, *Nehem.* 8. 4, 5. to have an *Hour-glass*, or the like, to know the time of the Day, it is a weak thing to scruple it.

2. But beside such Utensils as these, there was a second sort that were mystical and significant. And they may be referred to two sorts. They were either without Doors, or within.

Those without the Doors of the Sanctuary were of *Brass*. Those that were within Doors were of *Gold*. Those without Doors were most of them *sub dio*, in the open Court: As the other were *sub tecto*, within the House it self.

We shall begin with the Vessels of *Brass* without doors. And they were four.

1. The two Brazen Pillars.
2. The Altar of Burnt-Offering.
3. The Molten Sea.
4. The Ten Lavers.

All these had their mystical Use and Signification, as in each particular will appear.

1. The two Brazen Pillars, of which this Text speaks.

And the Doctrinal Proposition is this.

Doct. That Solomon by God's Appointment made two Brazen Pillars at the entrance of the Temple, and called them *Jachin* and *Bo-yas*. They stood before the House, 2 *Chron.* 3. 15. and before the Temple, *Vers.* 17. Some think without the Porch. But they seem rather to have stood within the Porch; so we render 1 *Kings* 7. 19, 21. but without the Doors

Doors of the Sanctuary. For the Porch seems to have had no Doors that could shut, but only Door-places which stood always open. These Pillars were doubtless things of special Remark and Use, because the Holy Ghost hath said so much of them, and hath described them so largely, both in the Book of *Kings* and *Chronicles*, and in the Prophet *Jeremy*, 1 *Kings* 7. Vers. 13. to 23. and again, Vers. 41. 42. and 2 *King*. 25. 17. 2 *Chron*. 3. the 3 last Verses, and cap. 4. 12, 13. *Jer*. 51. Vers. 17. 20, 21, 22, 23. And *Ezekiel* saw them in his Visionary Temple, cap. 40. ult. and it is said concerning these Pillars, 1 *Kings* 6. 22. so the Work of the Pillars was finished, which (as some have observed) seems to put a special Emphasis upon this above any other of the Utensils of the Temple: For it is not said so concerning the Cherubims, or the Sea, or the Candlesticks, or the Tables.

I shall sum up very briefly what is written in those Scriptures of *Kings*, *Chronicles* and *Jeremy* before quoted concerning these Pillars, as to the literal Description of them. Not quoting the Verse for every Particular: For you may read the Places at your Leisure, save only where any Phrase needs Explication.

The matter they were made of was Brass: The height was eighteen Cubits a piece, both of them amounting to thirty six; though there was but thirty five that did appear, one Cubit being lost and swallowed up in the Conjunction of the Pillars and the Chapiters that did adorn the tops of them: The Compass or Circumference of each Pillar was twelve Cubits, the Diameter four; therefore some read the 19th. Verse of 1 *Kings* cap. 7. thus; And the Chapiters which were on the Head of the Pillars of Lilly Work, were in the Porch four Cubits, that is, did comprehend in their Diameter so much as would take up four Cubits in the Floor of the Porch. Moreover, these Pillars were hollow in the middle, but they were four Fingers thick of solid Metal; the top of the Pillars was adorned with Lilly-work.

There were also on the top of these Pillars two Chapiters, as we Translate it, as much as to say, Heads, because they were on the tops or heads of the Pillars. The Word is *Kotbereth*, *Coronamentum*; so *Arias Montanus* & *fecit duo Coronamenta, duo Capitella*, as *Pagnin*, two Coronets: It is from the Verb *Kitter cinxit*, *circumdidit instar Coronæ*: It is the same Word that is used in *Prov*. 14. 18. but the Prudent are crowned with Knowledge; which is derived from *Kether*, *Diadema*, *Corona*. These Chapiters or Coronets were five Cubits in height, and but four Cubits Diameter; and therefore in an Oval Form: And so the end of the Chapter rested in the Hole which was at the top of the Pillar. These Coronets were curiously adorned with Nets of Chequer-

work, and Wreaths of Chain-work, a very artificial Work, and with two rows of Pomegranates upon each Coronet, four hundred goodly Pomegranates in all, which were put upon Chains in two rows; tho' but ninety six did appear upon a Chain, the rest being hid by the Wall. This Coronet or Chapter upon the top of the Pillar was a curious and comely Crown upon the Head of it: Or (as some note) the Chapter was like two Crowns joined together.

The Pillar on the right side, he called *Jakin*, or rather *Jakin*, which signifies, *He* (that is the Lord) *will establish*. *Jakin* is the Conjugation *Hiphil*, from the Verb *Kanu*, *stabilierit*, *firmavit*.

The other Pillar on the left Hand, he called *Bo-yaz*; in him is Power, from *Bo* in it, or in him, and *Taz* strong or strength, from the Verb *Tazar* *roboravit*.

Thus you see the literal or historical part of this Type, these two Pillars of the Temple, *Jakin* and *Bo-yaz*.

Now for the Significations.

Certainly these things are not without a *Mystery*, not without a Meaning; for these Pillars were extraordinary, and very Remarkable in four Respects.

1. *In their height*; being eighteen Cubits, that is, seven and twenty foot of our Measure.

2. *In their Thickness and Compass*; being twelve Cubits, that is, eighteen foot in the Circle round about.

3. *In their curious and admirable Ornaments*; the Lillies on the upper end of the Pillars, and the Coronets or Chapters upon the tops of them, with the curious Chains, and Nets, and Rowe of Pomegranates round about these Crowns.

4. *In their Use*; which was not only for Ornament, but as it were to support the Temple, as Pillars do support an House: Not that they did support or bear it up properly, as if they had been placed in the material Building, no more than the twelve Brazen Oxen did indeed carry the molten Sea to the four Quarters of the World, 2 Chron. 4. 4. but only as in an Emblem or Figure, as Abraham received Isaac in a Figure, Heb. 11. 19. so here: For the Temple had no Pillars in it, for the Beams of the Roof rested upon the Walls, as you have formerly heard, and not upon these Pillars; but they were an Emblem or Figure of support.

Now the Temple is the Church of God; and we may apply this Type three ways.

1. To God and Christ.

2. To the Church.

3. To particular Saints.

1. *As to God and Christ.* These Pillars speak the support of the Church of God, by the *purpose of his Will*; and by his *Almighty Power*. Our Faith stands upon these two Pillars; these two do support the Church, and the Churches Faith.

1. *The faithful purpose of God*, and good pleasure of his Will. *Yakin* he will establish, here is the resolved purpose of his Will and Love, *Heb. 10. 23. He is faithful who hath promised.* This includes, (1.) His Purpose, (2.) His purpose of Love, (3.) His Promise, (4.) His unchangeable Faithfulness in all. Thou say'st, *I am unworthy.* True, but if the Lord will save, and will have Mercy, *who can resist his Will?* His purpose is unchangeable and immoveable as Brass; *he will have Mercy on whom he will have Mercy.*

2. *The Power of Christ*, his Almighty Power; this is the other Pillar, *Bo-yaz*, in him is Power——*1 Pet. 1. 3. kept by the Power of God through Faith unto Salvation.* Thou say'st, *Alas! I am weak, I can do nothing.* But therefore depend, and rest, and stay thy self upon this Almighty Power, which is able to do above what we are able to ask or think; as *Abraham*, *Rom. 4. 20, 21.* who was strong in Faith, being persuaded that he was able to perform what he had promised.

This is of special Use in Difficulties, when Difficulties and Impossibilities do appear. Can the Lord pardon such Sins, heal such Backslidings? Yes, in him is Power. Take both these together: Love and good Will without Power is but lame to help us: Power without Love and good Will is but deaf to hear us; but both put together is a Support firm enough, and safe enough for Faith to rest upon; yea, if thou doubt of the one, improve the other, *Matth. 8. 2. If thou wilt thou canst*: Here be both these Pillars; but he could not lean upon the one, he doubted of God's Will; but therefore he relies upon the other, *thou canst*; and Christ accepts this Faith of his; and therefore saith, *Ver. 3. I will be thou clean*: So do thou, lean and rest upon both these Pillars; yea, upon either of both and thou art safe enough. If thou art not assured of his Purpose; yet then rest and stay thy self upon his Power.

2. *Consider them in reference to the whole Church*; here is shadowed forth the impregnable safety of the Church: *The Gates of Hell shall not prevail against it*, *Mat. 16. 18.*

3. *Particular Saints* are compared to Pillars in the House of God, *Rev. 3. 12.* especially Ministers, *Gal. 2. 9*——*Jer. 1. 18. I will make thee an Iron Pillar, and Wall of Brass*; therefore it is in vain to oppose them and contend with them.

There be two Properties of a good Pillar, it must be *strait*, and *strong*. It is a sad thing when they that should be Pillars in the House of God are warping, and leaning, and bending this way and that way, when they should stand upright and steady.

And there were two Coronets upon the tops of these Pillars: So they that persevere to the end shall receive the Crown of Life, 2 Tim. 4. 7, 8.

These Pillars were broken in pieces, and carried away to *Babylon*, but living Pillars in the Spiritual Temple shall go out no more, *Rev.* 3. 12. but abide in the House for ever, *John* 8. 35. A true Believer is (as one saith) *Monumentum aere perennius*, more durable then Pillars of Brass. Would you be assured of the Crown of Glory? Is there in thee this rectitude and straitness, this Strength and Firmness in the ways of God? Thou art then a Pillar in the House of God, and shalt go no more out.

T H E

Gospel of the BRAZEN ALTAR.

2 Chron. 4. 1.

Moreover he made an Altar of Brass, twenty Cubits the length thereof, and twenty Cubits the breadth thereof, and ten Cubits the height thereof.

THE Vessels of the Temple (beloved) we are upon. They may be referred to two sorts, either *sub dio*, or *sub tecto*; either without Doors or within, either in the Courts, or in the Temple: Those without Doors were of Brass, those within were of Gold.

Of the former sort, there was, (1.) The two Pillars *Jachin* and *Bo-yas*, which were of Brass, and placed either in or by the Porch, (2.) The Altar of Burnt-Offering, (3.) The molten Sea, and the ten Lavers: Of the two Pillars we have treated.

We

We are now to speak (as the Lord shall enable us) concerning the *Altar of Burnt-Offering* : Concerning which we may observe this Doctrinal Propositions out of the Text, as the Foundation of our Discourse, viz.

Doct. That Solomon by God's Appointment made in the Temple a Brazen Altar for Burnt-Offering. The first express mention we have of Altars in the Scripture is in Noah's Time, after the Flood, Gen. 8. 20. and Noah builded an Altar unto the Lord, and took of every clean Beast, and of every clean Fowl, and offered Burnt-Offerings on that Altar. Concerning Offerings, we read before in Gen. 4. 3, 4. how Cain and Abel brought their Offerings unto the Lord. Whether Altars were as antient as Sacrifices, or whether the Lord afterwards added them as a further Improvement of his Worship, and a further help to the Faith of his People, I shall not here dispute.

The Name in Hebrew is *Mizbeach*, quasi *Sacrificatorium*, from *Zebach Sacrificium*, from the Sacrifices offered thereupon : And so in Greek, *θυιαστήριον*, from *θυια* *Sacrificium*. There is another Hebrew Word for it, *Bamah excelsum*, from their ascending up to it, from whence the Greek *Coenae* : So the Latin *altare* is derived *ab alto* ; because their Altars were built on high above the Earth, but the Hebrew *Bamah* is more usually applied to the idolatrous Altars : *Are Idolorum*. Buxtorf. we commonly Translate it *High Places*.

And here I must observe the same Method as in other Things, first to open the Type, and then the Antitype ; first the History of the Altar, and then the Mystery of it : For the right Understanding of the Type, makes way for the better understanding of the thing typified. Now then as to this great Type, the Altar of Burnt-Offering, we may consider four Things.

1. The Materials of it, they made Altars of Earth upon present Occasions ; Moses's Altar was of Shittim-Wood, but overlaid with Brass, Exod. 27. 1, 2. This was to continue for the constant Use and Service of the Tabernacle.

But how then came it to pass that the Wood was not burnt and set on Fire, by the continual Fire that was upon the Altar ? It is answered unto this by some, That the Fire might be kept in the Grate at a due Distance from the Wood. And some answer further, That there was an especial Providence in it. God as he sent down Fire from Heaven upon the Altar : So he did limit and over-rule the Operation of it at his Pleasure. Solomon's Altar was of Brass ; within either of Earth or Stone, but not of hewn Stones, that being expressly forbidden, Exod. 20. 24, 25, That it was of Brass. This was for Strength and

durableness, to bear the Fire that was continually burning upon it; and so to represent the strength of Christ to endure the Wrath of God, without being burnt up, consumed, and overcome by it. For Brass is often mentioned to signify strength, Job 40. 18. *His Bones are as strong pieces of Brass. Is my Strength of Stones, or my Flesh of Brass?* Job 6. 12. am I not a poor, weak, frail Creature? So Zach. 6. 1. *The Mountains of Brass* signify God's irresistible Purpose and Decree; so likewise Christ is represented under that appearance, Ezek. 40. 3. *A Man whose appearance was the appearance of Brass*: and Rev. 1. 15. *His Feet like unto fine Brass*, as if they burned in a Furnace. These Representations have the like Mystery of Strength and Invincibleness.

[*That it was of unhewn Stones*.] This instructs us, that humane Polishments do not perfect, but corrupt the Worship of God; that which carnal Wisdom thinks doth adorn, doth indeed pollute; there be no perfecting Additions. We must observe the plainness and simplicity of Institution.

2. *As to the Figure and Dimensions of it*; it was four Square, with four Horns upon the four Corners of it. *Moses* his Altar was five Cubits in length, and five in breadth, and three Cubits high: But *Solomons* was twenty Cubits in length, and twenty Cubits in breadth, and ten Cubits high; compare *Exod.* 27. 1, 2. with the Text, *2 Chron.* 4. 1.

The four-square Form (saith *Ainsworth* on *Exod.* 27. 1.) signifies firmness and stability: Therefore the Heavenly *Jerusalem* is four Square, *Rev.* 21. 16. so was the Figure of it, *Ezek.* 48. 20. so was the Oracle, or most holy Place in the Temple and Tabernacle too, *2 Chron.* 3. 8.

The height of *Solomon's* Altar was too high for any Priest to reach; yet they might not go up by Steps to it, *Exod.* 20. 26. therefore it is thought there was an easy ascent by a Declivity on the South side, the Ground rising by little and little.

The largeness of *Solomon's* Altar beyond that of the Tabernacle might intimate the enlargement of the Church, and great increase of the Worshippers and Worship of God under the Gospel, which is the mystery of those great enlargements in *Ezekiel's* visionary Temple, beyond *Solomons*, as *Solomons* went beyond *Moses* his Tabernacle.

3. *The situation of the Altar* was sub dio, in the open Air: That so the odor and fuligo, the scent and smoak of the Sacrifices might be the less offensive. Moreover it stood in the Priests Court, before the Porch of the Temple, *2 Chron.* 8. 12. *The Altar of the Lord which he had built before the Porch* — *Joel* 2. 17. *Let the Priests, the Ministers of the Lord weep between the Porch and the Altar.*

4. *The use of it* was to offer Sacrifice upon, *Exod.* 20. 24. *An Altar*
of

of Earth shalt thou make unto me, and shalt sacrifice thereon thy Burnt-Offerings and thy Peace-Offerings— 2 Chron. 8. 12. Then Solomon offered Burnt-Offerings unto the Lord, on the Altar of the Lord which he had built before the Poreh. The Altar did two things,

1. It supported the Sacrifice; for the Sacrifice was laid upon it.
2. It sanctified the Sacrifice, and made it holy and acceptable to the Lord. The Altar it self was first consecrated with holy Oyl, Num. 7. 1. and then it did consecrate and sanctifie other things, Exod. 29. 37. Whatsoever toucheth the Altar shall be holy: Therefore it is said, The Altar shall be holiness of holinesses, or most holy, Exod. 40. 10.

But now here comes in a Question; How it came that the Fire of the Altar was not sometimes put out by the showers of Rain? And how it could suffice for the consuming so many Sacrifices, and that the Sacrifices did not fill the Court with Soot and Smoak, and Flies, and Putrefaction, from the Offal and Ordure of so many Beasts there slain? Slaughter-houses are very noysom and offensive, especially in Summer-time.

I meet with a twofold Answer unto this,

1. The Fire of the Altar was no ordinary and culinary Fire, but Celestial and Divine: And as it came down from Heaven, 2 Chron. 7. 1. and was so far from being quenchable by Rain or Water, that it would presently lick it up, as it did, 1 Kings 18. 38. when the Trench was filled with twelve Barrels of Water: So it left not such a footy Feculency behind it as common Fire doth. We see in Lightning, how quickly, and in an instant, it consumes any thing that resists it. The Altar of the Lord is called Ariel, Isa. 29. 1. that is, The Lyon of God, and a very devouring Lyon it was. Fuller Pisgah-sight, p. 394.
2. There seems to have been something of a peculiar Providence in it. The Heathen Temples were such stinking Places, and so infested with swarms of Flies, that came to feed upon their Sacrifices, that the Jews were wont in an holy Scorn to call the Devil Baal-zebub: It is the name of the Idol at Ekron, 2 Kings 1. 2. and Mark 3. 22. and Luke 11. 15. as much as to say, Dominus muscarum, the God of Flies, not able to drive away a Flie.

The Ekronites, it is thought, called their Idol Hayal-zebachim, the Lord of Sacrifices. Some Heathen Writers speak of Temples built Jovi *aquas muscarum abasiori*, to *Greg. Greg. Lexic. sand. Th. 166.* Jupiter the Fly-chaser.

But let this suffice for the literal Explication of this great Type, the Altar of Burnt-offering.

Now for the Mystery and Spiritual signification of it.

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There hath been a very unhappy mistake as to this in some of the *Ancients*, commonly called *Fathers*; whose Darkness in this, and other points, did make way for *Popery* in after Times. They have applied the Altar to the wooden Cross on which Christ was crucified; they say, Christ suffered *in ara crucis*, upon the Altar of his Cross; but this is a weak and low Interpretation, yea indeed a dangerous mis-interpretation of this great Type.

1. For first, the Cross of Wood was nothing else but the instrument of Mans cruelty against the Lord Jesus Christ: It hath no spiritual Use nor Vertue in it, it is no Gospel-mystery; therefore no need it should be typified by so great a Type. If there be any thing of Old that may any way relate to it, it must be some small Circumstance of some Type, but not so great and principal a Type as the Altar.

2. The Altar is greater than the Gift, *Matth. 23. 19.* but the wooden Cross is not greater or more excellent than the Body of our Lord Jesus Christ, which he gave for us; nor doth it sanctifie or make Jesus Christ accepted. Therefore the wooden Cross is not the Altar.

There hath been also another weak and impertinent Application of it, which is to be found in some Books of Devotion, *viz.* The Altar of our Hearts. But wherein the Heart is like an Altar I cannot tell. The same Argument confutes this also; It is not thy Heart that sanctifies thee, or thy Services.

But then, what is the Altar?

The Answer is, That *the Altar is Christ himself*: So the Holy Ghost himself expounds it, *Heb. 13. 10.*

Quest. But how doth the Altar represent Christ?

Ans. In two respects; in regard of his Deity, and Priestly Office.

1. It is Christ *in regard of his Divine Nature.*

Reas. 1. Because his Humane Nature was the Sacrifice, therefore his Deity is the Altar: For in offering Sacrifice there must be both a Sacrifice and an Altar. And so in Christ there are two Natures, his Deity and Humanity, whereof the Humane Nature being the Sacrifice that was slain and offered for us, it remains that his other Nature was the Altar.

Reason 2. Because it is the Altar that sanctifies the Gift, *Matth. 23. 19. Exod. 29. 37.* But it was the Deity of Christ that gave that infinite vertue and value to his Sufferings. It was his Deity that sanctified his Humane Nature, to be such an acceptable Sacrifice to the Lord.

Reas. 3. Because the Altar did support and bear up the Sacrifice. But it was his Divine Nature that did support his Humane Nature in those unutterable Sufferings, *Heb. 9. 14. Through the eternal Spirit he offered*

up himself unto God. What did that piece of Wood do? It did but cruciate and torture his blessed Body, it did not bear up his Spirit. It is true, that Tree did lift up his Body from the Earth; but it was another manner of Support that was necessary to our Salvation.

2. The Altar typifies Christ in regard of his Priestly Office.

You know he hath a three-fold Office; he is a Prophet, Priest and King. The Altar looks chiefly at his Priestly Office and the Concernments of that; for as a Priest he offered Sacrifice, and it is the Altar that doth support and sanctify the Sacrifice. Both the Natures of Christ have an Influence into all his Offices, and so into his Priestly, by which he made Satisfaction for our Sins.

To open it a little more particularly, all the Concernments of the Altar are full of Mystery and Teaching. I shall instance in seven Particulars about it, wherein you may see something of Christ, and of the Gospel.

1. *There was but one Altar*; the Lord forbad all others, tho' intended to himself, 2 Kings 18. 22. so there is but one Mediator between God and Men, the Man Christ Jesus, 1 Tim. 2. 5. The Papists have other Mediators, Saints and Angels, &c. this is to have many Altars: Whereas the Lord accepts none but this, nor any Sacrifice but what is offered upon this Altar.

2. *The Altar had four Horns* upon the four Corners of it; they are called Horns, because they were made like Horns, upwards, but bending towards the top, Ezek. 43. 15. *upward shall be the four Horns*. The use of them was not only for Ornament, but to keep things from falling off the Altar, and to bind the Sacrifice to them when they were to slay it, as Psal. 118. 27. A Horn is an Emblem of Power, Jer. 48. 25. *the Horn of Moab is cut off*, that is, his Strength and Power, saith your Marginal Note, Lam. 2. 3. *he hath cut off in his fierce Anger all the Horn of Israel*. 1 Sam. 2. 1. *Mine Horn is exalted in the Lord*, it is applied to God, Hab. 3. 4. *he had Horns coming out of his Hand, and there was the biding of his Power*.

These four Horns of the Altar signified the Power and Glory of Christ's Priesthood for the Salvation of his Church gathered together from the four Corners of the Earth. *Answe. in Exod. 27. 1. If the Altar be his Deity, the Horns of this Altar is the Power of his Deity, the Horns of an Almighty Power. Fly for Refuge thither, and thou art safe enough. Joab fled to the Horns of the Altar, but he was pluckt from thence and slain, 1 Kings 2. 31. according to the Law, Exod. 21. 14. But he that flies to Christ and hangs upon the Horns of this Altar shall never be pluckt thence, he that comes to me I will in no wise cast out. John 6. 37.*

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The Gospel of the Brazen Altar.

3. *The Altar was anointed*, and so sanctified unto its Office, *Numb. 7. 1. Exod. 40. 9.* this is the Sanctification or Inauguration of our Lord Jesus Christ into his Office; he was anointed with the Spirit above measure, not only the Graces thereof in his Humane Nature, but that glorious Person himself goes forth by Commission from the Father and the Son, as the Son by Commission from the Father to reconcile and save Sinners,

4. *There were divers Vessels of the Altar belonging to it*, for the Use and Service of it, *Numb. 4. 14.* of Brass, *1 Kings 7. 47.* of Gold, *1 Cron. 28. 17.* also pure Gold for the Flesh-books. Of which, they being necessary Instruments for the Work of Sacrificing, we need not seek a particular Mystery and Signification in every Vessel; only in general, Some apply them to the Ordinances of the Gospel, the means of Grace which do attend upon the Altar, upon the Service of Jesus Christ in his Church. As we have an Altar under the Gospel, so we have Vessels belonging to this Ordinance, Gospel-Ordinances, whereof there is great Use. As the Priests could not Sacrifice and Officiate about the Altar without Knives, and Flesh-hooks, and Shovels, &c. so we cannot have Communion with Christ without Means and Ordinances.

5. *The Altar was furnished with Fire from Heaven, which was to be kept always burning.* Now what is the Mystery of this sacred Fire?

1. *The Wrath of God against Sin; He is a consuming Fire*, an everlasting burning against Sin and Sinners, *Heb. 12. ult. Isa. 33. 16.*

2. *The Spirit of God is compared to Fire*, *Matth. 3. 11.* He shall baptize you with the Holy Ghost, and with Fire, *Isa. 4. 4.* When he shall have purged the Blood of Jerusalem from the midst thereof by the Spirit of Judgment, and by the Spirit of Burning.

And it is a sacred Fire that never goes out. We should be careful to keep this Fire burning, take heed of grieving, of quenching the Spirit, *1 Thess. 5. 19.*

3. *The Word and Ordinances are like unto Fire*, *Jer. 23. 29.* they will burn up and consume what opposeth them, *Rev. 11. 5.* it's said of the two Witnesses, that Fire goes out of their Mouths, that is, the Word of God denouncing the Wrath of God: *Fiery Indignation devours the Adversaries*, *Heb. 10. 27.*

4. We read of fiery Tryals and Afflictions, *Luke 12. 49.* I am come to send Fire on the Earth. *1 Pet. 4. 12.* Think it not strange concerning the fiery Tryal; the fiery Tryal of Persecution by open Enemies publicly opposing, the fiery Tryal of Contention by false Brethren secretly undermining.

6. The Fire of the Altar came from Heaven, Lev. 9. 24. 2 Chron. 7. 1. Strange Fire is forbidden, Lev. 10. 1. (1.) *Humane Inventions* which he had not commanded them, Lev. 10. 1. (2.) *Carnal Wrath and Passion*; this is not the Fire of the Altar, but strange Fire, James 3. 17. *Wisdom from above is first pure, then peaceable, &c. the Wrath of Man accomplishes not the Righteousness of God*, Jam. 1. 20.

7. The Use of the Altar in reference to the Sacrifice was to support and sanctify it: The Altar did two Things, both which Faith is to eye and look unto, as done in Christ, and to be done in us.

1. To support the Sacrifice and bear it up: So Christ was born up by the Power of his Deity.

2. To make it acceptable: So Christ's Sufferings are so infinitely precious and acceptable with the Lord, through the Glory and Excellency of his Person; there is nothing else will bear up a Soul under sense of Guilt but this, to consider who it was that died and suffered for us: It was the Son of God. And the reason of many fears and tremblings of Unbelief is, because the Soul looks at the Sacrifice without the Altar, looks at the Death of Christ, but considers not the Altar, the Deity that sanctifies the Gift.

As to us, we need both Support and Acceptance; eye both these in Christ, eye Christ for them to your own Souls.

1. Support: When the Heart is ready to sink, and to be overwhelmed with the Difficulties that do occur, thou art weak, but here is Strength.

2. Acceptance; Isa. 56. 7. *their Burnt-Offerings and their Sacrifices shall be accepted upon mine Altar*; thou art unworthy, but leave thy Gift upon the Altar, and it shall be accepted; *whatsoever toucheth the Altar shall be Holy*.

Use 1. See the unlawfulness, yea, the abominableness of material Altars and Altar-worship under the New Testament. For the Altar was a Type of Jesus Christ in his Deity and Priesthood, therefore Altars are ceased. For is not Jesus Christ the Son of God? Or hath God another Son to die for us? Or do we look for another Gospel that we must build Altars to typify the Mysteries thereof? Because it lies directly in my way, and it is one of the worst and grossest of the Superstitions and Corruptions of Worship in our Times, I may not well pass it by: Consider but two Things here. (1.) The Lord's Table is not an Altar, ought not to be so called or so accounted. (2.) The many other Evils that are involved in this and go along with it.

1. The Communion Table is not an Altar, and ought not to be so called nor so accounted. Take three Arguments for the Proof of this.

Reas. 1. Because the Scripture calls it a Table, but not an Altar; and we must speak of God and of his Ordinances, as God himself doth in his Word. So the Apostle, *1 Cor.* 10. 21. *ye cannot be Partaker of the Lord's Table, and of the Table of Devils: So Christ, Luke 22. 21. the Hand of him that betrayeth me is with me on the Table.*

Reas. 2. An Altar implies a Sacrifice and sacrificing Priests; for Priests, Altar and Sacrifice are relatives, and have a mutual and inseparable Connexion and Dependence upon one another. But the Lord's Supper is not a Sacrifice; nor the Ministers of the Gospel, Priests; therefore the Lord's Table is not an Altar. The Use of an Altar is to offer Sacrifice upon; but when we come to the Lord's Supper, do we come to Sacrifice Christ again, and to Crucify the Son of God afresh? No, but we come to celebrate the Memory of his Death, who died once for all, *Heb.* 10. 10. *Christ was once offered to bear the Sins of many,* *Heb.* 9. 28. and 7. 27.

To talk of a commemorative Sacrifice is meer non-sense, and a Contradiction; for as the Picture of a Man is no Man, so the Commemoration of a Sacrifice, is in truth no Sacrifice.

If it were a Sacrifice offered upon the Table as an Altar, they should make four Horns upon the four Corners of the Table, and they should make a Grate for the Fire, and they should put Fire to their Altars to burn the Sacrifice, even the Bread and Wine.

Reas. 3. If the Communion Table were an Altar, then it should be greater and better then the Sacramental Bread and Wine, then the Lord's Supper it self, and a means to Consecrate them: For the Altar sanctifies all the Gifts and Sacrifices that are offered upon it, and is greater then the Gift, *Matth.* 23. 18, 19. Hence it is said, *the Altar shall be Holiness of Holinesses*, or most Holy, *Exod.* 40. 10. But the Table is not greater then the Lord's Supper. Therefore the Table is not an Altar.

It is true, some of the *Antients* have called it an Altar, but unscripturally and improperly, as they did also use other extravagant and wonton Metaphors, calling it *Solium Christi*, the Throne of Christ; whereas Christ is not represented on the Table in his Majesty, as upon a Throne; but in his lowest Humility and deepest Abasement, as broken, crucified, &c.

These Expressions of the Fathers.

1. They were unscriptural, the Scripture doth not use such Language, nor speak of the Communion Table in such a strain.

2. They have done much hurt in the Church, unawares to those good Men, and have been inlets and occasions of much Superstition.

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3. When they used this Phrase of Speech, the Sacrifice of the Mass, and Priests, and much other Idolatrous Popish Trash was not known nor heard of in the World, neither were there any to be scandalized with those Phrases, and to use them to such ill Ends and Purposes, as the Papists and other Superstitious Persons have improved them: Therefore such Language is worse now then it was then.

4. Others of the Fathers have testified against Altars, even in the primitive Times; as *Origen*, who lived about two hundred Years after Christ; *Objicit nobis Celsus quod non habemus Imagines, aut Aras, aut Tempia.* He (that is *Celsus*) chargeth the Christian Religion with this, that we have neither Images, nor Altars, nor Temples.

Origen contra Celsum, lib. 4.

In answer to this *Origen* doth not deny the Charge, but confesseth the Matter of Fact to be true, and defends it from the very Fundamental Grounds of Religion, and so doth *Arnobius* and others.

Arnob. 1. 6. apud Quenchole, pag. 71. 72.

2. Consider the many other Evils that follow and flow from this, and go along with it; from this blind Conceit that the Lord's Table is an Altar, hence follows,

1. Calling it an *High Altar*, and making steps to go up unto it, which is the very same thing with those High Places so often condemned in the Scripture, which were indeed Altars situated in High Places, or, as our Men Phrase it, *High Altars*.

2. The placing these *High Altars* (as they call them) close to the Wall, like Dressers or Side-tables; this is a piece of ignorant Devotion and Superstition; for the Situation of Altars was ever such as that they might be compassed round about. The Prophet *Elijah made a Trench round about the Altar*, 1 Kings 18. 32, 35. *I will wash mine Hands in Innocency; so will I compass thine Altar, O Lord*, Psal. 26. 6, and alluding to this Situation of Altars, the Lord threatens, *Ezek. 6. 4, 5. I will scatter your Bones round about your Altars.*

So the Heathens had a Custom (as some Antiquaries observe) *ut sacrificantes Aras circumcurrerent*—*Mistique Altaria circum*, *Virgil. Aeneid. lib. 4.* Therefore how it came into the Heads of our late Innovators to think that setting a Table with one side close to the Wall like a Dresser, is to set it Altar-wise, I must confess, I have often wondred, and I think the best Account that can be given of it, is the profound Ignorance of the Prelates and Papists.

Alex. ab Alex. Genial Dier. 1. 4. c. 17. fol. 226. 227.

3. The setting their Altars at the East-end of the Church is another piece of superstitious Devotion; this is a symbolizing with those old Idols.

Idolaters, Ezek. 8. 16. they worshipped the Son with their Faces towards the East. And it is a symbolizing also with the Papists, whose Altars, *versus Orientem spectant* (saith Hospinian de Origine Altarium) look toward the East, *quod etiam ab Ethnicis sumpserunt*, which they likewise took from the Heathens: For the Temple of Jerusalem stood otherwise, as you have formerly heard.

4. Whereas they have *Images above or over their Altars*, this also is another and an old Heathenish Abomination; for in *Josiah's* Time we read how they brake down the Altars of *Baal*, and the Images that were on high above them, 2 Chron. 34. 4. so at this Day they have Crucifixes standing in or over their Altars in Arras, or Glass, or Metal, or it may be some curious Common-Prayer-Book standing on the Altar, adorned with two or three Silver Crucifixes on the Cover instead of Bosses.

5. *Bowing to the Altar*; this is horrible, against the very Letter of the second Commandment, which saith, *thou shalt not bow down to them*; a Sin the Scripture thunders against; see Isa. 27. 9. *By this therefore shall the Iniquity of Jacob be purged, and this is all the Fruit to take away his Sin, when he maketh all the Stones of the Altar as Chalk-stones, and when the Graves and the Images shall not stand up.* It is a conditional Promise; the Lord promises when they take away their Idols, to take away their Sins: Therefore mark it; God will never be at peace with these Nations, God will never purge away the Iniquity of *Ireland*, nor take away the Sins of *England*, till People be convinced that there is no more Holiness in a Church, I mean the Meeting-place of Wood and Stone, then in a Dwelling-house, nor in an Altar then in Chalk-stones; but when the Stones of the Altar are become as Chalk-stones, then the Iniquity of *Jacob* shall be purged.

The Truth is, this Altar-worship is such gross Idolatry, that as I never knew any but the devoted Sons of *Babel*, who are dead drunk with the Wine of the filthiness of spiritual Fornications, plead for it: So I doubt not but God will shortly convince Men of it, and rid the Land of it, even by astonishing Plagues and Judgments, and horrible Desolations upon all their pleasant Things, if no other means will serve to do it. *The Glory of Jacob shall be made thin*, Isa. 17. 4, 5, 6, 7. *and the Fatness of his Flesh shall wax lean, and there shall be but a gleaning left in it; as in the shaking of an Olive-tree, two or three on the top of the uppermost Bough.* Horrible Desolations! But then it follows, *And at that Day a Man shall look to his Maker, and his Eyes shall have respect to the Holy One of Israel; and he shall not look to the Altars, the Work of his Hands, neither shall he respect that which his Fingers have made, either the*

Groves

The Gospel of the Sea and Lavers in the Temple. 375

Groves or the Images. I will name but one Scripture more, *Isa. 2. 9.* *The mean Man boweth down, and the great Man humbleth himself: Therefore forgive them not.* So that this Idolatrous bowing, tho' it be not properly the Sin against the Holy Ghost, yet oftentimes it is a Sin which God will not pardon; therefore forgive not.

Use 2. In all *actings* of Faith upon the Sacrifice and Satisfaction of Jesus Christ remember the *Altar* of his Deity. It was this sacred Altar that made the Sacrifice available and effectual for the Sinner. The *Arrians* of old, and the *Socinians* of late, that believe in a meer Man, will their Faith save them? No, for they do but trust to a Sacrifice without an Altar: Tho' indeed the *Socinians* expressly deny both, both the Sacrifice and the Altar, both the Satisfaction and the Deity of Jesus Christ.

T H E
Gospel of the Sea and Lavers in the
T E M P L E.

Rev. 4. 6.

Nov. 19. and 29.
1668.

And before the Throne there was a Sea of Glass like unto Crystal: and in the midst of the Throne, and round about the Throne, were four Beasts, full of Eyes before and behind.

THIS blessed Book of the Revelations is a *Tragi-Comedy*, wherein the general Providences and Revolutions of all Times (so far as concerns the Church) are presented to *John*, as acted over beforehand by Angels in Heaven.

This Chapter describes the glorious *Stage* of these Apocalyptical Visions: As the next Chapter contains as it were the *Prologue*, and in the following Chapters the Visions themselves are presented and given forth.

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The Stage is the Church, which is represented with allusion to Solomon's Temple: And therefore look, as in the Temple there was first the Throne of God in the Oracle upon the Mercy-seat: So here *Verf. 2.* John sees a glorious Person sitting upon the Throne, and with a Rainbow about the Throne, as an Emblem of the Covenant of Grace.

After the Description of this great King, his Courtiers are described also; *four and twenty Elders*, spiritual Priests with Priestly Ornaments and Privileges; they are clothed in white Raiment, with Crowns of Gold upon their Heads, *Verf. 4.*

From the Oracle God spake of old: And here are *Lightnings and Thunderings*, and *Voices out of the Throne*, *Verf. 5.*

There were *Candlesticks with seven Lamps* in the Temple: So here, there are *seven Lamps of Fire*, which are the *seven Spirits of God*, *Verf. 5.*

There was a molten Sea and Lavers; so here is a *Sea of Glass like unto Crystal*.

There were Cherubims, which had the Faces of Lyons, and Oxen, and Men, and Eagles, *Ezek. 1. 10.* So here are *four living Wights* with such *Fates and Appearances* as those, and full of Eyes, and six Wings, as in *Isaiab's Vision*, *cap. 6. 2.*

So that you see here is an allusion all along to those old Temple-Ordinances and Administrations.

And truly this Consideration (besides what may be superadded) is to my own Thoughts very satisfying, concerning the Mind of the Holy Ghost in this Crystal Sea before the Throne: For, if there be a continual allusion in the whole Context to the Temple, and the sacred Vessels and Utensils of it; what then can this Crystal Sea be, but the same with that molten Sea in the Temple? For which you will see also further Reasons afterwards. But this may suffice here, as a sufficient Bottom for the raising of the Doctrine; here being a Sea of Glass like unto Crystal before the Throne, in allusion to the like Vessel under the Law, I shall propose the Doctrine thus,

Doct. That as there was a molten Sea and Lavers of Brass in the Temple and Tabernacle of Old; so in the Church of Christ, under the New Testament, there is before the Throne a spiritual Sea of Glass like unto Crystal. As there was a literal and legal Sea of Old; so there is a spiritual Gospel-Sea in the Church of God now. A Sea is a large Collection of Waters. They had literal Waters, we have spiritual Waters, the Waters of Life.

There were divers Holy Vessels and Sacred Utensils belonging to the Temple: In the Courts, the Brazen Altar of Burnt-Offering, the molten Sea and ten Lavers: In the Porch, the two Pillars Jachin and Bo-

yas.

yas : In the Sanctuary, there was the *Candlestick*, the *Table of Shew-Bread*, the *Golden Altar of Incense* : In the Holy of Holies, there was the *Ark* and *Mercy-seat*, and *Cherubims*, with the *Tables of the Covenant*, the *golden pot of Manna*, and *Aaron's Rod* that budded.

Having spoken of the *Altar of Burnt-Offering*, that which comes next to be considered, is the *molten Sea* and *Lavers* ; which I put together, because they were the same for Use and mystical Signification. And as in former Types, so in this, I shall first open to you the Type it self as to the Letter and History of it, and then the *Mystery* and *Spiritual Signification*, which is that I chiefly aim at ; only something is needful to be spoken of the former in order unto this.

1. First then, *for the Type it self*, this Sea of Brass. You may see the History of it in these Particulars.

1. The first Institution of it was by God to *Moses*, in *Exod.* 30. 18. where there is only one Laver appointed. But all things being enlarged in the Temple, *Solomon* made a molten Sea, of a very large and vast Capacity, and ten Lavers beside, *1 Kings* 7. 23. the molten Sea is described to *Vers.* 27. and the ten Lavers from *Vers.* 27. to *Vers.* 40. so that the Holy Ghost employs no less then seventeen Verses in the Description of this famous Utenfil, the molten Sea and Lavers ; beside *2 Chron.* 4. *Vers.* 2. to *Vers.* 7. which you may read your selves. And I note it, that you may see it is a thing of some Weight and Moment which the Holy Ghost doth so insist upon. Carnal Thoughts are apt to despise these Portions of Scripture, and to say, there is little in them ; but this is from the Darkness of our Minds, and the Pride of carnal Reason.

2. The Name by which it was called *Kijor* a Laver, and *ḥōlēḏ* a washing Vessel ; and the great one was called a Sea, from that elegance of the Hebrew Tongue which calleth any large Collection of Waters a Sea, *Gen.* 1. 10. *the gathering together of Waters be called Sea*. Some have resembled this molten Sea in the Temple to the *Caspian Sea*, which Geographers speak of, and not unfitly, because of its circular Figure and Entireness within it self.

3. The Matter whereof it was made was Brass, *Exod.* 38. 8. *And he made the Laver of Brass, and the Foot of it of Brass, of the Looking-glasses of the Women assembling, which assemble at the Door of the Tabernacle of the Congregation*. For the Invention of Glass properly so called, being not so antient as those Times, they made use of bright polished Brass for Reflection to see their Faces. *Solomon's* molten Sea likewise and his ten Lavers were of the same Mettal, to wit, bright polished Brass : So that in this Vessel the Priests might see their Spots, whether they had washed themselves clean or not.

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4. The *Figure and Dimensions* of them. As to the Laver of the Tabernacle, it is not expressed; but it was but small, because it was portable; but the *molten Sea of the Temple* was larger, the Diameter of it was ten Cubits, and the Circumference thirty, 1 Kings 7. 23. which is not set down in exact Geometrical Proportion, which was one and thirty Cubits and an half; for the Rule in Geometry is *Peripheria est tripla diametri & fere sesquiseptima*. But the nearest round Number is expressed instead of the precise Number, as is usual in Scripture. The Capacity of it was so large, that it contained two thousand Baths, 1 King. 7. 26. but in 2 Chron. 4. 5. It is said, it contained three thousand Baths, which are thus reconciled; that two thousand was ordinarily put thereinto, but if filled up to the brim, it might contain three thousand. A Bath contained about eight Gallons; by which Account four Baths make a Barrel; so as this Sea could contain seven hundred and fifty Barrels of Water, and five hundred Barrels full were ordinarily put into it, Engl. Annot. on 1 Kings 7. 26. the ten Lavers did contain forty Baths a piece.

5. They had several parts belonging to them, some for Ornament, and some for necessary Use: As those rows of Knops, as 1 Kings 7. 24. or Pictures of Oxen, 2 Chron. 4. 3. in two rows round about the brim of the molten Sea, with the Flowers of Lillies. And the Lavers had their Borders, Ledges, Under-setters, &c. but that which is most Remarkable is the Basis or Foot, upon which they stood, which is expressly and often mentioned by the Holy Ghost, and seems to have something of special Emphasis put upon it.

For of the Laver of the Tabernacle it is noted, that it had a Basis or a Foot of Brass, and this Foot is mentioned expressly as oft as the Laver is mentioned, which is five times in that Book of Exodus; the Laver and his Foot, Exod. 30. 18. and 31. 9. and 35. 16. and 39. 39. and 40. 11. and Levit. 8. 11.

Of the molten Sea in the Temple it is noted, that it stood upon twelve Oxen: These Oxen had their hinder parts inward under the Sea; but their Faces looking towards all the four Quarters of the World; three towards the North, and three towards the West, and three towards the South, and three towards the East, as 2 Chron. 4. 4.

The ten Lavers of the Temple stood upon Wheels, that so they might be removed to any place of the Court, as occasion might require; each Laver had four Wheels.

6. *The Place where they stood.* As to the Laver of the Tabernacle, it is said to have stood between the Tabernacle and the Altar, Exod. 30. 18. but as to the Place of the molten Sea, thus much is clear in general;

general; that it stood in the East part of the Court, this is certain; but some Place it in the North-east Corner: So our Translators read, 1 Kings 7. 39. and he set the Sea on the right side of the House eastward over against the South, *Mimmoul-negeb*; but others read it not over-against the South, but towards the South, *versus austrum*, that is, in the South-east Corner of the Priest's Court, which Ezekiel's Vision seems to countenance, Ezek. 47. 1. the Waters came down from under the right side of the House, at the South side of the Altar. The Lavers were placed five on one side, and five on the other side of the Court.

7. The Use of these famous Utensils was to wash thereat, from whence called Lavers or Lavatories. Of the Laver of the Tabernacle it is said, Aaron and his Sons shall wash their Hands and their Feet thereat, Exod. 30. 19. It was anointed and sanctified to this Use, Levit. 8. 11. Moses took the anointing Oyl, and he anointed the Tabernacle, and the Altar, and the Laver and his Foot to sanctify them.

The molten Sea in the Temple was for the Priests to wash in the Lavers were for the Sacrifices, 2 Chron. 4. 6. such things as they offered for the Burnt-Offering, they washed in them, but the Sea was for the Priests to wash in.

But how did the Priests wash in it?

Not that they did go with their whole Bodies into it; for neither did the Law require them so to do, neither indeed could they; for the molten Sea was so deep, that it would have drowned them. But the Text expresseth it thus, Exod. 30. 19, for Aaron and his Sons shall wash their Hands and their Feet thereat: The Holy Ghost doth not say, they shall wash their whole Bodies therein, but only their Hands and their Feet thereat. And it is clearer and more significant in the Hebrew *Mimmennu ex illa*: Therefore Ainsworth renders it therefrom, and his Note is this, to wit, in the Water that is taken out of the Laver into some Vessel of the Sanctuary. They took Water out of it by Cocks, or Pipes, as they had occasion. Vid. Engl. Annot. Some think Passages were made through the Heads of the Oxen, to let the Water out of the Sea.

Quest. But whence had they this Water that was in the molten Sea?

Ans. It was the Office of the Gibeonites to provide it, and to attend upon all the Servile-work of the Temple, Jos. 9. 23, 27. And Joshua gave them that Day to be Hewers of Wood and Drawers of Water for the Congregation, and for the Altar of the Lord, (that is for the Priests and Sacrifices of the Altar) even unto this Day, in the Place which he should choose. And Vers. 23. Drawers of Water for the House of my God. Hence they came in after-times to be called *Nethinims*, Nehem. 10. 28.

Ezra 8. 10. as much as to say, the People that were given or appointed unto that Use. But whence the *Gibeonites* did fetch the Water, it is not much material to inquire about that : They had it either from Wells or Springs near at Hand, or it may be there were some Springs even within the Courts of the Temple, as in *Ezekiel's* visionary Temple, which one calls a visionary Varnish upon an historical Ground-work, *Ezek.* 47. 1.

So much for the *History* of this Type.

2. Now for the *Spiritual Sense and Scope* of it.

1. The main thing aimed at in this typical Sea, or Confluence of Waters in the Temple, is our *Spiritual washing* in the Blood of *Jesus Christ* from Sin and from Uncleaness : For it is said, *Rev.* 1. 5. *He hath loved us, and washed us from our Sins with his own Blood*——1 *John* 1. 7. *the Blood of Jesus Christ his Son cleanseth us from all Sin.* Therefore the Saints are presented to *John*, after the Tribulations and Persecutions of *Antichrist* are come to an end, as being clothed with white Robes, *Rev.* 7. 9. And how came their Robes to be so white and clean ? See *Vers.* 14. *These are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb.* Hence the Holy Ghost doth not express it under that Phrase of a Sea of Blood, partly because that Blood, and a Sea of Blood is in Nature dreadful and horrible, and looks rather like an Emblem of Destruction and Misery, and partly because the scope and aim of the Spirit is to describe the Blood of Christ from the spiritual Efficacy of it, which is to make the Soul spiritually white and clean. Therefore fitly presented under the Emblem of a Sea, or a Confluence of Spiritual Waters ; because as Water washeth and cleanseth the Body, so doth the Blood of Christ wash and cleanse the Soul ; it washeth away the Guilt of Sin : *They have washed their Robes and made them white in the Blood of the Lamb.* This is that *Fountain* which is set open for the *House of David*, and for the *Inhabitants of Jerusalem* to wash in, for Sin and for Uncleaness, *Zach.* 13. 1. That great Priviledge therefore of *Justification* by the Blood of Christ, whereby we are justified from the Guilt of all our Sins, seems to be the thing primarily and chiefly intended in that molten Sea of Old, and in this Sea of Glas like unto Crystal which was before the Throne.

2. The Scripture speaks also of the *washing of Regeneration*, and the *renewing of the Holy Ghost* ; it is the Apostle's Phrase, *Tit.* 3. 5. there is a Spiritual Washing of the Soul in the regenerating Work of the Holy Ghost upon the Soul. As in *Justification* we are washed from the Guilt of Sin : So in *Regeneration* we are washed from the inherent Filth and Dominion of it : Therefore in *Conversion* or *Regeneration*

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we are said to be *born of Water and of the Spirit*, John 3. 5. that is, of the Spirit working and acting like Water to wash and cleanse us.

3. *There is a Laver of Baptism*: For God hath instituted such an Ordinance as washing with Water under the Gospel, *Matth. 28. 19. Go teach all Nations, baptizing them.* And as there is this general Analogy in the nature of the Thing; so likewise in this Circumstance; that as this Sea and Laver was placed in the Courts of the House of the Lord, and they were to wash therein before they went about the Business and Service of the Temple: So Baptism is the initiating Seal and Ordinance of the New Testament.

4. *Here is some Shadow likewise of all Gospel-Ordinances in general*: For look, as this Vessel did contain the Water for the Use of the Priests; so do the Ordinances spiritually contain the Blood of Christ for the Use of Believers. The *Laver* was made of the molten Looking-Glasses; and *Solomons* of bright Brass, wherein as they might see their Faces; so in the Ordinances a Believer sees Christ as in a Glass, which is the Difference between the State of Grace and Glory, *1 Cor. 13. 12. for now we see through a Glass darkly, but then Face to Face*, as the Apostle there expresseth it.

5. *The Oxen under the molten Sea, are the Ministers of the Gospel*; and especially the twelve Apostles, as the Number it self intimates; for there were twelve Oxen looking towards all the four Quarters of the World: So the Apostles and Ministers of the Gospel carry this Crystal Sea of the Blood of Christ, and the *Laver* of Regeneration and Baptism throughout the World. Ministers are often compared in Scripture to Oxen, because of the strength and labouriousness of that Creature; as *1 Corinth. 9. 9. thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn, Doth God take care for Oxen?* Saith the Apostle there. I may say so in reference to this Type now in hand. Did God regard the Shapes and Pictures of Oxen to be set under this Temple-Sea? Or rather did he not set them there altogether for our sakes? For our sakes no doubt this was done, as the Apostle there speaks.

The Lavers also had their Bases, with their Wheels which served for the carrying of the Water from Place to Place, and so served for the same Use really, whereof the Oxen were but an Emblem. The taking of these away is noted as an Act of audacious Wickedness and Profaneness in *Abaz*, *2 Kings 16. 17. And King Ahaz cut off the borders of the Bases, and removed the Laver from off them, and took down the Sea from the Brazen Oxen that were under it, and set it upon a Pavement of Stones*: He having as it seemeth no Understanding at all, nor no Sense in him of the Spiritual Mystery and Signification of these Whe

Wheels and Oxen ; nor no fear and reverence of God's Institution, who did ordain and appoint them.

6. The Use of it being to wash in, both the Priests and Sacrifices were washed in the Water of these typical Vessels, the Sea and Lavers, that they die not, *Exod. 30. 19, 20, 21. For Aaron and his Sons shall wash their Hands and their Feet thereat, when they go into the Tabernacle of the Congregation they shall wash with Water, that they die not : Or when they come near to the Altar to Minister, to burn Offering made by Fire unto the Lord : So they shall wash their Hands and their Feet that they die not ; and it shall be a Statute for ever to them, even to him and to his Seed throughout their Generations.* You see with what Emphasis and Earnestness it is required and ingeminated. This teacheth us, that both our Persons and our Duties and Services must be washed and made clean in the Blood of Jesus Christ, or else we die Eternally, that they die not, it is twice repeated. As both the Priests and Sacrifices ; so both our Persons and our Services must be washed ; or else the same disaster that befel Nadab and Abihu, may befall us, of whom it is said, they died before the Lord, *Lev. 10. 2.* It is a fearful thing for Men to come before God in their Sins, in their Uncleannesses ; unwashed and uncleansed from them : They shall wash, that they die not.

7. The Laver was never covered, but always open, when the rest of the Vessels were folded up. *Ainsworth on Numb. 4. Vers. 14* hath this Note ; It seemeth to be not without Mystery, that Moses mentioning Fire-pans, Flesh-hooks, and other less things, should quite omit the Laver, which usually is reckoned amongst the Holy Things of the Sanctuary, *Exod. 35. 16. and 38. 8. and 39. 39. and 40. 30.* And as in *Melchisedek's* History, *Gen. 14.* he omitted his Parentage, Kindred, Birth and Death, from which Silence in the Story the Apostle reasoneth, as if he had been without Parents or Kindred, beginning of Days, or end of Life, *Heb. 7.* so here, if it may be lawful to conjecture the like, the Laver is left uncovered, and always open to the Eyes of the People, that it might be a lively Representation of God's Grace in Christ, continuing and opened as an ever-springing Fountain, that by the washing of the New Birth, by Repentance and Faith in the Blood of Christ, we may in all our Travels at all Times cleanse our Hands and Feet, our Works and Ways, as the Sacrificers did from the Laver, *Exod. 30. 19, 20.* that albeit the Face of the Church is sometimes hid (as the Tabernacle wrapped up) and the Light of the Word shineth not, nor publick Worship performed ; yet always God's Elect having Faith in him may wash and purge themselves in Christ's Blood unto forgiveness of Sins, and Sanctification of the Spirit and Salvation. It may be the Holy

Holy Ghost hath some allusion hereto in that Phrase, *Zeck. 13. 1. a Fountain opened for Judah and Jerusalem to wash in for Sin and for Uncleanness.* Certainly this point of our washing and cleansing by the Blood of Christ is of that Weight and Moment, that it was not without Cause said of it by *Luther, Hic articulus regnat in corde meo*, this Article reigns in my Heart; which he also stiled *Stantis aut cadentis Ecclesie articulum*, the Point upon which the Church doth either stand or fall.

So much for the Explication of this Type. You see how full it is of Gospel-teaching and Instruction. Nor should it seem strange that one Type should have such a various and manifold Aspect to so many several Truths at once: For it is usual, as you have formerly seen, and it suits best with the infinite Wisdom of the Holy Ghost, that one of his teaching Signs should teach many Things at once, and have many spiritual Lessons and Instructions thus included in it.

And now from the Type thus explained we may gather some further Light to confirm and settle the true Interpretation of the Text; *What is meant by this Sea of Glass like unto Crystal?*

1. I argued before from the allusion, that is carried on all along in the Context to the Types of the Temple: Therefore this Crystal Sea in the Text is the same with that molten Sea of Solomon's Temple, which shadowed forth the Blood of Christ for Justification.

Now to add some further Arguments.

A second may be this: Here are other Privileges and Benefits of Christ mentioned in the Context, which do accompany Justification through his Blood, and go along with it. As in *Vers. 5.* here are *seven Spirits before the Throne*, that is, the sanctifying Spirit of Christ. And again, *Vers. 6.* here are *four Living Creatures*. And *cap. 5. 11.* many *Angels round about the Throne*. Here is the Ministry, and a Guard of Angels, and the Spirit of Sanctification: Therefore it is not incongruous that the Blood of Christ for Justification should be also mentioned. And this therefore seems to be intended in this Crystal Sea.

Reas. 3. From the Properties and Circumstances belonging to this Sea in the Description of it, which cannot well be otherwise Accommodated, I shall mention but these two.

1. It is said to be *before the Throne*: So we are said to be justified before God; this is one of the blessed Effects and Manifestations of his Glory in the Church: So *Heb. 12. 23, 24.* we are said to *come unto God the Judge of all, and to the Blood of Sprinkling.*

2. It is called a *Sea of Glass, like unto Crystal* for Pureness and Excellency. This is spoken not as by way of Diminution, but to set out

the Glory of it. All which agrees well to the justifying Blood of Christ, which is more precious than Gold or Silver, 1 Pet. 1. 18. *Forasmuch as ye know that ye were not redeemed with corruptible Things, as Gold and Silver, from your vain Conversation, but with the precious Blood of Jesus Christ.*

Reas. 4. From other parallel Places in this Book, where the *Sea* is spoken of, where it relates to the Blood of Christ as dispensed in the Ordinances; as in the second Trumpet, cap. 8. 8. The Corruption and Declension of the visible Church, when declining unto Popery, is set out by this, that the *third part of the Sea became Blood*, the Worship and Ordinances were infected with deadly Corruption. And in the second Vial, cap. 16. 3. when the Popish Corruptions are discovered and made to appear, it is said, *the Sea became like the Blood of a dead Man, and every living Soul in that Sea died.* Salvation is not to be had in the Popish way of Worship, it is deadly unto Souls: Instead of conveying Christ and his Blood to save and quicken, it exhibits nothing but the Blood of a dead Man. And hence also the Saints in the Reformation out of Popery are said to *stand upon this Sea of Glass mingled with Fire*, cap. 15. 2. The Protestant Churches and Reformers have ever insisted upon this; *Justification by Faith in the Blood of Christ, and not by Works*: So in like manner here in this Place; this Sea of Crystal before the Throne, is the Blood of Christ in the Ordinances for washing and cleansing.

Reas. 5. There is no other Interpretation given by Expositors, save only that some have taken this *Crystal Sea* to be the *World*; and say, 'tis compared to a Sea for tempestuousness, to Glass for brittleness, and to Crystal for transparency. But, beside that these Accommodations are more ingenious then solid and demonstrative, it is impertinent to the scope of the Place, thus to bring in the World here: The whole design of the Chapter being to set forth the Glory of God in the Church under Temple-Images and Allusions, as hath been shewed.

I shall therefore now conclude with a few Words, as by way of use from all that hath been said upon this *Temple-Sea*.

Use 1. We have here some Intimation of the *Pre-eminence of the Gospel above the Law*: In that they had the Figures of these Mysteries, but we have the things themselves; and in that the *Temple-Sea* was but of Brass, but this in the Text is of Glass, and not common Glass, but Crystal. This may intimate something of preference and pre-eminence of Gospel-dispensations above the Law.

Use 2. Note, the *deadly Corruption of the Popish Religion*, and the main Difference between a *Papist* and a *Protestant*. The Papists want
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this Crystal Sea: It is true, they have a Sea, such as it is: But it is not a Crystal Sea, filled with this pure and precious and Soul-cleansing Blood of Jesus Christ: But theirs is a Sea of dead Blood. They use to brag and boast much of the *See of Rome*. Take it for the Seat of their Bishop, *Romana Sedes*. It is but the *Throne of the Beast*, the Seat of Antichrist. But the Text speaks of a Sea in another Sense. And theirs is but a *Mare mortuum*; no Fish can live in that Sea, no Soul in that Church, in that Religion.

But the Protestant Churches, they have sure and firm footing upon this *Sea of Glass*, as *cap. 15. 2.* and *I saw as it were a Sea of Glass mingled with Fire, and them that had gotten the Victory over the Beast, and over his Image, and over his Mark, and over the Number of his Name, stand on the Sea of Glass, having the Harps of God.* It is mingled with Fire, the Fire of the Spirit of God burning and working effectually in them. And there is indeed a Fire of Contention also, and Divisions, and Differences amongst Protestants; but yet here we stand safe, even upon the Righteousness of Jesus Christ for Justification, as applied to us in his own Ordinances and Institutions. Here we stand with Harps of God, triumphing and rejoicing in Christ Jesus.

Use 3. Here is Direction to unclean Souls and defiled Consciences what course to take, and whither to go for cleansing. Especially when you are to come before the Throne, to approach into the Presence of God in solemn Duties; stand upon this *Crystal Sea*, wash in this Fountain, make use of Christ in this Respect. You that complain, O this unclean Heart of mine! How shall I appear in the Presence of such an Holy God? Here is a Sea to wash in. For your help therein take these four Rules.

1. See thy own Uncleanneſs and need of cleansing, *Iſa. 6. 5.* *Wo is me, for I am undone, because I am a Man of unclean Lips, and I dwell in the midst of a People of unclean Lips.* (There's not only personal Defilements, but Defilements by contagion from others) *for mine Eyes have seen the King the Lord of Hosts.* Before that great and holy God I stand with such an unclean, unholy Heart. Therefore wash or else you die, *Exod. 30. 20, 21.* *Aaron and his Sons shall wash their Hands and their Feet, that they die not.* The reason why so many Professors prove Hypocrites, and so die and perish at last, is because they rest in a Moral way of Profession, they do not live upon Christ for Righteousness and Life. They avoid some Sins it may be, and perform some Duties, but rest there. There is a neglect of Christ and of daily washing in the Sea of his Blood, and so they die before the Lord.

2. *Know and be convinced, that no other means will do it: For though thou wash thee with Nitre, and take thee much Soap; yet thine Iniquity is marked before me, saith the Lord, Jer. 2. 22. you may as soon wash a Black-moor White, as cleanse a defiled Conscience by Duties and Ordinances, and moral Endeavours without Christ; yea they will but make thee worse; for the Lord will not bless them, when carnally trusted to, and rested in without Christ. As suppose a Man were baptized or washed in a Puddle, in some dirty muddy Pond, he comes out fouler then he went in; so Men by their own Endeavours and Duties become worse.*

3. *The Fountain is set open: The Blood of Christ is offered, the Lord gives thee Liberty to wash thy self in this Sea. In that Day there shall be a Fountain opened to the House of David, and to the Inhabitants of Jerusalem for Sin and for Uncleaness, Zech. 13. 1. It is not a Fountain sealed, but set open in regard of the general offer of the Gospel unto all.*

4. *Hence all thou hast to do for thy Spiritual Cleansing is only to apply and receive this Blood, this Soul-cleansing Blood of Jesus Christ, which the Lord so freely offers to thee. Washing in this Spiritual Sea, is nothing else but believing and exercising Faith in the Blood of Christ.*

Do not object and say, Alas! I am defiled and unclean.

I answer. Thou hast the more need of Washing; the greater thy Defilements be, thou hast the more need of Jesus Christ, and of his Blood to cleanse thee, and wash thee from thy Sins.

Use 4. Comfort to Believers, that wash here for Sin and for Uncleaness, see Isa. 4. 4. When the Lord shall have washed away the Filth of the Daughters of Sion, and shall have purged the Blood of Jerusalem from the midst thereof. Here is a four-fold ground of Comfort in this Crystal Sea.

1. *Here is enough of it, here is a Sea to wash in, there is Water enough in the Sea for any Man to wash in though never so much defiled: So there is Vertue enough, Cleansing enough in the Blood of Jesus Christ. Thou hast many Sins, many Spots, many Defilements upon thee; but here is a Sea to wash in: This Type of a Sea speaks the Plenty of it: Here are not a few Drops of Soul-cleansing, justifying Blood; but here is an Ocean of it.*

2. *It will take out the deepest Stains, the foulest Spots; though your Sins be as Scarles; they shall be as white as Snow; though they be red like Crimson, they shall be as Wooll, Isa. 1. 18. The Apostle instanceth in some of the foulest and blackest Spots, Adulterers, Thieves, Drunkards, &c. 1. Cor. 6, 10, 11. and such were some of you; but ye are washed, but ye are sancti-*

sanctified in the Name of the Lord Jesus, and by the Spirit of our God. Your Robes are White, if washed in this Blood, Rev. 7. 14. these are they that have washed their Robes, and made them white in the Blood of the Lamb.

Yea, 3. Thou art as clean in respect of Justification, as if those Sins had never been committed. You are perfectly justified, though but imperfectly sanctified. Therefore justified Persons are said to have no more Conscience of Sins, Heb. 10. 2. not as though they made no Conscience to commit it. No, that were Abominable; but the Conscience is discharged and set free from Guilt, and can look God in the Face comfortably and with Holy Boldness. Men use to say, when they have not committed such or such an Evil, my Conscience is clear; Yea, but Conscience may be clear, though thou hast committed it, if washed and cleansed from it by the Blood of Christ.

4. You should therefore draw nigh with full Assurance of Faith, being thus washed; as Heb. 10. 22. Let us draw near with a true Heart in full Assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water. When you stand upon this cleansing Sea, you should take the Harps of God into your Hand, as Rev. 15. 2. you should Triumph and Sing.

Quest. But how may I know that I am indeed washed in this Blood, and accepted through this Righteousness of Jesus Christ?

Ans. This Sea of Glass is mingled with Fire, cap. 15. 2. and here in the Words before the Text; here are seven Lamps of Fire burning before the Throne, which are the seven Spirits of God; Ver. 5. There is a Baptism of Fire, as well as a Baptism of Water; the meaning is this, that Justification through the Blood of Christ is ever accompanied with Sanctification by his Spirit; Therefore if the Spirit of God be burning and working in thy Heart, fear not; thou art washed in this Crystal Sea which is before the Throne: If sanctified by the Spirit of Christ, thou art justified by his Blood.

We are now to give the sense of the words of the Text, which were of Gold. And as to what I have pitched upon this Text, because it gives us in a short compass of Words the most full and complete

THE Gospel of the Golden Candlesticks in the TEMPLE.

Decemb. 6. 13, &
20. 1668.

Heb. 9. 1, 2, 3, 4, 5.

Then verily the first Covenant had also Ordinances of Divine Service, and a worldly Sanctuary. For there was a Tabernacle made, the first, wherein was the Candlestick, and the Table, and the Shew-bread, which is called the Sanctuary. And after the second Veil, the Tabernacle, which is called the Holiest of all; which had the Golden Censer, and the Ark of the Covenant overlaid round about with Gold, wherein was the Golden Pot that had Manna, and Aaron's Rod that budded, and the Tables of the Covenant; and over it the Cherubims of Glory shadowing the Mercy-seat; of which we cannot now speak particularly.

OF the two Courts of the House of the Lord, and of the sacred Furniture and Utensils of the Inner-Court we have spoken; viz. the Brazen Altar of Burnt-Offering, signifying our Reconciliation unto God by the Death and Blood of Christ: The molten Sea and Lavers, signifying our Justification by the applying or washing in that Blood: And the two Pillars Jachin and Bo-yas, which signified our Perseverance and Preservation through the Power and Faithfulness and Love of God, till we be crowned with the Crown of Glory.

We are now to survey the House it self, all the Furniture and Vessels whereof were of Gold. And as to these I have pitch'd upon this Text, because it gives us in a short compass of Words the most full and compleat

pleat Enumeration of them, that doth occur to my Remembrance any where in Scripture. We may resolve the Words into these five Doctrinal Propositions.

1. *That the Old Testament had Ordinances of Divine Service, and a worldly Sanctuary.* There was a Religion and a way of Worship ordained by God in those Times as well as now, though that Worship was not so Spiritual and Evangelical as is the Worship of the New Testament: They had Ordinances of Worship, and a Seat of Worship then; but they were carnal Ordinances, and a worldly Sanctuary, comparatively Carnal. But the Ordinances now are Spiritual, and the Seat of Worship Spiritual: For then it was the material Temple to which God was pleased to tie and annex the Publick Church-worship and Ordinances of those Times: But now the Seat of Worship is the several Churches and Congregation of his People. However a Worship, Ordinances of Worship and a Seat of Worship they had.

Observ. 2. *There were two parts of that old legal Tabernacle, one called the Sanctuary, and the other called the Holy of Holies: So it was in the Tabernacle, and so in the Temple.* After the second Veil] by the first Veil the Apostle intends the Curtains and Hangings that were hung about the Tabernacle, of which you read *Exod. 26*. In the Temple there was but one Veil; for instead of these Hangings were the Walls of the Temple.

Obser. 3. *That both these parts of the Tabernacle had their sacred Furniture of several Holy Vessels and Utensils belonging to them.*

Obser. 4. *That the sacred Furniture or Vessels belonging to the Sanctuary were the Golden Candlestick and the Table of Shew-bread.*

Obser. 5. *That the Furniture belonging to the Holy of Holies were the Golden Vessels for the offering of Incense, and the Ark with its Appurtenances.*

We are now to speak concerning the Furniture of the Sanctuary, of which the Doctrine is this.

That the sacred Furniture or Vessels belonging to the Sanctuary were the Golden Candlestick and the Table of Shew-bread.

There was also the Golden Altar of Incense, though that did in some respects belong to the Holy of Holies, of which afterwards.

But first, of the Golden Candlestick. That this belonged to the Sanctuary, you may see *Levit. 24. 3.* without the Veil of the Testimony in the Tabernacle of the Congregation shall the Lamps burn, &c. The History and first Institution of this Type we have in *Exod. 25*. Moses made but one for the Tabernacle: But Solomon made ten for the Temple, *1 Kings 7. 49.* and the Candlesticks of pure Gold, five on the right-side and

and five on the left before the Oracle. It was a sacred Utensil of much Spiritual Use, therefore alluded to in that stately Vision of the Prophet Zechary, Cap. 4. and in the Revelations, Cap. 5. 1. and Cap. 11. 14.

There needs not much be said for the History of it. Every Candlestick had a Foot or Basis on which it stood, which though not expressly described; yet must of Necessity be supposed. Then the Shaft or Stalk which arose strait up out of the Foot; and on each side three Branches, adorned with Bowls, Knops and Flowers. And then lastly the seven Lamps on the top, viz. six on the top of the six Branches, and one on the top of the Shaft, and so they were seven in all. In these Lamps was the Oil, and the Light or Flame, *Vide Ainsw. on Exod. 25. and on Exod. 27. 20. and on Lev. 24. 1, 2.* which probably was made of twisted Flax: To which our Saviour seems to allude, when he saith, *he will not quench the smoking Flax, Mat. 12. 20.*

The Spiritual Mystery aimed at in it, seems to lie in four Things. Here was a typical shadow of the Church, the Ministry, the Word, and the Spirit.

1. The Golden Candlestick was a Type of the Church. For this, the Lord himself is his own Interpreter, *Rev. 1. 20. The Mystery of the seven Stars which thou sawest in my right-hand, and the seven Golden Candlesticks: the seven Stars are the Angels of the seven Churches, and the seven Candlesticks are the seven Churches.*

But whertin doth the Golden Candlestick represent the Church? I shall but instance in four Things.

1. The End and Use of the Church is to give Light, and to hold forth the Truth, as the Candlestick gave Light, *Phil. 2. 15. among whom ye shine as Lights in the World, 1 Tim. 3. 15. the Church of God, the Pillar and Ground of the Truth;* the Pillar to hold it forth, and to which it is fastened, as an Edict to be known of all Men.

2. The Matter of the Church. As the Candlestick was of Gold: So the matter of the Church is Saints: Therefore Churches are called Golden Candlesticks, not Brass or Leaden Candlesticks, nor Gilded Candlesticks, but Golden Candlesticks—not ignorant and unsound and scandalous Persons, but Saints, visible Saints.

3. The Discipline of the Church. For there were Golden Snuffers belonging to these Golden Candlesticks, *Exod. 25. 38. and the Tongs thereof, and the Snuff-dishes thereof shall be of pure Gold: And Exod. 37. 23. he made his seven Lamps, and his Snuffers, and his Snuff-dishes of pure Gold.* As these Golden Snuffers, did cut off the Snuff of the

Can-

Candle ; so Discipline and Censures cut off Corruption and corrupt Members.

4. The Union, and Distinction of Churches. There were several Branches, and seven Lamps ; therefore distinct : But all growing upon one Shaft, and therefore one ; so all Churches depend upon the same Christ, upon the same Head, and they are all guided by the same Rule, the same Word, and influenced by the same Spirit of Christ, *Vid. Answ. in loc.*

2. These Golden Candlesticks in the Temple were a Type of the Ministry in the Church : So *Rev. 1. 20.* the seven Stars that shine in the tops of the Candlesticks are the Angels of the seven Churches. For as the Candlestick doth support the Lamp and the Light, so doth the Church the Ministry : And as the Lamp or Candle shines in the Candlestick, so doth the Ministry in the Church. A Church without a Minister, is a Candlestick without a Light. John is called a burning and a shining Light, *Joh. 5. 37.* and so all Ministers are, or ought to be.

3. These Golden Candlesticks typified also the Light of the Word, with which the Ministry shines ; and the Scripture is compared to a Lamp and a Candle, *Psal. 119. 105.* to a Light shining in a dark Place, *2 Pet. 1. 19.* to Gold and fine Gold, *Psal. 19. 10.* which makes the Allusion yet more full ; for these were Golden Candlesticks : So the Word is Gold, yea, more precious than Gold.

4. These Golden Candlesticks typified also the Spirit of God : For this the Text is express—*Rev. 4. 5.* and there were seven Lamps of Fire burning before the Throne, which are the seven Spirits of God. That this is meant of the Holy Ghost, the third Person of the Trinity, appears by this ; that John prays for Grace and Peace from the seven Spirits of God, *Rev. 1. 4.* but it had been impious to have prayed to any created Spirit for them. But why is the Holy Ghost mystically expressed in such a Phrase, the seven Spirits of God ? Both in allusion to the Number of Candlesticks, which were seven, in John's Vision, *Rev. 1. 12.* and in allusion to the seven Lamps that were on the top of each Candlestick in the Temple : And also to signify the variety and perfection of his Gifts and Graces, and Operations in the Church, and in the Hearts of his People ; for seven is a Number of Perfection.

But you may see the Analogy more fully in four Particulars.

1. The Lamps of the Candlestick did shine and give Light : So the Holy Ghost is a Spirit of Light and Illumination, *Eph. 1. 19.*

2. The Lamps were fed with Oil, they shall prepare Oil-Olive beaten for the Lamps, *Exod. 27. 20.* Now this Oil is the Spirit, *Isa. 61. 1.*

392 *The Gospel of the Golden Candlesticks in the Temple.*

Acts 10. 38 how God anointed Jesus of Nazareth with the Holy Ghost; fitly compared to Oil, for the Excellent Nature of it: It is of a softening and an Healing Nature, &c.

3. The sacred Lamps were ever burning, and never went out. The Institution was, that they should burn before the Lord continually; so the Phrase is, *Exod. 27. 20. Lev. 24. 3. it shall be a Statute for ever throughout your Generations.*

It is a Question here, whether the Lamps in the Temple did burn both Night and Day, or only by Night?

Some think there was need of them in the Day-time, because the Windows of the Temple were fifteen Cubits high from the Ground: For they were over the Side-chambers. Others think they were lighted only from Evening to Morning; because the Phrase is, *He shall order it from Evening to Morning, Exod. 27. 21. and when Aaron lighteth the Lamps at even, Exod. 30. 7.* And in *Abijam's Speech, 2 Chron. 13. 11. the Candlestick of Gold with the Lamps thereof to burn every Evening.* But yet it was a perpetual Light in the fit Time and Season for it. They had therefore two sorts of sacred and perpetual Fire belonging to the Temple; the Fire of the Altar, (and this was never to go out at all, of which you have formerly heard;) and the Fire of the Golden Lamps, which was perpetual, at least in the Season of it, that is, every Night: And they were lighted probably from the Fire that was upon the Altar.

And so it is with the Spirit of God in the Hearts of his People: This is a Lamp that never goes out. The foolish Virgins indeed their Lamps were gone out, *Matth. 25.* but in the wise it was not so. There is no falling from Grace: The true Believer cannot fall away totally and finally.

4. The dressing and trimming of the Lamps signified the revivings of the Work of the Spirit in the Hearts of his People, when it begins, or is in danger to decay and decline; for the Priests were to light the Lamps, &c. See *Levit. 24. 2, 3, 4.* the same thing also in *Exod. 27. 20.* Hence is that Expression, *1 Sam. 3. 3. Before the Lamp of God went out in the Temple of the Lord, he had that Appearance of God towards break of Day.* The Priests were wont, if they found any Lamps out, or burning dimly, to light them again; they did not leave it to be always Dark. This teacheth us both the Lord's Goodness and our Duty: For Christ, *Mat. 12. 20. he will not quench the smoking Flax:* And so we should *'Αναζωοῦν*, as *2 Tim. 1. 6: stir up, like a Fire that is going out, the Gifts that are in us.*

Also

Also Church-Discipline and Mortification are taught us hereby, *Mat. 25. 7. Then all those Virgins arose and trimmed their Lamps.*

Thus you see something of the *Mystery* of these Golden Candlesticks in the Sanctuary: How the Church, the Ministry, the Word, and the Spirit were shadowed forth thereby.

As to the *Use*; you see here the Rise, and withal the Evil of the *Popish Superstition of Lights and Candles in their Churches*. This is an Old Testament Ordinance: It is to dig *Moses* out of his Grave, and to deny *Jesus Christ*. Yet their having Wax-Candles is a swerving from the Mosaical Law, which they pretend and seem to imitate. For Honey, as it was forbidden in their Sacrifices and Offerings made by Fire, *Lev. 2. 11.* and consequently Wax which belongeth to it: So we do not find that ever they did use Wax-Candles to burn in the Sanctuary; but only Lights and Lamps of Oil.

But as to the pressing and improving these things in a more practical way. It is a copious and fruitful Subject: Let me only repeat and re-inculcate the four general Heads of things before mentioned.

1. *Learn to prize and see the Worth and Excellency of Church-Society.* It is no vile thing which the Lord was pleased to represent and teach by so many glorious Types of old. As by *Noah's Ark*, by the Temple, by the Golden Candlestick, &c. And in Church-estate; look well to the Matter of the Church, that they be Golden-Candlesticks. And when in it, look to the Exercise of Discipline: A Church without the vigorous Exercise of Discipline, is a Candlestick without Snuffers: Let not the Golden Snuffers be lost or laid aside, which by Divine Institution belong to the Golden Candlestick.

2. *Prize the Ministry.* They are Lights, they are the Stars that shine in the tops of these Candlesticks. A dark Ministry was the Evening Star that ushered in the Night of Popery and Antichrist into the World, *Rev. 8. ult.* compared with *Rev. 9. 1.*

3. *Much more prize the Word.* This is the Sun in the Church, the great Light shining in a dark Place. If thy Lamp be not lighted here, all the Light that is in thee is but Darkness.

4. *Above all, labour to find the Spirit burning and working in your Hearts,* that you may experience the whole Mystery of this Type. The Spirit in the Word, and in the Ministry of it in the Church; the Spirit enlightning, and like Oil mollifying and healing the Soul, abiding there, and reviving his own Work there: And remember your own Duty also in this thing: Look to the trimming of your Lamps, *Mat. 25. 7.*

1. *Get fresh supplies of Oil,* *Exod. 30. 7, 8.* this is to dress your Lamps. This was *David's Faith*, *Psal. 92. 10, I shall be anointed with*
E e e *fresh*

394 *The Gospel of the Table of Shew-bread in the Temple.*

fresh Oil. Jesus Christ is the Fountain, and the Holy Ghost the immediate Dispenser of it, *Zech. 4. 12.* and thence you are to fetch your fresh Supplies.

2. *Stir up that which you have,* as well as take in new Supplies, *2 Tim. 1. 6. Stir up the Gift that is in thee. Rev. 3. 2. Strengthen the things that remain and are ready to die: Stir up thy self to lay hold on God.*

3. *Snuff the Wick,* *Exod. 25. 38.* mortifie Corruption, cut off that superfluity of Naughtiness, *James 1. 23.* This must be your frequent and daily Work.

2. *The Golden Table of Shew-bread:* This was another of the Holy Vessels in the Sanctuary. The *History* of it you have in *Exod. 25.* and in *Lev. 24.* *Moses* made but one, but *Solomon* made ten Tables, and placed them in the Temple, five on the right Side, and five on the Left, *2 Chron. 4. 8.*

The *Matter* of *Moses's* Table was Shittim-wood: The Dimensions two Cubits in length, a Cubit the breadth thereof, and a Cubit and an half the height thereof, *Exod. 25. 23.* A Cubit is about a Foot and an half of our Measure. It was overlaid with pure Gold, and a Crown of Gold was made round about, *ver. 24.* There was also a Border round about, with a Golden Crown; and four Rings of Gold in the four Corners of it to put in the Staves to carry it. Moreover there were several other Vessels belonging to it, *viz.* Dishes, Spoons, Covers, and Bowls, all of pure Gold, *ver. 29.*

The *use* of it was to set the Bread thereon, *ver. 30.* *And thou shalt set upon the Table Shew-bread before me alway.* Which is explained more fully in *Lev. 24. ver. 5.* to the 10th. *Thou shalt take fine Flower, and bake twelve Cakes or Loaves thereof. Two tenth Deals shall be in one Cake, or two Omers, Exod. 16. 16.* that is, about two Quarts of our Measure. *And thou shalt set them in two Rows, six on a Row upon the pure Table before the Lord, ver. 6. of Levit. 24. and a Dish of Incense upon each Row, ver. 7.* This is the sum of the History of this Ordinance.

In the Explication whereof, the use of the Table being to set the Bread and the Incense thereon, and there being several mystical and significant Actions ordained about the Bread and the Incense, we must inquire into them all, and not consider the Table alone, but with reference to its Use, and to the Bread and Incense, and the Sacred Actions about them.

There was a threefold Mystery in this Type.

The Gospel of the Table of Shew-bread in the Temple. 395

1. *The Shew-bread was a Type of the Church.* Which was typified before in other respects by the Golden Candlestick, in regard of the Light that Shines there; and now in other respects by the Shew-bread.

The Analogy to this appears in four things.

1. In that *as many Grains make up one Loaf*: *So many Believers make up one Church.* 1 Cor. 10. 17. *For we being many, are one Bread and one Body; for we are all partakers of that one Bread.* One Person is not a Church. How few and how small a number the Church may be reduced unto, we need not here dispute: In *Noah's* time they were reduced to Eight Persons. The first Church, and the Beginning and Foundation of the Church in all after Times was, when God himself preached the Gospel to our first Parents in Paradise, and then *Adam* and *Eve*, and their Seed were the Church of God. There must be divers, there must be more than one to make up a Church.

2. The Analogy appears in the *Number*: For as there were *twelve Tribes of Israel*, so there were *twelve Loaves*. These twelve Tribes were often and divers ways represented: As by the twelve Stones in the Breast-plate of the High-Priest, *Exod.* 28. 21. and by the twelve Stones which *Joshua* did pitch in *Jordan*, and the other twelve which he took out of *Jordan*, and pitched them in *Gilgal*, for a Memorial of the twelve Tribes passing through, *Josh.* 4. 9, 20. So *Canaan* was divided into twelve Parts, that People coming of twelve Patriarchs; to which answers the twelve Apostles of the New Testament; and the new *Jerusalem* is built upon those twelve Foundations, *Rev.* 21. 14. so in these twelve Loaves there is the like Mystery; they represented both the *Old* and the *New Testament-Israel*.

3. These Loaves were to stand before the Lord all the Week upon the Golden Table. This was the chief Action about them, and which holds forth the principal Scope of the Institution; therefore called *Panis faciarum* or *Propositionis*, *Matth.* 12. 4. which our Translators have fitly rendred *Shew-bread*. The Apostles phrase is *ἑστηκὸς τῷ κυρίῳ* the meaning is, *ἑστηκὸς ὑποθήκῃ*, *Lev.* 24. 6. *Thou shalt set them upon the pure Table before the Lord.* This signified his continual Eye and Care over his People; they are never out of his Sight, never out of Mind: His Eye and his Thoughts are continually upon them, from one end of the Week to another: *Isa.* 49. 16. *Behold I have graven thee upon the Palms of mine Hands, and thy Walls are continually before me.* Though he seems to forsake and forget them, yet he remembers them still: *Jer.* 31. 20. *For since I spake against him, I do earnestly remember him still; therefore my Bowels are troubled for him.*

396 *The Gospel of the Table of Shew-bread in the Temple.*

4. *There is Frankincense set upon the Loaves, and offered up for a Memorial before the Lord, Lev. 24. 7.* This speaks the Lord's remembrance of them with *Acceptance*; for the Incense made a sweet Smell, a savour of Rest. A Man may remember a thing with Hatred and Abhorrence; but the Lord's remembrance of his People is with dearest Affection, with everlasting loving Kindness; he hath a precious remembrance of them. These twelve Loaves, the twelve Tribes of *Israel* are by Faith in Christ a sweet Odour to him, as *2 Cor. 2. 15.* And as the Lord's Eye is ever upon them: So should theirs be to the Lord, and that continually. See *Psal. 123. 1, 2.* As the Lord saith of the Angels; *Matth. 18. 10.* *They do always behold the Face of my Father which is in Heaven:* So the Saints even here below, they should set the Lord always before them. And this is Happiness and Heaven begun, *1 Kings 10. 8.* *Happy are thy Men, happy are thy Servants which stand continually before thee, and that hear thy Wisdom.* The Lord's Eye upon them, in a way of constant Care and Love: and their Eye upon him, in a way of continual Dependence. This is a blessed Condition.

Thus you see the first Mystery of the Shew-bread, how it was a Type of the Church.

2. A second Mystery of the Shew-bread is *the Food and spiritual Provision which is in the Church of God:* that is, *Christ in the Word and Ordinances.* The Word is compared to Bread, *Amos 6. 11.* *False Doctrine to leavened or sowed Bread, Mat. 16. 12.* It hath the properties of Bread, *Psal. 104. 15.* *Bread which strengtbeneth Man's Heart,* ver. 16. *the staff of Bread.* This Bread is Christ: *He is the Bread of Life,* as *John 6. 48.* Christ is typified also by the Manna, and the Golden Pot thereof reserved in the Holy of Holies. But some distinguish the Mystery of these two Types thus. That the *Manna* in the Oracle was the Type of *Christ personal*; this Bread upon the Table in the Sanctuary was a Type of Christ doctrinal, or *Christ in the Word* opened and applied to hungry Souls. The Analogy will appear further in these particulars.

1. *They were to set the Shew-bread upon the Golden Table in the Sanctuary every Sabbath, Lev. 24. 8.* *Every Sabbath shall be set it in order before the Lord continually;* that is, in the Sanctuary, which was a Type of the Church. This then speaks thus much; that the Ministers of the Gospel are to set Christ, the Bread of Life, as it were upon the Table every Lord's Day. There is, and ought to be a weekly Provision of this Food in the House of God every Sabbath. As every Week there was new Bread, so Christ is to be afresh held forth.

The Gospel of the Table of Shew-bread in the Temple. 397

2. The Priests were to feed upon this all the Week after; Lev. 24. 9. And it shall be Aarons and his Sons, and they shall eat it in the Holy Place: So in the Church, they that hear the Word and have Christ preached and held forth therein, should live all the Week long upon the Provision that is made upon the Sabbath. Then the Bread is set before the Lord; but in the Week time it is eaten. It is a great neglect when the Bread is not eaten; when the Word is not Digested, Meditated, Fed upon. But People think it is enough to come to some good Meeting, and there to hear the Word: But do you Eat it and Feed upon it all the Week? Do you Meditate and Ruminare upon it?

3. None but the Priests were to eat the Shew-bread: It shall be Aarons and his Sons, and they shall eat it, Lev. 24. 9. though in an extraordinary case others might: As when David and his Men did, to save their Lives in hunger, 1 Sam. 21. 6. which Christ allows and justifies, Matth. 12. 3, 4. for Ceremonial Rules must give place to Moral. God will have Mercy rather than Sacrifice. But the ordinary Rule was, none but Priests were to eat the Shew-bread. And who are spiritual Priests under the Gospel? All Believers, they are a Royal Priesthood, 1 Pet. 2. 9. This then teacheth us, that none but Believers have a right unto Christ and to the Promises, and do or can Feed upon him. Unbelievers do but intrude and usurp that which is none of theirs, when they challenge a part in him. They are but Dogs that snatch at Childrens Bread.

4. It is the Priests that set this Bread in the Sanctuary, and they eat it. We may here consider Priests as Ministers: For the Levitical Ministry was a Type of the Gospel-Ministry. And so the Instruction here is this; That the Priests should Feed and Live themselves upon the same Christ, and the same Truths they preach to others; 1 Tim. 4. 16. Take heed unto self, and unto thy Doctrine; continue in them: for in doing this thou shalt both save thy self, and them that hear thee.

5. There was Incense set upon the Bread; Lev. 24. 7. And thou shalt put pure Frankincense upon each Row. Incense was a Type of Prayer; so the Word and Prayer should go together. The solemn Dispensation of the Word should be accompanied with Prayer: Acts 6. 4. But we will give our selves continually to Prayer, and to the Ministry of the Word. It is said of the Levites, Deut. 33. 10. They shall teach Jacob thy Judgments, and Israel thy Law; they shall preach the Word. They shall put Incense before thee, and whole burnt Sacrifice upon thine Altar. Here is Prayer, and the Administration of the Sacraments, which do succeed instead of the Jewish Sacrifices.

398 *The Gospel of the Table of Shew-bread in the Temple.*

6. Christ thus feeding and sustaining his Church, gives us *some intimation of his Kingly Office*: For he is this Bread of Life by which their Lives are sustained and upheld. And so look as the *Candlestick* points especially to his *Prophetical Office*, in teaching and enlightning us; and the *Altar* and *Vessels of Incense* to that great Work of his *Priestly Office*, mediating and interceding for us: So the *Table of Shew-bread* speaks his *Kingly Office*, in sustaining and upholding of us.

3. *A third Mystery of the Shew-bread is this*: It seems to have been a *Sacrifice unto the Lord*, namely, a *Meat-offering*. And consequently all the Gospel-mysteries of the *Meat-offering* do belong to the *Shew-bread*, as being one Species or Kind thereof. For the Rule is this in *Lev. 24. 7.* *Thou shalt put pure Frankincense upon each Row, that it may be on the Bread for a Memorial, even an Offering made by Fire unto the Lord*: and accordingly it was to be eaten, as other *Fire-offerings* were, by *Aaron* and his *Sons* in the *Holy Place*. For it is most holy unto him of the *Offerings of the Lord made by Fire*, *vers. 9.* The *Incense* was burnt upon the *Altar* as a *Memorial* for the *Bread*; or (as some think) an handful of the *Flower* whereof they were made, was burnt with the *Incense* for the whole.

Now the *Meat-offering* did purge away *Sin*, as typifying the *Righteousness* of *Jesus Christ*, both his *active* and *passive Obedience*, *1 Sam. 3. 14.* *Purged by Sacrifice, or by Meat-offering.* It signified also the *Persons* and *Services* of the *Saints*, and the *Acceptance* of both before the *Lord*. All which may be applied to the *Shew-bread* under the notion of a *Meat-offering*. Therefore I shall not here insist upon these *Considerations*, but refer them to that place to which they do belong; namely, to the *Legal-offerings* and *Sacrifices*, where the *Meat-offering* comes to be considered. But as to the two former *Notions* of the *Shew-bread*, to improve them a little more practically; we may apply them both for *Comfort* and for *Tryal*.

1. *For Comfort.* As the Church is this *Shew-bread*, they stand before the *Lord* continually, his *Eye* is ever upon them. Though thou art one whom *Man* despiseth, and whom the *Nations* abhor, as usually the best of *God's People* are most hated and least beloved in the *World*; yet if the *Lord* regard thee, what though *Men* despise thee? *Psal. 40. ult.* *I am poor and needy, yet the Lord thinketh upon me.*

Quest. But how may I know that I am one of those that are under the *Eye*, and *Care*, and *Love* of *God*?

Answ. The second *Notion* of the *Shew-bread* speaks to this.

The Gospel of the Table of Shew-bread in the Temple. 399

Dost thou feed upon Christ? Is he the Shew-bread, the Food of thy Soul? Whom, as a Spiritual Priest, thou dost feed upon by Faith. Then thou art the Shew-bread in that other Notion, as being continually before the Lord, under his Eye of special Care and Love. And because all depends upon this: Let me give you a few Directions about it, some Directions in eating the Shew-bread, in feeding upon Christ in the Word.

1. Do not feed upon other Things, *Isa. 55. 2. Wherefore do you spend your Money for that which is not Bread?* It is but to feed upon Husks, *Luke 15. 16. and lying Vanities that cannot profit.* As if, thro' a Distemper in the Stomach, a Man eats Coals, or feeds upon Ashes, it hurts the Appetite and weakens Nature: So in Spirituals.

2. Do not feed upon the Word without Christ in the Word: For it is not the Letter of the Word; it is not the bare Letter of the Promise; but Christ in the Promise that is the Food of the Soul: There be some that catch at the Promises and Benefits of Christ; but do not close with Christ himself in the Promise, who is indeed exhibited and manifested therein. Therefore you should labour to see Christ himself there, to behold his Glory as the only begotten of the Father, full of Grace and Truth, as *John 1. 14.* to see his Fitness and Suitableness to all the Necessities of a poor sinful Soul: And that he is a person every way fit to be the great Means of our Access unto God; and so upon that Account to close with him as your Saviour, having seen who and what a one he is, as revealed in the Word of Promise, by which we are first united to his Person, and then do enjoy Communion with him in his Benefits.

3. Never think that you feed upon Christ in the Promise a right, until you find Strength and Nourishment from him. *Bread strengthens Man's Heart, Psal. 104. 15, 16.* It is a lamentable thing, when the Bread of Life strengthens not, when there is no staff nor stay in the Promise; *when God sends leanness into Mens Souls.*

But may not true Believers complain of Unprofitableness? Yes, But Strength comes at last, if they go on to feed upon this Food: Therefore that which I aim at is this; that you should never cease believing, and eating and feeding upon Christ in every Ordinance, and at every Opportunity, till at last you find Strength and Spiritual Nutriment unto your Souls by him.

THE

Gospel of the Incense and the Golden
Altar in the Holy of Holies.

Decemb. 27. 1668.

Heb. 9. 3, 4, 5.

And after the second Veil, the Tabernacle which is called the Holiest of all: Which had the Golden Censer, and the Ark of the Covenant, overlaid round about with Gold, wherein was the Golden Pot that had Manna, and Aaron's Rod that budded, and the Tables of the Covenant; and over it the Cherubims of Glory shadowing the Mercy-seat; of which we cannot now speak particularly,

HAVING spoken of the Holy Vessels in the Sanctuary, we are now to treat of the sacred Furniture of the Holy of Holies, concerning which we formerly observed from this Text this Doctrinal Proposition.

Obser. 5. *That the sacred Furniture, or the Holy Vessels and Utensils belonging to the Holy of Holies, were the Golden Vessels for the offering of Incense, and the Ark with its Appurtenances.*

The former our Translators render the Golden Censer: The Greek Word is θυμιατήριον, χρυσοῦν ἔχον θυμιατήριον. The Difficulties upon this Place are very great. Perhaps this Text may be numbered amongst the *Insolubilia Scripturæ*, those insoluble Knots which will never fully be unfolded in this Life, and which God hath left there on purpose to confound the Wisdom of all the World, that no Flesh might glory, and that he might exercise his People unto reverence of his Word, in those things which they cannot comprehend. One saith of it, *Suspectus est mihi locus iste*. I would not say so; but this I may say, that of all the difficult Scriptures that I have had occasion to search into, this hath been

been one of the most Difficult; unto my own Weakness one of the most Difficult.

That which I would humbly offer for the Interpretation of it, is only this; That the Word being *ἡ χρυσή θύρα*. It signifies properly something belonging to Incense: And I know not how to translate it more fitly, then by this Periphrasis; *That Golden Vessel for the offering of Incense.*

Quest. But then the Question will be, *what were those Golden Vessels that did serve to that Use, and which of them was here intended?*

Answ. It is a Rule which you have often heard, and must always be remembred in the Exposition of Scripture; That the Scripture must be expounded in the largest and most comprehensive Sense: Therefore if there were divers sacred Vessels of this kind, they may be all included. The Holy Ghost seems to have used such a general Expression, on purpose to include them all: And so this may reconcile the different Interpretations given by Expositors. Now there were two Holy Vessels for this Use.

1. It is thought there was a *Golden Censer*, which was laid up in the Holy of Holies all the Year till the Feast of Expiation, and that then the Priest went in and fetched it out, and offered Incense with it in the Holy of Holies. Such a Censer is mentioned by *Josephus contra Apionem*, lib. 2. And though it be not so clearly and expressly mentioned by *Moses*; yet there seems to be some Intimation of it in *Levit. 16. 12.* Moreover, it is no new Thing in the Scripture, that Things which are more briefly and more obscurely hinted in the Old Testament, should be more plainly and more expressly delivered in the New. The two Testaments, the Old and the New, looking one towards another, as the two Cherubims did over the Ark. As for instance, the Names of those Conjurers that withstood *Moses* are not mentioned in the History in *Exodus*: But we have their Names in the New Testament, their Names were *Jannes* and *Jambres*, *2 Tim. 3. 8.* And the Contest between *Michael* and *Satan* about the Body of *Moses*, and the Prophecy of *Enoch* are mentioned in the Epistle of *Jude*; but no where in the Old Testament, as is generally conceived: Though learned *Junius* inclines to judge the Contest between *Michael* and *Satan* mentioned by *Jude*, is that which we have represented in a Vision to *Zechary* the Prophet, *Zeab. 3.* see *Junius's* Notes on *Jude* and his *Parallels*, *Append. Paral. 16.* And other Instances might be given.

So this Golden Censer; tho' not so expressly mentioned in the Old Testament; yet is twice mentioned in the New: First, in this Text, *Heb. 9. 4.* and again in *Rev. 8. 3.* and there it is conjoynd with the

Golden Altar. *And another Angel came and stood at the Altar, having a Golden Censer, and there was given unto him much Incense, that he should offer it upon the Golden Altar.* And in 1 Kings 7. 50. and 2 Chron. 4. 22. there is mention of Golden Censers in the plural Number.

This Golden Censer was a little Pan made of Gold, with a Handle to it, fit to hold living Coals in, whereon to put the Incense.

2. There was also a *Golden Altar of Incense* in the Temple; and it is not likely that the Apostle would wholly omit and pass over this so great an Utensil, when he mentioneth all the rest: Therefore that which we translate the Golden Censer, many do interpret it as meant of this Golden Altar of Incense.

But here a great *Objection* doth occur: *How this is here said to stand in the Oracle, or in the Holy of Holies?* For it is clear it stood in the Sanctuary; because they were to offer Incense upon it every Day; but they were not to enter into the Holy of Holies but once only a Year.

The Answer that is commonly given is this; That it stood in the Sanctuary *quoad situm*; but in the Holy of Holies *quoad usum*, as to the Place and Position of it, it was in the Sanctuary, but yet it belonged to the Holy of Holies in regard of the Use and Imployment of it, which possibly may be the reason of the Alteration of the Form of Speech, *Vers. 4.* from what was used, *Vers. 2.* The Holy of Holies had the Golden Altar of Incense, because it had a relation to that part of the Tabernacle, though it was not seated in it, as the Candlestick and Table were in the outer Sanctuary, *Vers. 2.*

The first Institution of it is, *Exod. 30. Vers. 1. to 10.* And Solomon made one for the Temple, *1 Kings 6. 22.* *And the whole House be overlaid with Gold, until he had finished all the House: Also the whole Altar that was by the Oracle be overlaid with Gold.* Here the Altar is spoken of, as having relation to the Oracle. *The Altar that was by the Oracle;* as in the Text, *the Holy of Holies had the Golden Utensil for the Incense.*

The Use of it was to burn Incense upon it. Of the Composition whereof, see *Exod. 30. Vers. 34, &c.*

As to the *Mystery* of these Things. First, as to the Altar, and then as to the Incense.

1. This Golden Altar of Incense was a Type of Christ in regard of his *Intercession*, that great Work of his Priestly Office: As the Altar of Burnt-Offering was a Type of Christ in regard of the other part of his Priestly Office, his Oblation or Satisfaction, see *Rev. 8.*

2. This Golden Altar was to be sprinkled with the Blood of the Sin-Offering to make Atonement once a Year, *Exod. 30. 10. Lev. 16. 18.* to teach us, that Christ intercedes in the Virtue of his own Oblation, or sacri-

sacrificing of himself. And this makes his Intercession so prevailing and powerful with the Lord : He prays for nothing, but what he hath purchased by his Death : He desires nothing from the Hand of Mercy, but what he hath bought and paid for at the Hand of Justice.

3. As no Incense was to be offered, or could be accepted, but upon this Altar : So no Prayers are acceptable to God, but through the Name and Mediation of Jesus Christ : Unless offered upon this Golden Altar, neither Prayers of Priest nor People can be accepted : Without this, be that offereth Incense, is as if he blessed an Idol, as Isa. 66. 3.

Now to unfold the *Mystery of the Incense*.

The Incense that was offered upon this Golden Altar, was a Type of Prayer, the Prayers both of Christ, and of his Saints : Both the Prayers which Christ offers up for the Saints, and which the Saints offer up for themselves in his Name and Mediation, see Rev. 5. 8—Psal. 141. 2. *Let my Prayer be set forth before thee as Incense.* You may see the fulness of the Analogy more at large in seven Particulars.

1. The Incense was made up of many choice Ingredients, Exod. 30. 34. so is the Spirit of Prayer as it were a Compound of many excellent Graces : There must be Faith, Humility, Fervency, &c. and indeed all the Graces of God's Spirit are drawn forth and exercised in Prayer.

2. They are strictly forbidden to make another Perfume of their own Heads like unto it, Exod. 30. 37, 38. so we are not to make use of any other Intercessors or Mediators but Christ only. And in like manner for Men to make Prayers in the way of stinted Liturgies, tho' there be many of the same Ingredients in the Mass-book, that is, good Expressions for the Matter of them, and Words and Notions that are found in the Scripture ; yet this being not the Incense that is instituted, it is not, it cannot be accepted.

3. These Ingredients whereof the Incense was made were to be beaten very small into fine Powder, Exod. 30. 36. This teacheth us that Contrition of Heart, which ought to be in Prayer, how the Soul is to be contrite and broken as it were all to pieces by humbling Meditations of its own Unworthiness, when it appears before the Lord in Prayer. These are the Prayers that God regards, Psal. 51. 17. The Sacrifices of God are a broken Spirit ; a broken and a contrite Heart, O God, thou wilt not despise——Isa. 57. 15. *I dwell in the high and holy Place, with him also that is of a contrite and humble Spirit, to revive the Spirit of the Humble, and to revive the Heart of the contrite Ones.* If a Man come with his Heart whole and not broken, this is to offer the Incense un-beaten, unpounded.

4. The Incense was to be set on fire, and so the Smoak went up before the Throne, *Exod. 30. 7, 8.* This speaks that holy Fervency in Prayer. There should be ardent Affections inflamed by the Fire of the Holy Ghost, *Jam. 5, 16. the effectual fervent Prayer of a righteous Man availeth much.* We should not come with a dead cold Heart before the Lord in Prayer.

5. This burning of Incense was a Service performed every Day, Morning and Evening, *Exod. 30. 7, 8.* This teacheth us, that Prayer should be a daily Work, Morning and Evening. David tells us of his praying in the Morning, *Psal. 5. 3. My Voice shalt thou hear in the Morning, O Lord, in the Morning will I direct my Prayer unto thee, and will look up.* And also in the Evening, *Psal. 141. 2. The lifting up of my Hands as the Evening-Sacrifice.* Yea both he and Daniel used to pray thrice a Day, *Psal. 55. 17. Dan. 6. 10. Anna* departed not from the Temple, but served God with Fastings and Prayers Night and Day, *Luke 2. 37.* and we are commanded to pray continually, *1 Thess. 5. 17—Praying always with all Prayer, Ephes. 6. 18.* that is, every Day in the seasons of Prayer. And Paul mentions his praying Day and Night, *1 Thess. 3. 10. 2 Tim. 1. 3.* which may well be understood of Evening and Morning. See also *1 Tim. 5. 5.* and *Acts 26. 7.*

6. The time of burning the Incense was when they dressed and lighted the Lamps of the Sanctuary, *Exod. 30. 7, 8.* This teacheth us the Conjunction of the Word and Prayer in the Church, *Dent. 33. 10—Acts 6. 4. But we will give our selves continually to Prayer, and to the Ministry of the Word.*

7. The Smoak of the Incense ascended with a sweet and fragrant smell into the Holy of Holies before the Mercy-seat, as *Rev. 8. 4. and the Smoak of the Incense which came with the Prayers of the Saints ascended up before God out of the Angel's Hand.* It went up out of the Angel's Hand. This speaks, that our Prayers come up before the Lord into his Holy Place, even into Heaven, before the Throne of Grace, with acceptance through the Merits and Mediation of Jesus Christ. *Acts 4. 10. thy Prayers are come up for a memorial before God.* Hence that Expression, *1 Kings 8. bear thou in Heaven thy Dwelling-place.* For the Holy of Holies was a Type of Heaven; and the Mercy-seat is that Throne of Grace where the Lord is said to dwell between the Cherubims, *Psal. 80. 1.* It speaks also that God returns gracious Answers to them; as it is *Zech. 1. 13. the Lord answered the Angel that talked with me with good and comfortable Words.* Sometimes there is a gracious Terribleness in them; I mean a mixture of Mercy and Terror in the Lord's answers and returns of Prayer, *Psal. 65. Vers. 5. by terrible*

terrible Things in Righteousness wilt thou answer us, O God of our Salvation. Thus Rev. 8. 5. when the Angel cast down the Censer upon the Earth, there were Voices, and Thundrings, and Lightenings, and an Earthquake. The Lord uttering his Voice as it were from the Holy of Holies in dreadful Dispensations of Providence, in the seven Trumpets: It is from the Prayers of Saints, that those dreadful Trumpets were sounded.

But one of the strangest Instances of the Lord's answering Prayer by strange and seemingly contrary Providences, is that of the Turks, Rev. 9. It is agreed by all Interpreters, that the sixth Trumpet is the Turk. But did ever any Christian pray for the coming of the Turk into Christendom? No, but yet they came; and the Voice from the four Horns of this Golden Altar of Incense usher'd them in, Rev. 9. 13. The meaning is this; the strange Power of God did answer the Prayers of his People this way, it is the Prayer of God's People that turns the Wheel of Providence as it were, and brings about all the great and mighty Revolutions in the course thereof.

Use 1. Of Comfort in five or six Particulars.

This Doctrine of Christ's Intercession (which is the Mystery of this Golden Censer and Altar of Incense) is full of Comfort to poor praying Souls; thou hast an High Priest which offereth up thy Prayers, and they are made acceptable thro' his Intercession. This affords Comfort, let thy Condition be what it will.

1. If thou find thy self unskilful in making Application of that part of Christ's Priestly Office, which consisteth in his Death; yet thou maist look up to him to speak a good Word for thy Soul: This Work is doing still, though the former be done.

2. In case of new Sins committed after Grace received, here is this Comfort; that as Satan puts in new Accusations against thy Soul: So Christ puts in new Answers, 1 John 2. 1, 2. *If any Man Sin, we have an Advocate, &c.*

3. Many an one is much troubled with Fears of future Backslidings; but Christ prays that thy Faith fail not; he prays not only that we should come home and be converted, but also that we be preserved unto his heavenly Kingdom, John 17. 15. He prays, that we should be kept from the Evil. Hence sometimes Believers are kept from being tempted: But if they be tempted, they are either kept from falling by Temptations; or if they fall, from lying in their falls.

4. Suppose you meet with Troubles, Oppositions and Persecutions from the World. Let the World speak of evil of us; yet Christ speaks well of us, or rather for us, to his Father; and then what need we fear, see Isa. 51. 7. 8.

5. Thy

5. Thy Prayers are full of Weaknesses and Imperfections; but the Prayers of Jesus Christ have no Weaknesses and Imperfection going along with them.

Quest. But how may I know that Christ prays for me?

Ans. Thou mayst know it by two things.

1. If thou hast a Heart to pray for thy self; thy Prayers are the Eccho of his Intercession: If Christ hath taught thee to pray for thy self, Christ intercedes and prays in Heaven for thee, *Rom. 8. 28.*

2. Hath the Lord taught thee to prize the Prayer and Intercession of Jesus Christ for thee? If so, it is a Sign he is interceding for thee, *Heb. 7. 25.*

Use 2. This also makes against the Papists, who plead for Mediators of Intercession (though not of Satisfaction) beside Christ. This cannot be: For his Intercession is founded in his Satisfaction; the Scripture makes him the only Mediator of Intercession, *Rev. 8. 3.* It is true, the Saints do pray, or intercede for one another: But yet they are not Mediators; because it is not their own Incense, nor their own Blood; but it is his Incense, it is his Blood that makes their Prayers effectual. They do not pray in their own Name, but in His: But he prays in his own Name, by the Merit of his own Blood.

T H E Gospel of the Ark and its Appurtenances in the Holy of Holies.

Jan. 3. 1668.

Heb. 9. 4, 5.

THE Ark with its Appurtenances was another of the Holy Vessels belonging to the Holy of Holies, and it was the chief of all their holy things; as appears in sundry Respects. As for instance.

1. It had many glorious Appurtenances that related to it, many other Vessels belonging to this, as the Cherubims, &c.

2. The Place of it was the Holy of Holies.

3. Solomon,

3. *Solomon*, though he made all other things *new* in the Temple, yet he did not make a *new Ark*; but only introduced the same which *Moses* had made, with great Solemnity into the Oracle, the place which he had prepared for it, *2 Chron.* 5. 7. Whatever Changes and Varieties there may be in other things, whereby God dispenseth himself unto and amongst Mankind: Other Utensils may be made new; there may be new Ordinances, new Administrations; but there is *no new Christ*. Never look for any new or further Administration in this respect: As there is no new God, so there is no new Christ: but *Jesus Christ the same Yesterday, and to Day, and for ever*, *Heb.* 13. It is a blind and blasphemous Delusion to speak of Christ as an Administration, that is to pass away when the Saints have passed under it for a while.

4. In that the Providences about it were very great and glorious, and full of Teaching and Instruction. The Ark of God led them through the Wilderness: We are to follow the Guidance of Christ through the World. It was carried with Bars; so is Christ upon the Ministry of the Gospel, from one Place to another. As the *Levites* did carry the Ark, so Preachers may be said to carry Christ, to bear his Name among the *Gentiles*: so *Paul*, *Acts* 9. 15.

Many great things were done by it. *Jordan* was divided by it: So by Christ all obstacles are removed out of the way. The Walls of *Jericho* fell by it: So by Christ's coming the strong holds of Satan's Kingdom are cast down. It was the downfall of *Dagon*: So is Christ of Satan and Idolatry. While the Ark was amongst the *Philistines* they were plagued; but *Obed-Edom* was blessed while it was at his House: So Christ in the Gospel to some brings Wrath being refused, to others Salvation. *Eli* and his Daughter died when the Ark was taken, and the *Bethshemites* rejoiced exceedingly when they saw it: So the Presence of Christ brings Comfort, but his Absence Grief and Sorrow. The *Bethshemites* were punished for prying into the Ark: It is a dangerous thing to search into inscrutable Mysteries: Be wise unto Sobriety. The Ark after many Travels was brought at last to a place of Rest in *Solomon's Temple*: So Christ after many wearisome Journeys on Earth was at length taken up into Heaven, a place of Rest, where he sits at the Right Hand of God.

But as to this glorious Utensil it self, we may observe these things.

1. *The Ark was the Throne of God*, on which he did appear sitting on his Throne of Grace and Glory, and from whence he spake and gave forth Answers and Oracles. Hence we read of a *Throne of Grace*, *Heb.* 4. ult. This Throne of Grace is that Mercy-seat that covered the Ark on which God sat, and where he is said to dwell between the Cherubims, *Psal* 80. 1.

(1.) Here

(1.) Here he gave upon special Occasions visible Appearances of his Glory. This is that *Shechinah* which the Jewish Rabbins speak of. And they have it from the Scriptures and the Prophets. *Ezek. 1. last. and cap. 9. and 10.* The Glory of the Lord is said to appear, and to remove, and depart away by little and little. There was still less and less of God among them till he was quite gone. So *Isa. 6. 1. Rev. 4. 2, 3.*

(2.) Hence the Lord spake with an audible Voice, and gave forth his Answers: So he promised to *Moses*, *Exod. 25. 22. so Numb. 7. ult.* The Mystery of all which is this, that God is to be seen in Christ, and that he speaks and reveals his Mind to us only in and through Jesus Christ.

2. The Mercy-seat which was upon the Ark, was a Type of the Passive Obedience and Satisfaction of Jesus Christ for our Sins, whom God hath set forth to be, *Rom. 3. 25. Ἰατρῆον a Propitiation—1 John 2. 2. He is a Propitiation for our Sins.*

3. The Law, which was within the Ark, is the Active Obedience of Christ; *Psal. 40. 8. Thy Law is within my Heart.*

4. The Golden Pot of Manna is Christ in the Word, *Exod. 16. Job. 6. 48, 49, 50, 51.* He is the true Manna, the true Bread of Life.

5. Aaron's Rod that budded is the Ministry, blessed with Success for the good of Souls, *Numb. 17. 10.* This was reserved before the Testimony, for a Token against the Rebels.

6. The Cherubims upon the Ark are the Angels ministering to the Lord, *Ezek. 1.* they are there described, *Isa. 6. 2.* they look towards the Ark; they pry into the Mysteries of the Gospel, *1 Pet. 1. 12.* held forth by the Church, *Eph. 3. 10.* The mystery of the Incarnation of the Son of God being above their comprehension, and their Subjection to Christ as Mediator being not included originally within the Law of their Creation; therefore they learn this Mystery from the Church.

7. The Chariot of the Cherubims, *1 Chron. 28. 16.* is the motions of Providence. The Throne of God is described with Wheels, *Dan. 7. 9. Ezek. 1. 16, 26. and 10. 1, 2.* the Throne hath Wheels. Some think the other two Cherubims that were beside the Ark, stood not upon the Golden Pavement of the Oracle, but upon a Chariot and Wheels; from whence that Expression, [the Chariot of the Cherubims]. However they are so represented in *Ezekiel's Vision, cap. 1.* there be not only living Creatures, that is, Angels; but Wheels, that is, Motions, Turnings, Revolutions of Providence.

Now to open these things a little more particularly in the Method and Order wherein they lie before us in the Text, we must observe that there are six Particulars here enumerated as Parts or Appurtenances to the Ark.

1. The

1. *The Ark of the Covenant was overlaid round about with Gold*] that is, this sacred Chest it self (for the Cover is mentioned afterwards.) The first Institution of this holy Vessel was in *Exod. 25. 10, &c.*

An Ark] or a sacred Chest, *ver. 10.* A Cubit is about a Foot and an Half our Measure; so that it was between three and four Foot long: The height and breadth equal, a Cubit and an half.

Ver. 11. Overlaid with Gold] for the matter was Shittim-Wood. This was an intimation of the spiritual Excellency and Preciousness of the Mystery hereby adumbrated.

Ver. 11. A Crown of Gold round about] for Ornament and Glory.

Ver. 13. It had Staves of Gold also for carrying it in the Wilderness. These were also put with it in the Temple, *1 Kings 8. 8.* to teach this People, that if they did provoke the Lord, he might yet remove the Ark of his Presence from them.

It is called the Ark of the Covenant, because the two Tables of the Covenant which God made with *Israel* were put therein. *Exod. 25. 16.* *And thou shalt put into the Ark the Testimony which I shall give thee.* Of which further afterward.

It was a Type of Christ in regard of his active Obedience, fulfilling the Covenant for us. *Thy Law is within my Heart, Psal. 40.*

2. *Wherein was the Golden Pot that had Manna*] of which *Exod. 16.* Of *Manna* we speak among the Occasional Types.

Wherein] There be several interpretations of this Word in *Heb. 9. 4.* Some refer it to the more remote Antecedent, the *Tabernacle*; *ver. 3.* some to the Ark, conceiving it was in the Ark till *Solomon's* Time; for then there was nothing in it but the Tables of the Covenant, *2 King. 8. 9.*

Or, *in which*] may be interpreted in a larger Signification: As if he had said, *about which, or belonging to which*: For these things were Appurtenances to the Ark, and did belong to it; as being laid up by it or before it, as *Exod. 16. 34. Numb. 17. 10.*

3. *Aaron's Rod that budded*] of which *Numb. 17.* A Type of the Gospel-Ministry, blessed with Success for the good of Souls; as also a pledge of God's Presence with it, and the *Levitical* Ministry during that Administration.

1. This Rod brought forth Fruit, *ver. 8.* And the Almond-Tree is a fruitful Tree. The Ministry is and should be fruitful for Conversion; and therefore it is lawful to Preach any where, to any Body. *Go and Preach the Gospel to every Creature*: And for Edification and building up such as are Converted and brought Home.

2. The Almond-Tree is very early in its Fruit. Some Naturalists write, that it is the first of all Trees that buds. Ministers should be

fruitful to God betimes, as *Jerem. 1. 5. and ver. 11. He sees an Almond-Tree the soonest ripe. John the Baptist, Luke 1. 15. was filled with the Holy Ghost even from his Mothers Womb. And Timothy, 2 Tim. 3. 15. from a Child knew the Holy Scriptures.*

3. The Fruit remains, the Buds and Blossoms miraculously continued upon the Rod of *Aaron, John 15. 16. That you should bring forth Fruit, and that your Fruit should remain.* The Fruit of the Ministry is never lost; it doth remain in the Hearts of God's People, and shall remain for ever.

4. This Rod of *Aaron* is a Rod of Government: So the Scripture often speaks of a Rod, for a Rod of Authority and Government; *Psal. 110. 2. He will send the Rod of his Strength out of Sion—shall I come unto you with a Rod?* saith the Apostle. There is a Rod of Government and Discipline. For a Minister to lay this aside, is the way to be Popular, and to get Applause amongst the largest sort of Professors for a time: But if he make Conscience to exercise the Discipline of Christ in his Congregation, he shall be hated and laden with Reproaches and Revilings; *he shall hear the defaming of many on every side, that will say, Report and we will report it. But the Lord will be with him as a mighty Terrible one, Jer. 20. 10, 11. If thou distinguish between the precious and the vile, thou shalt be as my Mouth, Jer. 15. 19, &c.*

5. This Rod of *Aaron* is laid up before the Ark in the Holy of Holies. An Emblem of the nearness of faithful Ministers unto God, which is both their Duty and their Privilege. They should be much in Heaven the Holiest of all, they should converse much with God and Christ, and the Holy Angels. The Rod of *Aaron* should be before the Ark.

4. *The Tables of the Covenant,*] so called, *Dent. 9. 9, 11, 15. and Tables of Testimony, Exod. 31. 18.* Hence the Ark is called *the Ark of the Covenant*, as in the Text: So *Numb. 10. 33. And the Ark of the Covenant of the Lord went before them.* These were in the Ark, to teach us that the Law is in Christ's Heart: He hath kept the Covenant.

5. *And over it the Cherubims of Glory.*] The first mention of Cherubims is in *Gen. 3. 14. And he placed at the East of the Garden of Eden Cherubims, and a flaming Sword, to keep the way of the Tree of Life.* Some derive the word Cherub from *Rechub*, a Chariot; because God is said to ride upon the Cherubims, *Psal. 18. 11. He rode upon a Cherub and did fly.* Though others have other derivations of the Word; as may be seen by the English Reader in *Ainsworth* and *Lee.* The shape of them may be gathered from the Visions of the Prophet *Ezekiel* and *Isaiab,*

Isaiah, *Ezekiel* 1. and *Isaiah* 6. They were Pictures of young Men, though with four Faces: the Face of a Man, of a Lyon, of an Ox, and of a flying Eagle. They had also Wings, in *Isa.* 6. six Wings: For with two they covered their Faces, with two they covered their Feet, those parts of the Body which are the Seat of Shame, and with two they did fly. There were two of them over the Ark; and Solomon made two more, which stood with their Feet upon the Ground, or upon the Chariot of the Cherubims, as some suppose, 1 *Chron.* 28. 18. the Text calleth them Cherubims of Glory, or glorious Cherubims.

As to the *Mystery* of them, I find in Scripture-phrase three things signified thereby.

1. *The Angels of Heaven*: Who are compared to Chariots and fiery Chariots, *Psal.* 68. 17. *The Chariots of God are twenty Thousand, even thousands of Angels*: Which suits with that Expression of the Chariot of the Cherubims in the Oracle, 1 *Chron.* 28. 18. and with that of the Apostle Peter, who saith, 1 *Pet.* 1. 12. *The Angels bow down their Heads to pry into the Mysteries of the Gospel*, alluding to the Posture of the Cherubims over the Ark.

2. *Kings and Magistrates* are called Cherubims in Scripture: So it is spoken of the King of Tyre, *Ezek.* 28. 14. *Thou art the anointed Cherub that covereth; and I have set thee so: Thou wast upon the holy Mountain of God.* It speaks forth both their Dignity and Duty. The Magistrate is to protect the true Religion and the Worship of God, as the Cherubims did cover the Ark.

3. *Ministers* are called Cherubims: so in *Revel.* 4. those four living Wights are nothing else but four Cherubims, as you will clearly see, if you compare that with *Ezekiel's* Vision, *Ezek.* 4. But these Cherubims or four living Wights in the *Revelation*, cannot be interpreted concerning the Angels in Heaven: Because they are said to be redeemed by the Lamb's Blood, *Rev.* 5. 8, 9. which the Angels in Heaven were not. And moreover, the four living Wights are expressly distinguished from the Angels in Heaven, *ver.* 11. Therefore it must needs be meant of a lower sort of Angels, the Angels of the Churches; that is, the Officers and Ministers of the Church, who should be Men of Angelick Spirits for Industry, and Zeal, and Vigilancy, in the Lord's Work.

6. The sixth and last part of the Ark here mentioned, is the Mercy-seat. *The Cherubims of Glory overshadowing the Mercy-seat*. The Mercy-seat was the Cover of the Ark, of which, *Exod.* 25. 17. The Hebrew word for it is *Capporeth*, from *Cappar*, to cover with Pitch, and in another

Conjugation, to expiate, atone, appease. It implieth a merciful covering of our Sins. The Septuagint call it sometimes *ἱλαστήριον*, a propitiatory Covering, and sometimes *ἐπίθημα*, a Lid or Covering laid on. The Apostle applies it to the Blood of Christ, and the Satisfaction made thereby to the Justice of God for our Sins, *Rom. 3. 25.*

1 John 2. 2.

Use 1. See the Glory of the visible Church, and of the Presence of God there. For all these glorious Things are in the Temple, in the Holy of Holies there. And therefore you should see God himself there, and hear his Voice, though not visibly and audibly, but spiritually; yet really and powerfully and affectually speaking to the Heart. You should see these Things by the Eye of Faith. When you come to a Meeting, though the World revile and call them Conventicles, you should see a guard of Angels and Cherubims round about you, &c.

Use 2. See the fulness of supply and spiritual Relief that is in Jesus Christ, in the Gospel, for poor lost Souls. Here is something to answer all their Cases and Necessities: Here is God appearing and speaking in Christ: Here is passive and active Obedience: Here is the Word, the Ministry, the Guard of Angels, the Workings of Providence for the Churches Good.

There be two Things which an enlightned Conscience needs, and cries for.

1. *I cannot keep the Law; I want a perfect legal Righteousness to appear before God in. Therefore Christ hath done it: Here is the Law kept in this blessed Ark of the Covenant: He hath fulfilled all Righteousness, &c.*

2. *But I want a Propitiation for the Sins that have been committed. Therefore here is a Mercy-seat upon the Ark, a propitiatory Covering, in the passive Obedience of Jesus Christ, whereby he hath not only kept the Law, but satisfied for our breaking of it. Draw near to God in the Faith and Mediation of this Mystery.*

An Advertisement to the READER

THE observing Reader will remember, that in the Method proposed by the Author, p. 214. the Legal Ministry should have come in the next place to be treated of: But the Author in his course of Preach-

ing handled this Head of Festivals before that; which Alteration of his first-designed Method, and thus transposing these two Heads of the Legal Ministry, and the Legal Festivals, is by himself accounted for in the Entrance on that of the Legal Ministry; and therefore no more shall be said of it.

The Reader will also doubtless observe, his Entrance on this Subject of the Legal Festivals to be more abrupt then in the rest; of which this Account may be given, That on this Head the Author's Notes which he left behind him were less perfect then on any of the foregoing: And thence, as it cost more Labour to bring them to what is here presented: So the Judicious Reader will perhaps discern a difference between his Discourses on this and on the other Heads, as not being spun with an even Thred. And we have therefore been necessitated to use a greater Liberty here, then we allowed our selves elsewhere, to insert in their propenest Places, as near as we could, sundry Notions which we found noted down in the Author's broken Papers relating to this Subject, some whereof perhaps were not his own, yea, it may be not according to his Judgment, (though we do not know of any such inserted) but only noted down by him as they came into his Mind, or as he met with them in Reading, to be better considered of at further Leisure: For it is certain it was his manner thus to do. Moreover, we do find many imperfect Hints of Notions amongst his Papers, which we could not find where to insert, nor indeed, as to some of them, well tell what to make of them, or how to express them as the Author designed; and therefore they are lost with him.

Lastly, We may advertise the Reader, that we find the Author had thoughts of re-assuming, and going over this whole Head of the Legal Festivals again, in somewhat another Method, the first rude Lineaments whereof were thus drawn by himself, viz. he designed first a brief Delineation of the whole, and when instituted; namely, their Feasts, (to wit, the Passover, Pentecost, the Feast of Tabernacles, the Feast of Trumpets, and the great Day of Expiation) their New Moons and their Sabbaths, to wit, the seventh Day of the Week, the seventh Year, and the fiftieth Year. Next he designed to go over them all again, and shew how they made up a rude Drought, or a dark Shadow of better Things; and here he would have made the first Institution, to be his Text for the several Heads; and for the Sabbath the 12. 13. 14. 15. Verses of the fifth of Deuteronomy, because the Typical Reason is there annexed to the Command. And in the last Place he intended to have spoken more fully to the unmarriageableness of Popish Holy-days, and Musick.

And

And indeed he had many Tears before written two brief Discourses on that Argument, the main Materials whereof we suppose he would have brought in here, perhaps with some considerable Additions: And therefore we have for the Affinity of the Matter to this Head of the Jewish Festivals subjoined, as an Appendix, those two Discourses, as they were found amongst the Author's Papers. Farewel.

T H E

Gospel of the JEWISH FESTIVALS.

Mat. 14. and 17.

Coloss. 2. 16, 17.

1668.

Let no Man therefore judge you in Meat or in Drink, or in respect of an Holy-day, or of the New Moon, or of the Sabbath-days, Which are a Shadow of Things to come, but the Body is of Christ.

Obl. 1. **T**hat the Jewish Holy-days were of three Sorts, and may be referred to three Heads, Feasts, New Moons, and Sabbaths.

2. That these were Shadows of Things to come; but the Body or Substance is of Christ.

3. That therefore Christians should not suffer any Man to condemn them for their not observing of these Days.

I shall handle the two first together in one, shewing under each of these Legal Holy-days, what the Substance and Thing signified was, what of Christ was signified and shadowed forth by them.

Obl. 1. That the Jewish Holy-days were of three Sorts, and may be referred to three Heads, viz. Feasts, New Moons, and Sabbaths.

This Distribution of them doth frequently occur in the Scripture, in other Places, as well as in this Text, 2 Chron. 2. 4. I build an House, saith Solomon, for the Burnt-Offerings on the Sabbaths, and on the New Moons, and on the Solemn Feasts of the Lord our God—Ezek. 45. 17.

And

And it shall be the Prince's part to give Burnt-Offerings, &c. in the Feasts, and in the New Moons, and in the Sabbaths, even in all the Solemnities of the House of Israel, that is, in their appointed or solemn Assemblies. Where Solemnities or solemn Assemblies is the general, and this Genus is distributed into three Particulars, Feasts, New Moons, and Sabbaths; so likewise, *Hos. 2. 11.* I will also cause all her mirth to cease, her Feast-days, her New Moons, and her Sabbaths, even every holy Assembly of hers. The first Word is, Feasts, *Heb. moyed*, festimes, because they came at set times of the Year. This is meant of their annual Festivals, which were in Number Five.

The three Principal were, the Feast of the Passover, the Feast of Pentecost, and the Feast of Tabernacles; which continued, the two former each of them seven Days, the last for eight Days together; and the first Day and the last Day of them were Holy Convocations, wherein they were to do no servile Work, but to be wholly vacant for the Word and Worship of God.

The first mention of them is in *Exod. 23. 14—17.* They are more largely spoken to in the 23d. Chapter of *Leviticus*; and again in *Deut. 16.* and briefly recapitulated and summed up in *Vers. 16.* These were the principal; because then all the Males were to go up to Jerusalem; and therefore these three are so often mentioned together.

There were also two more, the Feast of Trumpets, and the Feast of Expiation.

There are Five general Rules observable concerning all these yearly Feasts.

1. That they were all to be celebrated at the Place the Lord their God should choose, which was Jerusalem, *Exod. 23. 14. Deut. 16. 16.* That which we are to learn therein is this, that there is a Church-worship. There are some Ordinances of God's Worship which are not to be enjoyed but in Church-society. As there is a Personal and Family-worship: So there is Publick or Church-worship; of this kind is the Lord's Supper. If this be not an Ordinance of publick Worship under the Gospel, there is none; therefore to carry it to private Persons upon their Death-beds, as the Papists do, is Unwarrantable and Superstitions.

2. It is to be observed, that they were all in the Summer-time, and not in Winter. For the Passover was upon the fourteenth Day of the first Month, Pentecost was seven Weeks after, and the Feast of Tabernacles was upon the fifteenth Day of the seventh Month. Hence is that Expression, *Acts 27. 9.* Sailing is now dangerous, because the Feast was now already past, that is, the Feast of Tabernacles.

The

The Instruction we are here to learn is this, namely, to see the tenderness of God towards his People, even as to the outward Man. As he will have *Mercy rather than Sacrifice* : So he orders the matters of Sacrifice and Worship with Tenderness and Mercy even to the Bodies of his People ; yea, the Spirit of God vouchsafes to dwell in their very Bodies, as well as in their Souls, and he preserves the Dust thereof as precious Reliques in the Treasures of his Providence, and will gather those dispersed Atoms, and bring them forth again, and raise them up to everlasting Life. How great is his Goodness to us !

It shews there is a Duty incumbent upon us in reference to our Bodies ; and how great a Sin it is in Men to wrong and hurt their Bodies, when the Lord himself is tender of them.

3. *They were not to come empty-handed*, Exod. 23. Dent. 16. 16, 17. true Religion is bountiful : Duties of Worship are to be accompanied with Duties of Mercy and Bounty ; so upon the Christian Sabbath, there should be Collections for the Poor, 1 Cor. 16. 2. Hypocrisy divides these, it is willing to serve God, but in the cheapest way : Hypocrites are all for a cheap Religion.

4. Whereas there was danger of Invasion by their Enemies, when all the Males were absent ; *the Lord secures them by a Promise of special Protection*, Exod. 34. 24. *Neither shall any Man desire thy Land, when thou shalt go up to appear before the Lord thy God, thrice in the Year.*

Learn here, that while we are in our Duty, God will take care of our Safety : *The way of Duty is the way of Safety.* When the Church of the Jews was gone from God, and had crucified the Lord of Life, this protecting Providence forsook them. For at the Passover it was, that the Romans took and destroyed Jerusalem. This Ordinance which was at first, and ever after, a means of Safety to them, the Lord now makes it a Snare to bring them all together as it were into a Pound, that the Romans might take them and cut them off. But while they abode with God in Purity of Worship and Obedience, he abode with them in his protecting Providence. This should be a great Encouragement to us in the Work and Worship of God, to run all Hazards, and to fear no Colours, but be resolute in the Discharge and Performance of Duty. The Lord is with us in such a Case, and then who can be against us ?

5. These Feasts (as to their End and Use) were both *commemorative of former Benefits*, and also *prefigurative of future.* It may be said so of other Holy Times, and Holy Things also ; but it holds eminently true concerning these three solemn anniversary Feasts. Thus much for the general Rules which concerns all these Feasts.

The first of these yearly Feasts was the PASSOVER. It began upon the fifteenth Day of the first Month, answering chiefly to our *March*. The first Institution of it is in the 12th. Chapter of *Exodus*. There were three Things which were the peculiar Observations of this Feast, which do distinguish it from the rest.

1. The killing and eating of the Paschal Lamb (with the Ceremonies thereto belonging) which was upon the fourteenth Day of the first Month at even, *Exod.* 12. Vers. 6, &c.

2. The putting away of Leaven, and eating unleavened Bread for seven Days, that is, from the fifteenth to the one and twentieth of that Month, *Exod.* 12. Vers. 15. Hence it hath its denomination, the Feast of unleavened Bread, from this Ceremony: As it is called the Feast of the Passover from the Paschal Lamb that was eaten over night. See of this before on *Lev.* 7. 37. upon the Meat-Offering.

3. The Sheaf of first Fruits was waved upon the Morrow after the Passover; that is, upon the sixteenth Day of the first Month. But of this there will be occasion to speak further in the next Feast.

These were the special Observations and Appurtenances belonging to this Feast, besides those general Rules before-mentioned that do concern them all.

Now for the End and Use of this Feast.

1. It was the Commemoration of their Deliverance and Redemption out of Egypt, and from the destroying Angel there, which was the occasion of the first Institution of the Passover, *Exod.* 12. 26, 27. And unleavened Bread was made use of to this End, because their Departure was so hasty, that they had not time to leaven their Bread. Hence *Dent.* 16. 3. unleavened Bread is called the Bread of Tribulation, because they did eat it when they were in great Tribulation.

2. It was a Prefiguration of our Spiritual Redemption by Jesus Christ; who is the true Lamb of God, *John* 1. 29. and a Lamb slain from the Foundation of the World, *Rev.* 13. 8. and who was actually slain in the fulness of time, at this very Season; namely, at the Passover, as you find it recorded in the four Evangelists.

It shadowed forth Christ in five Respects.

1. The Paschal Lamb it self held forth Jesus Christ in sundry of the personal Qualifications fitting him for his Office: Therefore Christ is so often called a Lamb, *John* 1. 29. *Rev.* 5. 6.

1. The Paschal Lamb was to be a Lamb without Blemish, *Exod.* 12. 5. so Christ, *1 Pet.* 1. 19, 20. Ye are redeemed with the precious Blood of Christ, as of a Lamb without Blemish, and without Spot, who verily was fore-ordained before the Foundation of the World, but was manifest in these

last times for you. There was not the least Spot of Sin on Christ, either in his Heart, or in his Life and Practice; *he knew no Sin,* 2 Cor. 5. 21.

2. The Lamb was to be a *Male*, Exod. 12. 5. which is the more excellent and perfect Sex. This Excellency might shadow forth the perfect Excellency and absolute Perfection of Christ: So Christ was of the Male Sex, *Isa.* 9. 6. to us a *Son* is born.

3. The Lamb is a meek and patient Creature; therefore Christ is compared to a Lamb in regard of his Meekness and Patience; there was no Resistance, there was nothing in him but silent Submission to the Hand and Justice of his Father in his Sufferings, *Isa.* 53. 7. This appeared also in the whole course of his Life: He had many Provocations, but did put all up: He wrought no Miracle to the Destruction of Men, as some of his Servants have done; but it appeared most eminently in his Sufferings.

2. The *killing and dressing* of the Lamb, held forth the Death and Sufferings of Christ; of which we may note four Things.

1. The Lamb was to be taken, *Exod.* 12. 5. and so was Jesus Christ arrested, as it were, and seized upon by Divine Justice, to which the Officers and Souldiers were but inferiour Instruments and Executioners.

2. It was slain, *Vers.* 6. and so was Christ, though now he is alive, and lives for evermore; yet, slain he was, *Rev.* 5. 6. I saw a Lamb as it had been slain, and *Vers.* 13. slain before the Foundation of the World, in regard of God's Decree, and the Efficacy of his Death, which was accepted for the Saints of Old, and doth continue still to be accepted for Believers, the Virtue of his Death abides still.

3. The Lamb was roasted in the Fire, not raw, nor sodden, *Ver.* 9. This signifies the scorching Heat and Fierceness of the fiery Wrath of God upon Christ when he bare our Sins: He did not save us without suffering, nor by an easy way of suffering. *Lam.* 2. 4. *He bent his Bow like an Enemy, he stood with his right hand as an Adversary: He poured out his Fury like Fire.* Those Expressions may be here applied to God's dealing with Christ,

4. Not a Bone of it was to be broken, *Exod.* 12. 46. This is applied unto Christ, *Job.* 19. 33, 36. *not a Bone of him was broken.* It was said of the Paschal Lamb, and it is quoted as spoken of Christ: For the Lamb was Christ typically, and in a Shadow. There was an over-ruling Providence of God in it, that the Performance and Accomplishment might answer the Promise in the Type.

3. *The Time of it shadowed forth Christ's Sufferings.* There was a remarkable Analogy in the Circumstances of Time; and this in four Respects.

1. In that the Lamb was to be a Year old, not the first Day or Week, but at a fit Age was the Lamb to be taken up: So Christ at a fit Age, in the best and fittest Time; so far we may safely apply this Circumstance from that of the Apostle, *In due time*, Rom. 5. 6.

2. In that the Lamb was to be taken the tenth Day: But not slain till the fourteenth Day, *Exod. 12. 6.* so Christ entred into his publick Ministry the thirtieth Year of his Life, which is the tenth thirce told; and suffered not till the four and thirtieth, *Luke 3. 23.* he was near about thirty Years old when Baptized. And in the Gospel of *John* there are four Passovers mentioned, at the fourth whereof he suffered, *Dan. 9. 27. in the midst of the Week.* The Week is seven propheticall Days, seven Years, the midst whereof is three Years and an half. Moreover he was born on the fifteenth Day of the seventh Month: For that was the Day of the Feast of Tabernacles; from whence to the Passover, which was in the first Month, is half a Year.

3. The Lamb was to be slain on the fourteenth Day of the first Month, the time when they came out of *Egypt*: So Christ died at the very same time of the Year, at the Feast of the Passover: So that the time did look backward to their typical Redemption out of *Egypt*, and forward to their Spiritual Redemption by Jesus Christ. It is true, it is called the Preparation-day, *John 19. 31.* but that is thought to be, because the Jews had a corrupt Custom, when two great Feasts came so near together, to put off the former a Day longer. But Christ observed and fulfilled the time appointed in the Institution.

4. It was to be slain in the Evening, or (as the Margin has it) between the two Evenings; for every Day had two Evenings, namely, the Evening of the Day, which began at three a Clock in the Afternoon; and the Evening of the Night, which began at Sun-set, *Josh. 10. 26, 27.* The Lord gave them so large a time, because they had many other Services and Sacrifices to offer. See *Ainsworth in loc.*

So Christ, *Matth. 27. 46, 50.* suffered Death about the Hour of three a Clock, and then the Evening began; for the sixth Hour of the Day is that which we call twelve a Clock, the ninth Hour is that which we call three a Clock in the Afternoon; for the Jews reckoned their Hours from Morning to Evening, and not as we do, from mid-day to mid-night.

Thus you see how the *Time* of the Passover shewed forth divers Circumstances of the time of Christ's Sufferings.

4. *The Blood of the Lamb shadowed forth the Blood of Christ. See the Analogy in four Things.*

1. The Blood of the slain Lamb was not to be spilt upon the Ground, or trodden under Foot, but kept in a Basin, as a precious Thing, *Vers. 22.* What that typified, we may gather from that of the Apostle, *Heb. 10. 29. they have trodden under Foot the Blood of the Covenant.* This was to hold forth the preciousness of the Blood of Jesus Christ; it is called *precious Blood*, *1 Pet. 1. 19.* Unbelief rejects and spills this Blood, and makes it to be shed in vain.

2. It was to be sprinkled upon the Lintel and Posts of their Doors with a bunch of Hyssop, *Vers. 22.* This shadowed forth the sprinkling of Christ's Blood upon the Souls of his People, that is, the effectual Application of it by the Promise. *Isa. 52. 15. He shall sprinkle many Nations,* *1 Pet. 1. 2. the sprinkling of the Blood of Jesus Christ.*

It was to be sprinkled with a Bunch of Hyssop. This intimates the means of the Application of the Blood of Christ, which are the Promises, and Ordinances, and Faith, and the Spirit of Christ in them.

3. This Blood of the Paschal Lamb made Atonement for them, that is, typically: So Christ's Blood doth it really. Nothing we can do can expiate the least Sin: But there is atoning Virtue in this Blood; he hath expiated our Sins, and made Satisfaction for our Offences.

4. Hence the destroying Angel passed over them, *Vers. 23.* and the *Israelites* were spared when the *Egyptians* were cut off: So Believers are saved through the Blood of Christ sprinkled upon their Consciences, when Unbelievers are cut off and perish Eternally, *Heb. 12. the Blood of Christ speaks better things than the Blood of Abel.*

Thus you see how the Blood of the Paschal Lamb typified the Blood of Christ.

5. *Their Eating the Lamb* signified our Spiritual Feeding upon Christ by Faith, especially in the Sacrament of the Supper. We eat Christ spiritually by Faith, and sacramentally in the Lord's Supper. The manner of Eating was very significant to hold forth the manner of receiving Christ in the Supper, not unworthily, *1 Cor. 11.* but in due Order, as *1 Chron. 15. 13.*

1. They were to eat it standing, with their Staves in their Hands, their Shoes on their Feet, and their Loins girt, which was a Posture of readiness for Action and Motion, which seems to have been a peculiar Circumstance of that first Passover; but it was very significant, shewing how we ought to behave our selves in the Egypt of this World, and of a natural Condition, and of Antichristian Bondage, that we should be upon a Posture of Motion and Action, bestirring our selves to get

get out of it. *Gird up the Loins of your Minds*, 1 Pet. 1. 13. saith the Apostle, that is, be at Christ's dispose, be ready to follow his Call, to follow the Lamb whithersoever he goeth, Rev. 14. 4. Let us up and be going, for we have a great Journey before us, and this is not our Rest, Mich. 2. 11. *Here we have no continuing City, but seek one to come*, Heb. 13. 14.

2. They were to eat it with sower or bitter Herbs. Christ himself was a Man of Sorrows, and must be fed upon with bitter and dolorous remembrance of our Sins, and of his Sufferings for them, 1 Cor. 11. 28, 31. the Grief we have put him to, should be Matter of Grief to us. Repentance and godly Sorrow must go along with the exercise of Faith. And as Christ suffered before he entred into Glory; so all that will follow him must bear the Cross before they can wear the Crown. We cannot Reign with him except we suffer with him.

3. They must eat it without Leaven, and have no Leaven for seven Days, ver. 15. Leaven is of an infecting, sowing, spreading Nature. It is put for false Doctrine, *Beware of the Leaven of the Scribes and Pharisees*, Matth. 16. 6, 12. and the Apostle interprets it as signifying also Hypocrisy, 1 Cor. 5. 7, 8. *Purge out the old Leaven, and let us keep the Feast with the unleavened Bread of Sincerity and Truth*. So Christ interprets it to his Disciples, Luke 12. 1. *Beware ye of the Leaven of the Pharisees, which is Hypocrisy*. And the Apostle, 1 Cor. 5. 8. applies it in particular to the sowing, swelling Lust of Malice. *Let us keep the Feast not with old Leaven, neither with the Leaven of Malice and Wickedness*.

As they having eaten the Passover did presently abstain from all Leaven for seven Days together; so we having once laid hold on Christ, and fed upon him by Faith, must put away the old Leaven of Sin and Corruption, purging our Hearts as they did their Houses of it, not a Day, but seven Days, *servicing the Lord in Holiness and Righteousness all the Days of our Lives*. Thus we are to keep the Feast under the Gospel.

4. The whole Lamb was to be eaten, and none of it left, ver. 9, 10. so by Faith we must receive whole Christ, and all his Benefits, John 1. 12. 1 Cor. 1. 13. *Is Christ divided?* every Believer hath whole Christ to himself. Some are willing to feed upon Christ for Pardon, and to eat that part of the Lamb: But to feed upon Christ for Holiness and Mortification, this they desire not.

5. It was to be eaten by the whole Family, ver. 3, 4. and if the Family were too little, they were to call in others. This signified both the Communion and Enlargement of the Church. It signified the spiritual Communion of the Church, as being one Body, one spiritual Family, 1 Cor. 12. 12, 13. the whole Church of Christ must eat and

and feed upon Christ jointly, as well as severally and personally, and exercise a spiritual and visible Communion together. It signified also the *Enlargement* of the Church, gathering in of others, *Luke 14. 23. compel them to come in.*

6. No uncircumcised Person might eat thereof, *Exod. 12. 48.* so now, none uncircumcised in the Flesh, no unbaptized Person, and none Uncircumcised in Heart, none apparently Unregenerate may be received to the Lord's Supper. See *Ezek. 44. 7, 9.* which speaks of New Testament Days in Old Testament phrases.

Their second Feast was that of Pentecost, so called in the New Testament, Acts 2. 1. from the Greek πεντηκοστή, the fiftieth, because it was kept fifty Days after the Passover. It is called the Feast of Weeks, because they were to reckon seven Weeks from the Morrow after the Passover, and then they were to offer to the Lord their two Wave-loaves, Lev. 23. 17. There was a threefold Mystery in this Feast.

1. *To testify their Gratitude and Thankfulness unto God for the Land of Canaan, and for the Harvest of the Fruits of the Earth; therefore they were to present the first Fruits thereof to him at this Feast. Hence it is called the Feast of Harvest, Exod. 23. 16. and the Feast of First Fruits, Numb. 28. 26. and the Feast of Weeks of the first Fruits of the Wheat-harvest, Exod. 34. 22. As in the former the first Fruits of their Barley-harvest, so in this the first Fruits of their Wheat-harvest must be offered to God. This was at it were the completing of that.*

There are four Instructions to be learned from hence.

1. That God must be acknowledged in outward Mercies, in the Fruits of the Earth; we must pay him the Rent of Thankfulness, as our great Landlord, and that is all the Rent that he requires. He is in giving so liberal, that he gives us *all things richly to enjoy*; but in taking so sparing, that he requires but a Sheaf for the whole Harvest: (For, *Acts 14. 17. it is he that giveth us Rain and fruitful Seasons, filling our Hearts with Food and Gladness:*) and would it not be strange Ingratitude to receive from God whole Harvests of his Benefits, and return nothing, not so much as one Sheaf to him?

2. The second Instruction is this; this Feast instructs when it is that the Soul becomes truly fruitful and thankful, to acknowledge God indeed, namely, *when the Blood of Christ hath been sprinkled upon the Soul, when his Death hath been applied, and not before.* For they were first to eat the Passover, and so to begin that Feast; and then upon the Morrow after the Passover they were to offer the first Fruits

Fruits of *Barley*; and from thence to reckon fifty days to the Feast of Weeks: So that their first Expression of their Thankfulness to God for the Fruits of the Earth was immediately after they had killed and eaten the Passover.

It is that which many complain of, a carnal, dead, insensible, unthankful frame of Heart; but you see here both the cause of it, and the Cure and Remedy against it. The Soul will come to own God, to dedicate it self and all it hath unto God, when first sprinkled with the Blood of Jesus Christ the Lamb of God, but not till then.

3. They were to begin these their Acknowledgments of God on the sixteenth day of the first Month, *Lev. 16. 10, 11.* for then Barley was ripe in those Climates, at another Season then in these Northern Countries. Then they were to begin their Acknowledgments of God, *they were not to delay their Thankfulness till they had gotten in their whole Harvest*; but they must bring the first unto God. It is a lovely thing to see Men acquaint themselves with God *betimes*, to give him the first ripe Fruits: And it is but equal *reddere illi prima, qui nobis dedit omnia*; that we should render the first unto him who giveth all unto us.

4. As they begun *betimes*, so *they were to proceed*; as in their Harvest, so in their Thankfulness: For they offered first but one Wave-sheaf of Barley, *Lev. 23. 10, 11.* but now two Wave-loaves of Wheat; then but one Lamb, now seven Lambs, *Lev. 23. 17, 18.* far greater Offerings then the former. To teach us, that a *Christians Thankfulness and Fruitfulness should be increasing*, till at last he be made perfect. We should not sit down in some imperfect Beginnings, but go forward and make continual Progress in the ways of God; as our time goes on, so should our Thankfulness.

The greater God's Blessings are to us, the greater must our Thankfulness be to him; as he doth increase his Benefits, so should we augment and increase our Obedience. A good Note (saith one writing upon this Feast) for all them to think of, to whom God hath extended a more liberal Hand then to their Brethren. Many rise up early, go to Bed late, and part from their beloved Sleep; yet fare hardly, eat brown Bread (as we say) and drink the Water of Affliction. Is thy Condition better then theirs? Art thou fed with the finest of the Wheat instead of their Barley? Remember then, that *to whom much is given, of him shall be required much*, *Luke 12. 48.* seven Lambs for their one, and for their one Sheaf two Loaves.

2. A second End and Mystery of this Feast of Pentecost was in reference to the giving of the Law upon Mount Sinai. That this was one part of

of the Mystery of this Feast of Pentecost the time it self speaks, with other Circumstances: For *they came out of Egypt to serve the Lord, and to keep a Feast to him in the Wilderness*, Exod. 3. 1, 3. And they had the Law first given to them at this time of the Year; for it was in the third Month after they came out of *Egypt*, Exod. 19. 1, 2, 3.

Now they came out at the Passover, which was on the fourteenth Day of the first Month; from whence, if you reckon fifty Days from the sixteenth Day of the first Month, it will bring you to the sixth Day of the third Month, in which they received the Law at Mount *Sinai*, the Memorial whereof was celebrated by this Feast.

For God to give his Law and Ordinances to a People, and to reveal his Mind and make known his Will to them, it is an inestimable Mercy, to be kept always in precious Remembrance, and to be celebrated with everlasting Thankfulness; especially for them who before were tied to the cruel Laws of Egyptian Tyrants and Task-masters, now to receive not only a Law of their own, but a Law from Heaven, a Law from God, was an ineffable Mercy.

3. *A third Mystery of Pentecost, was the pouring forth of the Spirit at this time*, Act. 2. 1, 2, 3, 4. as at this time God gave the Law under the Old Testament: So it pointed us to the time when he would give the first Fruits of his Spirit under the New, which he poured forth upon the Apostles, who thereupon went forth to preach the Gospel, and to gather that which the Prophets before had sown, reaping Fruit unto eternal Life, and bringing the Wheat of God into his Garner.

As at this Feast he gave the Law by *Moses*, so at the same time he gave his Spirit by Jesus Christ. To teach us, that under the Gospel we receive the Spirit of Christ to enable us to fulfil the Law, and do the Will of Christ.

Unto this Feast there was added another Precept, of leaving for the Poor, *Lev. 23. 22.* teaching them, that with their Sacrifices to God, they should joyn Love to their Brethren; and that as God's Hand opened to them, so their Hands should be opened to the Poor and Needy. But this was a general Rule in all the yearly Feasts, not to appear before the Lord empty-handed, as was observed before.

3. *The third of their solemn Festivals was the Feast of Tabernacles*, which began upon the fifteenth Day of the seventh Month, the fifteenth Day of *September*; and it lasted eight days, the first and last whereof were holy Convocations, or days sanctified and set apart for publick Worship. The principal Rite and Ceremony of this Feast (to distinguish it from the rest) was their dwelling in Booths, from whence it hath its denomination, and is called the Feast of Booths, or Tabernacles, as
you

you have the Description of it at large in *Lev. 23. 34.* to the end.

There was a three-fold *Mystery* in this Feast.

1. To put them in mind of their dwelling in Tents when they travelled through the Wilderness into the Land of *Canaan*; they dwelt forty Years in Tents, *Lev. 23. 42, 43.* that your Generations may know that I made the Children of Israel to dwell in Booths, when I brought them out of the Land of Egypt. That was one thing, to keep the Memorial of that great Dispensation of Providence towards their Fore-fathers.

2. To instruct them that they were but Pilgrims and Strangers here below, Sojourners as it were in a strange Land, passing through it to their own Country, towards their own Home. *I am a stranger with thee* (saith David) *and a Sojourner, as all my Fathers were,* *Psal. 39. 12.*

This Ceremony was strangely neglected and forgotten by them in their Observation of this Feast for about a thousand Years together, till they were taught by their Captivity in *Babylon* to keep it better, as you find in *Nehem. 8. 13.* to the end, they went forth and fetched Olive-branches, &c. to make Booths, as it is written, &c. For since the Days of Joshua the Son of Nun, unto that Day, had not the Children of Israel done so: A strange Omission. Some understand it only of the frame of Heart wherewith they kept it, and not of this external Rite; but it may include both. Now they made Booths; they had learnt now that they were but Sojourners indeed while they were here below, and that the Land of *Canaan* was not the true Rest, nor their own Country; but that they were to seek and look for another, that is an heavenly, *Heb. 11. 16.* arise and depart, for this is not your rest, for it is polluted, *Mich. 2. 10.* Here then is a second Mystery of this Feast of Tabernacles, to put them in mind that they were but Sojourners, while they were here, and were to seek and expect another Country, an everlasting Abode and fixed Habitation in the Heavens.

3. This Feast of Tabernacles pointed them to the time when God himself would come to Tabernacle and pitch his Tent amongst Men. Therefore the Expression is in *John 1. 14.* ~~and the Word~~ *and the Word was made Flesh, and he came and did pitch his Tent amongst us,* dwell as in a Tent or Tabernacle amongst us. Wherein he refers to this great Institution and Feast of Tents or Tabernacles: And many other Circumstances of this Feast fall in suitably to this Scope and great Gospel-mystery of it. For it cannot be imagined that this Feast should have no relation to *Jesus Christ*; especially it being so great a Feast, greater in some respects than either of the two former, for it lasted eight Days, whereas the Feast of the Passover was but seven; the eighth Day pointing us to his Circumcision, as the first to his Birth: And it had a more

wonderful and mysterious Course of Sacrifices appointed for it, then the other Feasts had ; as you may see, *Numb. 29.* from *Vers. 12.* to the 40. there must be thirteen Bullocks offered the first Day, and but twelve the second Day, and but eleven the third Day, and so to the end of the Feast every day less and less, till upon the last day no more but only one ; which is thought to shadow forth the Cessation and Evanition at last of all the legal Sacrifices : It intimates that all those legal external Sacrifices were to cease at last. That Covenant and that Administration of it waxing old, and growing weaker and weaker, and decaying, till it be vanished quite away, as the Apostle speaks, *Heb. 8. 13.*

Moreover this Feast had two other Feasts previous to it in the same Month, *the Feast of Trumpets* on the first day of the seventh Month, and *the Feast of Expiation* on the tenth day of it ; and then follows, after such Preparations and Introductions, this great Feast of Tabernacles from the fifteenth to the two and twentieth.

They had also a Custom (as the Jewish Writers Report) of singing certain Songs and Hymns of Praise to God when they were preparing and making these Booths and Tabernacles, one whereof was the 118. *Psalm. Vers. 25.* *Hosanna save now I beseech thee, O Lord,* and they would say, *nette Hosannam,* fold or prepare the *Hosanna.* Inso-much that the whole Feast, the Booths, Tabernacles, and the Feast and all, came in process of time to be called *Hosanna's.* Now this the People apply in their Acclamations and Songs of Praise to Jesus Christ, *Luke 19.* which though it was done at another time of the Year ; yet, as the People in those Acclamations seem to allude to the Manner and Custom at the Feast of Tabernacles : So they do ascribe it to the Messiah, *Hosanna to the Son of David.* And well they might, for the Birth of Christ was at the Feast of Tabernacles : Christ did then Tabernacle in the Flesh. Moreover, at this Feast of Tabernacles was *Solomon's Temple* dedicated, and the Ark solemnly introduced into it, *2 Chron. 5. 2, 3, 7.* which Temple was a Type of Christ's Humane Nature, *John 2. 19, 21.* I know it is contrary to the common Account, to place the Birth of Christ here, upon the fifteenth day of the seventh Month. But consider these Arguments for it. It may be argued,

1. From this Feast of Tabernacles ; which must needs point to some principal thing concerning the Messiah, as well as the two former Feasts did. And in how many Particulars it suits this of his coming to Tabernacle in our Flesh, you have heard.

2. *From the space of Time that our Saviour did converse amongst us here upon Earth.* As to his *private Life*, we find, *Luke 3. 23.* that he was baptized, and entred upon his Ministry as he began to be about thirty Years Old. His *publick Ministry* was about three Years and an half; for we read of four Passovers in the Gospels at which he was present, at the last whereof he suffered. And the Angel saith to *Daniel*, that in the midst of the Week the Messiah shall be cut off, *Dan. 9. 27.* which is meant of a propheticall Week containing seven Years, the half whereof is three Years and an half.

Moreover, we read in all the Evangelists, that the Death of Christ was at the Passover, in the first Month. Now if we reckon three Years and an half from thence it will carry us to the Month of *September* for his Baptism: So as the whole space and time of his Converse here below was about three and thirty Years and an half: His private Life about thirty Years, his publick Ministry about three Years and an half; whereas the common Account, instead of half a Year, makes but a quarter of a Year between the Feast of his Nativity and *Easter*.

From all which it appears, that the time of his Birth was indeed in the seventh Month at the Feast of Tabernacles: And for the further Confirmation thereof, there be sundry Passages and Circumstances in the sacred History of his Birth, by which it is evident that it could not be in the tenth Month, as is commonly supposed.

1. *Augustus's* taxing all the World, and ordering them to repair to their own Cities for that end, *Luke 2. 1.* It is not likely that the Emperor would enjoin all his Subjects to travel in the depth of Winter to their own Cities. An observable Providence, and the rather for its falling out in this Juncture of time. The Scepter was gone from *Judah*, when they were compelled by a foreign Power to neglect the Feast of Tabernacles, and to travel to other Places instead of going up to *Jerusalem*. And therefore now it was full time for *Shilo* to appear, according to that Prophecy of old *Jacob*, *Gen. 49. 10.*

2. The Shepherds were abroad watching and keeping their Flocks by Night, *Luke 2. 8.* but it is not probable they were so in the depth of Winter.

3. *John* was baptizing in *Jordan* at that time of the Year thirty Years after, *Luke 3. 23.* but it is not likely that he would choose out the coldest part of the Year for that Work; though those Climates were hotter in the Summer then this; yet they were also cold in the Winter. The Winter even in those Climates was but a hard time to travel in, or to watch in, *Matth. 24. 20.* pray that your flight be not

in the Winter. Yea, so cold that at the Passover they needed a Fire within doors, *Joh. 18. 18.* and surely in the depth of Winter it was much colder.

Quest. But then how arose this Mistake to place the Birth of Christ in the very midst of Winter?

Answ. They reasoned from that Passage of *Zacharias* offering Incense, *Luke 1. 5—11—36.* They did reason thus, that *John Baptist* was conceived at the end of *September*, and Christ six Months after, which falls out about the end of *March*; from whence they reckon his Birth nine Months after, towards the end of *December*.

But in this whole Argumentation there is a Concatenation of manifold Mistakes, Absurdities, and Incongruities, besides many Uncertainties,

For 1. *Zacharias* was not the High Priest. For he was of *Abia's* Course, *Luke 1. 5.* But the High Priest was of no Course; for he was above all the Courses. And *Zacharias* is called a certain Priest of the Course of *Abia*; a Stile too low for the High Priest.

2. The Incense he offered was not the yearly Incense offered on the tenth day of the seventh Month, but the daily Incense.

3. The Angel did not appear to him in the Holy of Holies, but in the Sanctuary; for the Altar of Incense stood in the Sanctuary.

4. If there were none of these manifest and palpable Mistakes in this Argumentation; yet it is wholly bottomed upon many Suppositions and Presumptions which are altogether uncertain, and without any Ground in the Scripture.

As for instance, it supposeth first, that as soon as *Zacharias* came home, after the Days of his Ministration were ended, his Wife *Elizabeth* conceived. And secondly, that this was that Year on the seven and twentieth of our *September*. And thirdly, that there was six Months to a Day, between the Conception of *John the Baptist* and the Angels speaking to the Virgin *Mary*; When as the Holy Ghost speaks in a greater Latitude; and

As to the first saith thus, *after those Days his Wife Elizabeth conceived*, *Luke 1. 24.* but whether it was presently after, or a month, or two months, or three months after, he saith not.

And as to the third, the Angel saith only, that *it was in the sixth month*, *Vers. 26.* and that *it was the sixth month of her being with Child*, *Vers. 36.* but whether the beginning, or middle, or end of it, he leaves wholly in the dark. Whereas this Opinion makes it to be just at the expiring of the sixth, and entrance of the seventh month.

To

To which might be added, as a fourth groundless and uncertain Presumption, that if it were certainly known to a Day what time *Elizabeth* conceived, yea and what day the Angel spake to *Mary*; yet the same uncertainty still remains, how long after the Angel *Gabriel's* speaking so to the Virgin *Mary* it was before the Power of the most High came upon her, and she conceived of the Holy Ghost: It might be some Days or Weeks after, for ought can be proved to the contrary.

And lastly (to add yet a fifth uncertain groundless supposal that is presumed and proceeded upon in this vulgar Computation) if all these fore-mentioned Particulars were precisely declared in the Scripture; yet what Assurance have we that the *Virgin Mary* went neither more nor less then two hundred and seventy Days, or nine solar Months of thirty days a month, after her Conception before the Birth of Christ? For though he was in all things except Sin, made like unto us; yet it is well known, that according to the Experience of Women, and the Judgment of Physicians, there is a considerable Variation and Latitude in the Time of Womens going with Child, it being sometimes more, sometimes less, differing (at least in different Persons) not only sundry days, but sometimes some weeks, yea months.

But then the second of the first mentioned uncertain supposals (which I cast into this Place, because I would speak a little more largely to it.) namely, that *Zacharias's* Ministrations ended that Year, precisely on the seven and twentieth of *September*, is as undemonstrable and uncertain as any of the other.

For first, though there were four and twenty Courses of Priests before the Captivity of *Babylon*; yet how will it be proved that there continued just the same Number ever after through all the Calamities, Concussions, and Confusions that the Jewish State and Worship underwent? How can it be proved that none of these four and twenty was utterly extinct before that day by Death, or Apostacy, or Exclusion, or some other way?

And secondly, if that could be proved; yet how will it ever be made out that they continued in an uninterrupted order of Succession, as they were distributed and ranged in *David's* Days? *1 Chron. 24.* why might not one Lot, suppose that of *Abijah*, through some Occurrence or other fall into the Week of the Lot of *Hakker*, or of *Jeshua*? There is no Prohibition of it by God but that it might lawfully be done in some Cases: And though it might not; yet we find there was introduced as great and a greater variation and swerving from the first Institution and Ordinance of God concerning the continuance of the High Priesthood. For it appears in the Evangelist to be Anniversary, at least mutable

ble, about the time of Christ's Death, *John* 11. 49, 51. *Act.* 4. 6. when as by the Law of God it ought to have been during Life unchangeable.

And thirdly, if both these were granted, or could be as firmly proved as they are strenuously supposed; yet we are still in the dark, unless we can certainly and demonstratively fix the beginning of our reckoning of the Succession of the Courses of the *Priests* both to a Year, and to a Month, yea to a very Day precisely. But whether this Computation of the Succession of the Courses of the *Priests* must begin from the first ordaining of them in the later end of *David's* Reign, or from the finishing and dedication of the Temple in *Solomon's*, or from the erecting of the Altar at the first return from Captivity in *Cyrus's* Reign, or from the re-building of the Temple in the Reign of *Darius*, or from the cleansing and new Dedication of it, after its Pollution and Profanation by *Antiochus*, of which we read in the *Maccabees*, is still subject to endless undeterminable Controversy and Dispute.

Fourthly, if we could attain convincing clearness in all the former; yet there will arise a further unresolvable Question touching the Rule of the procedure of this Computation; namely, whether it must begin with the Lot of *Joarib*, which came out first, in *David's* ordering of them, and doubtless at their first entering on the Execution of their Attendance by Courses was the first; or whether it must begin where at the Interruption it left off; or whether at the Course to which it would have fallen at the Restauration, had no such Interruption intervened.

Lastly, If all these snarling Intanglements were extricated unravelled and made plain; yet we are never the nearer to our Business of finding out the time of *Zacharias* Ministration either as to month or Year, much less as to the Day, unless we could certainly make out, how many Years there are from the time that we begin our reckoning at, to the Year of that Ministration of *Zacharias*. But this lies involved under so much Darkness and so many Perplexities, that the most learned *Chronologers*, who have set themselves with greatest Industry and most Advantages to make out the Year of the Birth of *Christ*, have given so little Satisfaction to others, that there are almost as many several Years fixed on for it, as there are *Chronologers*. Some have reckoned up forty several Opinions of Learned Men about it, and perhaps more might be added. *Mr. Perkins* placeth it about the three thousand nine hundredth Year of the World. Others seven and twenty Years later. Yea several Years between that and the four thousandth are fixed on by several *Chronologers*. Others again go beyond the

the four thousandth Year, some one, others two, others forty, others fifty Years; yea there are that bring it down below the five thousandth Year, and some below the six thousandth, yea near to the seven thousandth Year of the World.

Yet must all these things which are so altogether uncertain, and left by God in such a Latitude, be punctually determined, and taken for true and certain, if the grounds of this vulgar Opinion concerning Christ's being Born on the five and twentieth of *December*, have any strength in them. A consideration this is which doth sufficiently shew the non-cogency, invalidity and utter Weakness of that reasoning which some learned Men use from the Courses of the Priests to find out the Time of Christ's Nativity; a way of reasoning it is which hath so little of Evidence and Strength in it, that several learned Men make use of it to establish their several different Opinions in this point.

Some there are that do from hence argue for the five and twentieth of *December*.

Another makes use of the same way of arguing to prove, that Christ was born on the sixth of *January*.

Others take the same course of arguing, to cast the Nativity of Christ on the latter end of *September* or beginning of *October*: And there is a very learned Man who useth the very same way of reasoning to prove the Birth of Christ fell on the Ides, that is, on the thirteenth of *November*. An ingenious and elaborate way of arguing this must be confessed to be, in the making out the whole Contexture, whereof several Authors have shewn a great deal of useful Learning.

But nevertheless by what hath been briefly hinted, it is apparent, that there are so many weak Parts and Uncertainties throughout the frame and contexture of the Argumentation, that the whole of it is rendred uncogent and unsatisfactory to one that looks for firm and solid footing to build his Judgment on, from such strength of Reason, and clearness of Evidence, as may constrain assent.

Use. See the *unmarrantableness* of the Observation of these Festivals amongst Christians. The Passover is that we commonly call *Easter*; Pentecost is that we commonly call *Whitsuntide*; and for the Feast of Tabernacles the Pope hath ordained *Christmas*. If these Days were *Shadows of good things to come, and that the Body is of Christ*, (as the Text is expresse) then now the Substance is come, these Shadows are ceased and vanished away; the Substance being come, the Shadow must needs fly away and vanish.

Moreover, these Feasts, these Days and Times, since the abrogation of them, have not been attended and accompanied with the Blessing of

of God, but rather with the visible Tokens and Expressions of his dislike and displeasure. For as there is a *Blessing* of God upon his *Ordinances*; so he is wont to imprint his *Curse* upon the *Inventions* of Men. *Easter* was the first Ball of Contention that ever was among Christians; the Eastern and the Western Churches contending sharply about the Time of it for above two hundred Years together: So that *Victor* the Bishop of *Rome* excommunicated many Churches for not observing *Easter* at his Time. The thing in difference was, whether to keep it on the fourteenth Day of the first Month (the Day on which Christ began his Sufferings) or on the next Lord's Day after, *viz.* the Day of Christ's Resurrection. The Eastern Churches observed *Easter* on the fourteenth Day of the first Month, according to the Time of the Passover. The Western Churches on the contrary said, this was to Judaize, and it was more Christian-like to celebrate the Day of his Resurrection, &c. and this Opinion carried it. For in the Council of *Nice* it was concluded that it should be kept on the Day of the Resurrection. This was the fruit of God's Displeasure against the Observation of such a Time, when he had testified in his Word, *Let no Man judge you in respect of Holy Days, &c.*

And as to *Christmas* they have greatly mistaken in their computation of the Time (as hath been shewed) partly through the ignorance and unskillfulness which God was pleased to leave them to, as it were to rebuke them for their Superstition; and partly through their carnal compliance with the Pagans; which made the Bishop of *Rome* take the old *Saturnalia* and *Bacchanalia* of the Pagans, and to disguise them with a new Name, that those Festivities which had been kept before in the Devil's Name, might now be kept in Christ's own Name to his greater Dishonor.

Besides there is little probability that the true Time of Christ's Birth is stumbled upon, and many learned Men confess there is a Mistake as to the Time, and that it must needs be at the Feast of Tabernacles, and not in *December*.

Moreover, God usually gives Men up to more Sin then, than at other times; which is a further Evidence of his Displeasedness with the Observation of it.

It was *Latimer's* complaint of old, in the Days of King *Henry VIII.* That Christ was more dishonoured in the Twelve Days, then in all the whole Twelve Months besides. *To observe Days, and Months, and Years, I am afraid of you, that I have laboured in vain,* says the Apostle in *Gal.* 4. 10, 11. it is a sign the Preaching of the Gospel hath been very much in vain among the People, when they retain the Observation of such Times; the Apostle speaks of the Days and Times that Men have invented not of Days that God hath instituted to be observed. It

It is said of *Jeroboam*, 1 *Kings* 12. 33. that he offered upon the Altar which he had made in *Bethel* the fifteenth Day of the eighth Month, the Month which he had devised of his own Heart, which he had lyed or feigned, *quædam mentitus est*. The Lye of it appears in this, that they pretend to do it to the honour of Christ, when indeed they do it to his dishonour: And therefore it is as a brand set upon him on this Account, which he lyed in his own Heart: So it is but lying, for Men to keep Days of their own Invention; and the Lye appears in that they pretend to do it for the Honour of God and of Jesus Christ, whereas they unspeakably dishonour him thereby. It is the framing of a Lye in Mens own Hearts when they keep such Days.

Object. But should we not celebrate the Memorial of our Redemption by Jesus Christ? Why should we forget the Memory of these things? Should we not remember how Jesus Christ suffered, and hath sent his Spirit amongst us, and came to Tabernacle in our Flesh?

Ans. Yes, but the Lord commands us to celebrate the Memory of it once a Week, and for us to put him off with once a Year, is to put him off with less than he requires; to give him a Day in a Year, when he requires a Day in a Week, for the Memorial and Celebration of this thing.

Moreover, there is a way whereby People may keep the Passover, and Pentecost, and the Feast of Tabernacles; that is, we should keep them under the Gospel every Day. As some say, every Day should be a Christian Sabbath: But that is not true; for a Sabbath is a Day set apart from our Callings: but *six Days shalt thou Labour*, saith the Commandment. But we should make every Day our *Easter-day*, every Day our *Pentecost*, &c.

Object. But why should not Christians be as Holy as the Jews, and therefore keep these Feasts as well as they? How should we keep them every Day?

Ans. We are to keep them in a Spiritual and Gospel way, but not legally and literally: For the Letter killeth, but the Spirit is Life. The Apostle exhorts, *Let us keep the Feast*, 1 *Cor.* 5. 8. Now if you would keep the Feasts of Passover, Pentecost and Tabernacles aright, it consists chiefly in three things.

1. To be much in the exercise of Faith, in the acting of a true and pure and lively Faith upon the Death and Sufferings of Jesus Christ as the true Lamb of God. I say, in acting Faith, or *drawing nigh with a true Heart in full Assurance of Faith*; and this is the true Passover, and the true keeping of that Feast, *Heb.* 10. 22. *Let us keep the Feast*, 1 *Cor.* 5. 8. without the Leaven of Hypocrisy, of seeming Faith, and seeming Holiness, with the unleavened Bread of Sincerity and Truth. That is the right keeping of the Passover, when Men live not upon their own Righteousness, trust not in their own Duties; but being sensible of their sin-

ful, undone, wretched Estate, act Faith, and exercise their Thoughts upon the Death and Resurrection of Jesus Christ: This is the right keeping of it indeed.

2. *Be ye filled with the Spirit*, get a great and large measure of God's Spirit; this is the true Feast of Pentecost, *Ephes. 5. 18. Be not drunk with Wine wherein is Excess*, (as the Holyday-keepers use to be through the Justice of God, because they observe their own Inventions,) *but be ye filled with the Spirit*. Do not sit down with common Gifts, and common Graces, and common Workings, but get and labour after the saving Work of the Spirit: And be not content, nor sit down satisfied with some little Beginnings of a special saving Work, with saving Grace in Truth and in Sincerity, in little measures and degrees: but labour after a great degree and measure of the Spirit of Grace; after strength and growth of Grace, as well as truth of Grace; *be ye filled with the Spirit, &c.*

3. Behold and see the Glory of God in the face of Jesus Christ. This is the true Celebration of the Feast of Tabernacles. Get a real sight of God, so as to behold his Glory as he is *manifested in the Flesh*, and as God dwells in our Nature, *John 1. 14. The Word was made Flesh, and dwelt amongst us, came and pitched his Tabernacle among us, and we beheld his Glory*. We cannot see God in himself, he dwells in Light and Glory inaccessible: As we cannot look upon the Sun in its own Brightness; but we may see it in a Pail of Water: So we may see the infinite Majesty and Glory of God in the Flesh of Christ. The Tabernacle of Jesus Christ is a thing to be beheld by Men and Angels, to see more into the Glory of God; get Acquaintance with *the mystery of the Father and of Jesus Christ*, as the Apostle speaks, *Col. 2. 2, 3. That ye may be knit together in love and comforted, and unto all Riches of the full assurance of Understanding, to the acknowledgment of the Mystery of God, and of the Father, and of Christ, in whom are hid all the Treasures of Wisdom and Knowledge. But beware lest any Man spoil you through Philosophy and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ: ver. 8. For in him, ver. 9. Dwelleth all the Fulness of the Godhead bodily.*

Labour therefore to see God in Jesus Christ: We are not able to behold that infinite Majesty, but only through the Veil of the Flesh of Jesus Christ, as shining in his humane Nature. And this is the Mystery of the Feast of Tabernacles, and the right and Gospel-way of celebrating of it. Consider what I have said, and the Lord give you Understanding in all things.

T H E Gospel of the *Feast of Trumpets.*

Coloff. 2. 16, 17.

Jan. 21. 1668.

Let no Man therefore judge you in Meat or in Drink, or in respect of an Holy-Day, or of the New Moon, or of the Sabbath-days, Which are a shadow of Things to come, but the Body is of Christ.

TH E R E are three Doctrines in the words.

1. That the Jewish Holy-days are of three sorts, or may be referred to three general Heads: *Feast-days, New-Moons, and Sabbaths.*

2. That these their holy Seasons were Shadows of Things to come, but the Body is of Christ.

3. Therefore no Christian should suffer any Man to judge him or condemn him for not observing these Jewish Times and Seasons.

We are endeavouring to open the *Substance* of these Shadows, and what were those things to come, those things about Jesus Christ and the Gospel, which were shadowed forth in them.

We began first with their Holy-days, or their Feast-days; that is, their *annual Festivals*, whereof we heard they had five. (1.) The *Passover*, (2.) *Pentecost*. (3.) The *Feast of Tabernacles*. (4.) The *Feast of Trumpets*. (5.) The *Feast of Expiation*. These three, the *Passover*, *Pentecost*, and the *Feast of Tabernacles* were the three great Festivals which were more solemn than the rest; because then all the Males of *Israel* were to assemble together out of the whole Nation, and to appear before the Lord in the Place that he should choose in a general Church Assembly.

We heard something what these things pointed to. The *Passover* did point them to the *Death and Sufferings of Jesus Christ*, as the true Paschal Lamb, who fulfilled this Type even as to the very Season and Holy

Time it self; for he Suffered at the Passover. The *Pentecost* pointed at the Time of the *Effusion of the Holy Ghost* after Christ's Ascension. The Feast of *Tabernacles* pointed them to the *Birth and Nativity of Jesus Christ*, when he should come to Tabernacle and pitch his Tent in our Nature.

We heard that this was indeed the Time of Christ's Birth, and not as it is commonly computed to be in *December*, in the depth of Winter. It is not like the *Shepherds* would be watching their Flocks all Night then, and that *Augustus* would command his Subjects to travel to their own Cities to be taxed at such a Time, and that *John* would choose that Time to baptize in.

There be two more of the *Jewish Feasts* to be spoken to, which were great and solemn Feasts; yet not so great as these three; because the People were not all bound to come up to *Jerusalem* to the Temple; namely, the *Feast of Trumpets*, and the *Feast of Expiation*. They were both in the *seventh Month*, as was also the Feast of *Tabernacles*; the *Feast of Trumpets* on the *first Day* of it; the *Feast of Expiation* on the *tenth Day*; and the *Feast of Tabernacles* on the *fifteenth Day*, and from thence to the *two and twentieth Day*; which is therefore accounted the *greatest of all their Feasts*, being in the *seventh Month*, which was also the first in their old Account, the *chiefest of all the Months* in the Year, and called by some the *Sabbath of Months*, as the *seventh Day* is the *Sabbath of Days*.

4. Their fourth annual Feast was the *Feast of Trumpets*; which was upon the *first Day of the Seventh Month*. The first Institution of it we have in *Lev. 23. 23, 24, 25. And the Lord spake unto Moses, saying, &c.* It was celebrated as a *Sabbath*, they were to do no servile Work therein. This Feast also had its peculiar Sacrifices appointed for it, as in *Numb. 29. the six first Verses*. It was also solemnized with the *blowing of Trumpets*; which being the special Rite of this Festivity, it had its Name from thence. Here therefore the *old legal Musick* may fitly be considered, this being as it were their *Feast of Musick*. The Institution of these Trumpets we read in *Numb. 10. the ten first Verses*, mentioned long after as a very solemn Ordinance in *Psal. 81. 3, 4*. The first mention we have of Musical Instruments in the Worship of God, is in *Exod. 15. 20, 21. where we read that Miriam used Timbrels*, and they praised God therewith, and they sang the Song of *Moses* when they were delivered from *Pharaoh*. And *Miriam the Prophetess, the Sister of Aaron* took a *Timbrel* in her Hand, and all the Women went out after her with *Timbrels* and with *Dances*. And *Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the Horse*

Horse and his Rider both be thrown into the Sea. Moses afterwards by order from God appointed these Trumpets to be made, and we read of a further Increase of such Instruments in after times. As to the Use and Signification of them, there be many Gospel-Instructions to be considered in this legal Shadow; we shall mention seven.

1. The general Scope of them was to signify and shadow forth the sound of the Gospel, the blessed sound of the Gospel, which is called the joyful sound, Psal. 89. 15. the Gospel is called glad Tidings, it is a joyful pleasant sound indeed. Hence the Ministers of the Gospel are said to lift up their Voice like a Trumpet, Isa. 58. 1. the Tongue of the Just is as choice Silver, Prov. 10. 20. (these Trumpets were of Silver;) the faithful discharge and execution of their Office is expressed by blowing of the Trumpet, Hos. 8. 1. Ezek. 33. 3, 4, 5. it is said, in the day when the Jews shall be converted, in that day the great Trumpet shall be blown, and they shall come which were ready to perish, &c. Isa. 27. last. When God shall gather them one by one, ye shall be gathered one by one, Vers. 12. in that day the great Trumpet shall be blown, &c. that is, (saith Calvin) the Silver Trumpet of the Gospel, to the Conviction and Conversion of the Jews. God will have his Church instructed not by Sight only, but by Voice, not by the Eye only, but by the Ear. Even under the Law the Lord would not have his People always to look for miraculous and immediate Guidance, but they were to order themselves according to the sound of the Trumpet both in War and Peace, according to the Rule of the Word: So according to the Rules of the Gospel, according as that Trumpet sounds, so are you to act. This is the first, namely, the joyful sound of the Silver Trumpet of the Gospel.

2. The Joys and Graces of the Spirit of God is another thing intimated by this Trumpet and Instrument of Musick; that spiritual Melody of the Joys and Graces of the Holy Ghost in the Hearts of God's People, Psal. 98. 6. with Trumpets and sound of Cornet make a joyful noise before the Lord the King, Ephes. 5. 18, 19. There is a Melody and joyful Voice in the Consciences of Believers, the Spirit of God both sanctifying and comforting of them, so the Apostle, Col. 3. 16. Grace, and Joy the fruit of Grace: So this Musick remains in the Antitype of it, the Heart-strings of Believers making Melody suitable to the Profession of their Lips, and to the gracious and peaceable Conversation of their Lives, that is, the true Gospel-Musick.

3. These Trumpets and other musical Instruments were used in time of War, and appointed by God so to be, Numb. 10. 9. The Trumpets were to sound to prepare and call them forth to the War, to encourage

rage their Faith in it, that they should be remembered before the Lord, and have Success over their Enemies; sometimes visible Success attending this Ordinance; as in *Jehosaphat's* Time, *2 Chron.* 20. 21, 22. they sounded the Trumpet, praising the Beauty of Holiness, and when they began to sing Praises, the Lord set Ambushments against *Ammon*, and *Moab*, and Mount *Seir*, and then they were smitten.

4. *It was the Office of the Priests to sound these Trumpets.* As in *Numb.* 10. 8. *The Sons of Aaron the Priest must do it.* To shew that the publick Dispensation of the Word and Gospel belongs to, and is intrusted chiefly with the Sons of *Aaron*, the Ministers of the Gospel, they must sound the Silver Trumpet of the Gospel in the Ears of the World.

5. *The matter they were made of*, some were of Silver, and some of Horn, *Numb.* 10. 1. and *1 Chron.* 15. 28. The Cornet, that is, an Instrument of Horn: So in that 98. *Psal.* 6. with Trumpet and sound of Cornet make a joyful Noise before the Lord the King. And Rams-horns did beat down the Walls of *Jericho*, *Josh.* 6. If God institute the Rams-horns, they shall be as powerful as the Silver Trumpets. To teach us that the meanest Gifts of any Godly Ministers, if sincere, are accepted, and may be blessed of God for the good of Souls, for the casting down of strong-holds, and for Success and Victory against our Spiritual Enemies, Rams-horns may do it as well as Silver Trumpets.

6. *Their number at first was but two*, *Numb.* 10. 2. that is, for the two Sons of *Aaron*, *Eleazar* and *Ithamar* the Priests, *Numb.* 3. 4. but in process of Time *David* added many other musical Instruments, but he did it by Authority and Direction from God. For so was the Commandment of the Lord by his Prophets, *2 Chron.* 29. 25. *1 Chron.* 16. 42. *2 Chron.* 7. 6. And in *Solomon's* Time we read of one hundred and twenty Priests that did sound with Trumpets at the Dedication of the Temple, *2 Chron.* 5. 12. Also the Levites, which were the Singers, being arrayed in white Linnen, having Cymbals, and Psalteries, and Harps, and with them one hundred and twenty Priests sounding with Trumpets. And those Instruments of Musick which *David* made, they are called the Instruments of Musick of the Lord: For he made them according to the direction of the Seer. All which shews the Enlargement of the Church and its Joy, and the Improvement of the Worship of God in Gospel-times: Here are one hundred and twenty Trumpets now, whereas there were but two at first. And as the number of Priests, and Trumpets and Musical Instruments was much increased in *Solomon's* Time above what it was in the time of *Moses*: So shall the Church and their spiritual Joy in the days of the Gospel under Christ, who is the true *Solomon*. They are increased now, and shall be more and more in the later days, *Isa* 60, and 61 Chapter.

7. *Why*

7. Why was this Feast of Musick and Trumpets upon the first day of the seventh Month, why is that the appointed Season for it? I answer, Many Accounts are given by Interpreters, which do all center in this; because of the many great Occurrences and Dispensations of God in this Month, some whereof were past, and were now to be remembered, and some future, which were now to be proclaimed and prepared for. The World was created in this Month, which was at first the first Month in the Year, until the Account was changed upon occasion and in Memorial of their Deliverance out of Egypt. *This Month shall be to you the beginning of Months, it shall be the first Month of the Year to you*, Exod. 12. 2. intimating, that it was not so before. There was approaching the Feast of Atonement upon the tenth day of this Month, which is thought to relate to the Golden Calf, and the Lord's pardoning that Idolatry: Also the Feast of Tabernacles on the fifteenth day. The Temple of Solomon was dedicated in this Month: And in this Month also was the Birth of Christ; at this time God assumed and appeared in our Nature, pitching his Tabernacle or Tent in our Flesh. All which things put together give some account of the season of this Feast, and of the Solemnity of the blowing of Trumpets on the first day of the seventh month. And so much for the fourth of these Annual Festivals, namely, the Feast of Trumpets.

Use. Take this Inference, namely, the Unwarrantableness of Musical Instruments in the Worship of God now under the Gospel. You see of old there was an Institution for them, there is not so now. They are a very late Invention of the Church of Rome: A- 22. & q. 91. 2. 4. *quinas* speaks against them as not used in the Church in his Time, saying, they are legal, and prefigure something of Christ; therefore are not continued under the Gospel. Consider these three Things.

1. They were a Type, that is evident; and hereby is typified the Musick and Melody of the Joys and Graces of the Holy Ghost in the Hearts of God's People; and many other Gospel-Lessons and Instructions were held forth by this ancient legal Ordinance. And Types you know are ceased, and Shadows are vanished now the Substance is come: Look therefore after the inward Musick of a good Conscience, and the witness of the Holy Ghost there; this is the Gospel-Musick.

2. If we could not find out the Mystery and the direct signification of them, which hath been cleared to you; yet however *these things were a legal Burthen, and childish Rudiments*, therefore not becoming the mature Estate of Believers under the New Testament, though they might

might be a fit solace for the Childish Estate of the Church under the Law.

3. This Cathedral Musick introduceth into the Church of God a Rabble of Church-Officers which the Lord never appointed, and which never came into his Heart, the Choristers and Singing-men, &c. and that is a very great Evil. It is not in the power of Men, but it is the great Prerogative of Jesus Christ to appoint Officers in his Church, who hath appointed none but Pastors and Teachers, Elders and Deacons.

5. The fifth Annual Feast was the *Feast of Expiation or Atonement*. This was on the tenth day of this seven Month, the Rules and Rites whereof are set down at large in *Levit. 16.* which because they are many, and very significant, and full of Gospel-mysteries: Therefore I purpose (the Lord assisting) to speak to it more at large in a distinct Discourse by it self, having here only mentioned it in its place to which it doth belong.

Quest. Were these then all their yearly Feasts? Had they no more but these five under the Law, viz. the Passover, the Feast of Pentecost, the Feast of Tabernacles, the Feast of Trumpets, and the Feast of Expiation?

Answ. They had no more of God's Appointment that were perpetual and religious Feasts. It is true, we read of some others both in Scripture and in the Jewish Writers; but either they were not perpetually recurring every Year, but meerly occasional upon present emergencies of Providence; or else they were not holy and religious Feasts, but only Civil and Political; or else lastly they were sinful and unwarrantable: As,

1. There was Solomon's Feast, that solemn Feast at the Dedication of the Temple, as in *2 Chron. 5.* but this was extraordinary and occasional, and not a standing yearly Festival.

2. They had also those Fasts of the fifth and of the seventh Month which are mentioned in *Zech. 7. 3—5.* but these also were but temporary and occasional; upon occasion of the Calamities of their Captivity in *Babylon*, the Land being laid desolate, *Jerusalem* taken, the Temple destroyed. Hence they had these Fasts only during the time of their Sorrow, but they ceased and were turned into rejoicing.

3. There were the days of *Purim* mentioned in *Ester 9. 21, 22.* which they kept in the Month of *Adar*, on the fourteenth and on the fifteenth day of the Month yearly: For then it was turned from Sorrow to Joy, and from Mourning to a good Day. This seems not to be a religious, but a political Constitution; so our Divines conclude against

against the *Papists*, who plead this for their Popish Holy-days. For there were peculiar Sacrifices appointed for all the Holy Festivals, *Numb. chap. 28*, and *29*. but there was none for this: And there is nothing mentioned but civil Rejoycing, days of Feasting and Joy, and sending Portions to the Needy, *Vers. 22*. Of this nature is our fifth of *November*. Not but that there may and ought to be upon such times holy rejoycing in God, as upon any providential Occasion: But there ought not to be a religious Abstinence from the Works of our Callings (as upon the Lord's Day, and upon occasional Days of Fasting or Rejoycing) that ought not to be on any such days. Had they been religious Feasts and Days wherein they were bound to abstain from the Works of their Callings, after the nature of religious Feasts, we then are to suppose that *Mordecai*, *Nebemiah*, &c. had Instruction from God about it, else they durst not have done it, they that had such Light and Holiness.

4. We read of two Feasts more appointed in the time of the *Maccabees*, one for the Dedication of the Altar, *1 Maccab. 4. 56*. so they kept the Dedication of the Altar eight Days, offered Burnt-offerings with Gladness, and offered Sacrifices of Deliverance and Praise. And the other for the Purification of the Temple, *2 Maccab. 1. 18*. we are now purposed to keep the Purification of the Temple upon the five and twentieth day of the month *Chesleu*. Now if these had been only particular and occasional Feasts, these things God had left with the Church to appoint; but seeing the Jews say, they were yearly Feasts, they were therefore superstitious and unwarrantable Things; for they had no such extraordinary Persons amongst them that could give them Authority from God for such a thing.

Their Holy Times we referred to three Heads, their *Holy-days*, *New Moons*, and *Sabbaths*. And thus we have gone through the first, their *Holy-days*, or *Feast-days*.

Now a Word concerning their *New Moons*. Let no Man judge you in respect of the *New Moons*.

2. The second Word in the Text is *New Moons*, of which we read in *Numb. 28. 11*. in the beginnings of your Months ye shall offer a Burnt-offering unto the Lord, &c. and *Numb. 10. 10*. in the beginnings of your Months ye shall blow with the Trumpets over your Burnt-offerings, &c.

To open this a little, that so you may understand the Mind of the Holy Ghost in it; you must observe that their Computation of the Year was not as ours is, meerly Solar, but partly Lunar: For their Month always began with the *New Moon*, and the Days remaining to fill up their Solar Year, which are eleven, they were wont to interca-

late at the appointment of their High Priests and Rulers at the years end : Or (as some write) after the second or third Year in an intercalatory Month which they called *Veadar*, consisting of eleven, or one and twenty, or three and thirty Days. Their Month still began with a *New Moon*, and the Lord did appoint that it should be a season religiously observed by them ; you shall offer such and such Sacrifices, *ye shall blow with Trumpets, &c.*

There were four things observable in the solemnizing the *New Moons* : For they did solemnize this Season with such religious Rites and Observations as these.

1. A holy Convocation and abstaining from the Works and Business of their Callings : Therefore in *Amos* 8. 5. they are brought in as saying, *when will the New Moons be gone, that we may sell Corn, &c.*

2. By repairing to the Prophets for Teaching and Instruction, to inquire of God, and to hear his Word, *2 Kings* 4. 23.

3. With sounding or blowing of Trumpets every *New Moon*, as well as the *New Moon* of the seventh Month, *Numb.* 10. 10.

4. With peculiar Sacrifices, yea, a greater number of Sacrifices then on the Sabbath-day : They had peculiar Sacrifices then to be offered on the first day of the Month, *Numb.* 28. 11.

Some add (fifthly) the keeping solemn Feasts of Love and Amity, *1 Sam.* 20. 3, 6.

Now this Solemnity of the *New Moon*, doubtless had some Divine Mystery in it, it aimed at some good thing to come, something of Christ in the Gospel ; for the Text saith expressly, *they were a shadow of things to come.* And the Worship of God in Gospel-times is expressed under this Phrase, *Isa.* 66. 23— *from one New Moon to another*— so *Ezekiel* in his Vision of the Temple-worship under the Gospel speaks of it under the Name of *New Moons*, *Ezek.* 46. 1, 6.

But what then did it signify ? What was the meaning of all these things ? Doubtless they were written for our Instruction, there was a Gospel-mystery in these legal Institutions. In these Things principally lay the Substance of these Shadows.

1. *Their acknowledgment of God in the Creature* ; that God must be acknowledged in the renovation of the Creatures in the course of Providence : As when the Moon begins, increases, and is renewed, then God's Providence is acknowledged and taken notice of ; he renews the course of nature and every Mercy we enjoy. There is no Light to be seen at first in the Moon, but it increases till it come to the full Moon. Thus God renews every Creature and every Comfort in the way of his Providence, *Psal.* 104. 30. *thou sendest forth thy Spirit, and they are created, and thou renewest the Face of the Earth.* They must
not

not bless God in this Solemnity for the Moon when it was at the full; then more of the Creature is seen: But when there is least of the Creature, then God must be owned even in the least of Mercies.

2. The Renovation of the Church in a way of Grace, as well as the Creature in the way of Providence; we must own God in that, and depend on him for it: For the Church is compared in Scripture to the Moon, *Psal. 89. 37. it shall be established for ever as the Moon, and as a faithful Witness in Heaven.* Cant. 6. 9. *Who is this that looketh forth fair as the Moon, &c.* As the Moon borrows her Light from the Sun; So the Church borrows her Light from Jesus Christ, who is the Sun of Righteousness. As the Church is compared to the Moon: So Christ to the Sun; for so he is called, *Mal. 4. 2. but to you that fear my Name shall the Sun of Righteousness arise with healing in his Wings.* The Church borrows her Light from Christ the Son of Righteousness, as the Moon doth from the Sun in the Firmament; for Christ is compared to the Sun, as well as the Church to the Moon. As the Moon borrows her Light and Lustre from the Sun, and is renewed by the Aspects and Influences thereof: So the Church by Influences from Christ, who is indeed the Son of Righteousness, renewing the State of the Church especially under the Gospel.

And therefore all those Duties which were to be performed on the New Moons, so far as they are perpetual, ought to be more plentifully and more abundantly performed under the Gospel: As abstaining from servile Works, from Sin, the worst of Servitudes, seeking Instruction, and attending upon the Ordinances for that end, the sounding of the Silver Trumpet of the Gospel, abounding in Spiritual Sacrifices, and agreeing in Love and Amity, eating their Bread in singleness of Heart.

3. Here seemeth to be likewise some intimation of that great Mystery of the Incarnation of Jesus Christ, I mean his Conception of the Holy Ghost in the Womb of the Virgin Mary. For this aimed at Christ, as all the other Ceremonies of the Law and Holy Times and Seasons did. And some have gone about to make it out, thus; That look as Christ fulfilled other great Types and Ceremonies of the Law in other Things: So he did in this. As the Feast of Tabernacles pointed to the time of his Birth on the fifteenth day of the seventh Month: So if from thence we reckon thirty eight Weeks backward, it will carry us to the change of the Moon, at which time is a great Conjunction or Union of those two great Luminaries the Sun and the Moon. Here they think may be some dark and weak shadow of the Conjunction or Union of the two Natures of Christ in one Person; when he became *man and God*, which

he did, as in the whole State of his Humiliation ; so especially when he was conceived in the Virgins Womb.

4. *The New Moon is put for every thing beneath Christ*, Rev. 12. 1. the World, which in respect of the Changeableness of it, is like the *Moon*, the World and the Glory thereof passeth away, never standing at the same stay. This should be frequently upon our Hearts and Thoughts.

5. They were to observe the *first day of the Month*, not the fifth or sixth Day : So also their morning Sacrifice was to be offered *early in the morning* ; and the Passover celebrated the *first Month* in the Year. To teach them, that as ever they expected the Blessing of God upon the rest of their time, they must be careful to set apart the first and best of all their Days and Hours unto his Service.

6. They were to observe the *first day of every month, one as well as another*. Which checks that superstitious Conceit, as if there were lucky and unlucky Times ; whereas God hath sanctified every month, and every time to his People ; as on the contrary to the Wicked, the most lucky Times prove disastrous : As among the Papists that famous Year 1588. crowned with so many Astrological Prædictions of ensuing Happiness and Victory, proved quite contrary to their Expectations : So that *Fulke Pref. Rbem. Test.* saith of it,

Octogesima Octavus mirabilis annus.

Clade Papistarum faustus ubique piis.

No Month to a godly Man is of it self Evil, but let a wicked *Haman* cast lots from the beginning of the Year to the ending, he shall find no Month good.

So much for the Mystery of their *New Moons*, the *second* sort of their holy Times.

3. The *third* is their *Sabbaths*. *Let no Man judge you in respect of the Sabbath.* A Word to that, and so we shall finish the Text at this time.

The general Notion of a Sabbath is a *time of Rest*.

They had *three sorts of Sabbaths* ; their *weekly Sabbath*, every seventh day ; their *yearly Sabbath*, every seventh year ; and their *great sabbatical Year*, reckoning seven times seven Years, which was their *Jubilee*, every *fiftieth Year*. In every one of which was something of a Shadow of things to come, the Apostle is expresse, *these Things are a Shadow of Things to come*.

Quest. Wherein ?

Ans. 1. Their *weekly Sabbath on the seventh Day of the Week* ; this was partly *Moral* and *Perpetual*, considered as a seventh part of weekly time, sanctified and set apart by God from common Use, for Man to rest

rest from the Works of his weekly Calling, in imitation of God, and in remembrance of the great Work of the Creation of the World.

But tho' the Sabbath be partly *Moral*, and it must needs be so, seeing it is one of the *Ten Commandments*, otherwise there would be but nine moral Commands; and the *original Ground* of a Sabbath is not a ceremonial Institution, nor the Sin and Fall of Man, but a particular Calling; and therefore *Adam* in his innocent and sinless Estate needed a Sabbath; and God sanctified this Day before the Fall of Man, *Gen. 2. 1, 2, 3.* Yet the *Jewish Sabbath* was in *some Respects Ceremonial*, and therefore it is abrogated, and the Christian Sabbath substituted instead thereof: And therefore the Holy Ghost here in the Text reckons the Jewish Sabbaths in the same Rank with their *New Moons* and yearly Festivals amongst the Shadows of good things to come; for it had some typical Respects and Uses, some ceremonial Rites and Observations annexed to it. I shall instance in two things wherein it is typical.

1. For the *Commemoration of their typical Redemption and Deliverance out of Egypt.* Therefore though the fourth Commandment, as it is recorded in *Exod. chap. 20.* is grounded upon the Labour of a particular Calling, and upon God's resting from the Work of Creation upon the seventh Day; (which are moral Grounds) yet in the fourth Commandment, as it is repeated *Dent. 5.* one of these moral Considerations is omitted, *viz.* the Work of Creation; and there is a *typical Consideration* substituted instead thereof, *viz.* their Deliverance out of *Egypt*; *Dent. 5. 15.*

2. As there was in the Jewish Sabbath a Commemoration of that typical Redemption out of *Egypt*: So secondly, it was a *typical Psefiguration of the Rest of the Body of Jesus Christ in the Grave that whole Day*; which was indeed the only whole Day of his Resting or Cessation from the Actions of a bodily Life: For he was in the Grave only some small part of the sixth Day, and of the first Day; but he rested the whole Jewish Sabbath. So then, as they had other legal Days and Times that pointed them to other things about the Messiah: So the Sabbath points to his resting in the Grave, and he did not only rest in the humbling of himself under the Guilt of our Sins, but in his Resurrection from the dead. The day of his Resurrection was the Day of his entering into his State of Rest from his Sufferings; but on the Sabbath he rested from the Actions of his bodily Life: Therefore the seventh Day Sabbath is abrogated, and the Lord hath substituted the first Day of the Week; for the Sabbath is Moral. And there is a Ground too for the changing of the Day: That there should be one Day in seven to attend on the Worship of God, this is *moral and perpetual*: That it should

should be the *last* Day in seven, this is by God's Institution made *legal and typical*. Christ entered into his Rest of Glory, into the *State* thereof at his Resurrection; and into the *Place* thereof when he ascended into Heaven; but his resting in the Grave was on the seventh Day.

From all which you may see the Morality of the Sabbath considered as in general, together with the shadowy Nature of the Jewish Sabbath of the seventh Day, having these typical Respects and Relations annexed to it: And so therein you see the Grounds of the Abrogation of it, and of the Substitution of the Christian Sabbath instead thereof.

And so much may serve for the *typical* Respects and Use of the Jewish Sabbath.

Now as for the *Rites and Observations* thereof.

1. *There were more Sacrifices that Day then upon other Days*, Numb. 28. 9, 10. The reason was because there were more Mercies given and commemorated that Day, as the Creation, their Deliverance out of Egypt, and their Sanctification by the Spirit: *It shall be a sign between me and them, that they might know that I Jehovah do sanctify them*, Exod. 31. 13. Ezek. 20. 12, 20.

Here learn, that the more Blessings God gives to any People, the greater *Thankfulness* he expects again.

It teacheth also *that special Holiness* which should be upon the Sabbath; more exercise of Grace, and duties of Worship to be performed upon that Day then ordinarily upon any other Day: There should be that among us on the Christian Sabbath, which should answer their double Sacrifice upon their Jewish Sabbath. But in *Ezek. 46. 45.* there is appointed for the Sabbath six Lambs for one under the Law; to teach us that there should be more Holiness now under the Gospel, then there was under the Law.

2. *They might not kindle a Fire on that Day*, Exod. 35. 3. As some think, to put them in mind of their absolute Freedom from their *Egyptian* Bondage, and the fiery Brick-works there; or from the Fire of God's Wrath in the World to come, when entered into, that none of these Fires should ever be kindled upon them or hurt them. Though others think that Restraint respected only kindling a Fire for the building of the Tabernacle; nor is it unlikely.

3. *They were to abstain from building the Tabernacle that Day*, Exod. 31. 12, 13, 14, 15, 16, 17. and 35. 2. To teach them that the six Days; that is, the time of this Life is the only time wherein God will build the Tabernacle of his Church: This Life is the only day of Grace and Opportunity of Salvation.

4. *They*

4. They might not gather Manna on that Day, *Exod. 16.* In this Life Christ is offered, but in the Sabbath of Eternity no Manna, no means of Grace, no offers of Christ then: None could have Manna upon the Sabbath, but they that had stored it up upon the Week-day; so none can have Christ in Heaven, but they that have stored him up in their Hearts on Earth.

These things shew the Rigor of the Law as to Sabbath-rest; but the Pharisees being deeply possess'd with the Spirit of the Law, did strain it a Peg or two higher, that to do a miraculous Work of Mercy, or Works of Necessity was unlawful.

2. They had also a *Sabbatical Year*. Every seventh Year was a Sabbatical Year, as every seventh day was a Sabbatical Day, *Exod. 23. 10. Deut. 15. 9.*

This Sabbatical Year was celebrated by letting the Land rest from its usual Culture and Husbandry, *Levit. 25. 4, 5.* Some alledge a political and philosophical Reason for this, that the Land by resting one Year might be the more fruitful the other six; *quod caret alterna requie durabile non est.*

This was a shadow of things to come, this signifies something of Christ and Gospel-mystery, in which observe four things. There was a four-fold Instruction in this Sabbatical Year.

1. This Sabbatical Year told them plainly that both they and their Land were the Lords, *Lev. 25. 23. For the Land is mine.*

2. This taught them to depend upon Providence, without worldly Care, and trusting to the Creature for Supply and Support. For they must not now sow nor till the Land this Year: For the sixth Year was to bring forth the Fruit of three Years, see *Lev. 25. 20, 21, 22.* and *Verf. 6. the Sabbath of the Land shall be Meat for thee.* The Land of its own accord that Year was to produce Sustenance enough both for Man and Beast. It is not enough for us to depend on the ordinary Course of Means; God can over-rule them and over-work them, as he doth here.

3. The Lord hereby teacheth them and us that great Gospel-Lesson and Duty of Mercy and Bounty to the Poor, *Exod. 23. 10, 11.* The Land must rest, that the Poor may eat, and *Deut. 15. 1, 2.* Creditors must release their Debtors every seventh Year, *Lev. 25. 5, 6.* there is an Equity, a Chancery, a bountiful Condescension to the Necessities of the Poor, that Men exact not their own Right in all Things; but rather remit and abate something thereof. Not but that Men may take their Course, and use means to get it, especially when Persons are able and wilful; but in case of Poverty, there should be Mercy shewed in such a Case.

4. This

4. This Sabbatical Year was a *special Season and Time of Instruction in the Law of God*, Deut. 31. 10, 11, 12. the Lord would have them instructed and taught to know his Mind, and the true Religion, and the ways of his Worship: Therefore he appointed so many Times and Seasons for it, *weekly and monthly and yearly*, and moreover one Year in seven, as you see. These things we are taught by the Sabbatical Year, beside the mystery of *Spiritual Rest by Christ*, of which further in the next Particular, *viz.*

3. The *Jubilee*. There was also a third Sabbath, beside the weekly Sabbath, and the seventh year Sabbath; they had likewise a Sabbath of seven times seven, that is the *Jubilee*. This was their great Sabbatical Year; for they were to reckon seven times seven Years, and then to observe a Sabbatical Year, Lev. 25. 9. This also was a Type of Christ, as appears in three Things, that were done in this Year of *Jubilee*:

1. There was Redemption and Release, every one set at Liberty, every Bondage released, and every Yoke broken. Here is a Shadow of the Spiritual and true Redemption by Jesus Christ, who of Spiritual Slaves by Nature makes us the Lord's Freemen by Grace. Christ hath proclaimed Redemption to Sinners, and Deliverance to poor Captive Souls, Isa. 61. 1.

2. There was the Trumpet of the Jubilee to proclaim it. The Gospel is this great Trumpet, the proclaiming of the Jubilee is alluded to, Isa. 61. 1, 2—Isa. 27. ult. *in that Day the Great Trumpet shall be blown*. The great Trumpet is the Gospel, *Calv. in loc.*

3. Some have observed further, that the coming of Christ was at the Jubilee, that Christ came at the time of the Jubilee. I know there is some difference amongst Chronologers about it; but sure it is, it fell thereabout: Some placing the Jubilee upon the Preaching of *John Baptist*, who did proclaim the Lord's coming: But others place it as seemeth more exactly upon the very Year of Christ's Death, by which we were redeemed and set free indeed.

They began the account of the Jubilees from about *anno mundi 2560*. for they came out of *Egypt* about the Year 2513. they were forty Years in the Wilderness, six or seven in conquering and dividing the Land of *Canaan*. Then began their first Sabbatical Year; from thence to the Death of Christ there were eight and twenty Jubilees, his Death being about the Year of the World 3960.

So you see something of the Gospel-mystery of these Sabbaths of the Jews, the three sorts of Sabbaths; every Week, every seventh Year, and every fiftieth Year: And thus also you see how these legal

legal holy Times and Seasons were all Shadows of good things to come.

Take some general Uses from the whole.

Use 1. See and remember the *Unlawfulness and Unwarrantableness* of the Observation of these Jewish Times and Seasons under the Gospel: For they were typical, *Amos 5. 21.* The Papists observe the Passover, which they call *Easter*; Pentecost, commonly called *Whitsuntide*; and instead of the Feast of Tabernacles they keep the five and twentieth of *December* for the time of Christ's Birth; all which some others retain. And they have also added a *Jubilee*, which because it is a profitable Time to the Pope's Purse, he hath ordered it to be kept every five and twenty Years instead of fifty.

These are Errors of dangerous Consequence, for they do implicitly deny that the Substance is come. If these things were *Shadows of things to come*, the retaining of them now, is an Error of dangerous Consequence: For to retain any of these dark and legal Shadows is an implicit denial that Christ the Substance is come. These things were more fully spoken to the last time.

Use 2. See and observe the *Burthensomeness* of that old legal Dispensation, as also our *Christian Liberty* now under the Gospel. The Lord requires no Day of us but the Lord's Day, and occasional Days of Humiliation or of Thanksgiving upon Emergencies of Providence calling thereunto. Stand fast therefore in the Liberty wherewith Christ hath made you free, *Gal. 5. 1.* and be not again intangled in the Yoke of Bondage.

Use 3. And lastly, See what clear and plentiful Evidence the Jews had concerning Jesus Christ, that he was the true Messiah; and how true this of the Apostle in the Text is, that they are a Shadow of Things to come. Put all these things together, and you will see these Jewish Days made up a rude Draught or dark Shadow of the good things that were to come under the Gospel in sundry Particulars relating to the Body, which is of Christ.

As for instance, they lead to the time of his Conception by the Holy Ghost on the first Day of the Month.

To the time of his Birth and Nativity, being born on the first Day of the Feast of Tabernacles, and circumcised the eighth.

He suffered at the time of the Passover.

He lay and rested in the Grave on the Jewish Sabbath.

He poured forth his Spirit at their Feast of Pentecost.

The Jews might have found the Body by these Shadows, had they been attentive to mind the Things belonging to their Peace: They might have thought when they saw such a Conjunction, surely this is

He that comes speedily to redeem *Israel*. And you, though you have a Conviction of the Truth of the Gospel; yet get a further and fuller Conviction of it from this, that Jesus Christ was so plainly shadowed forth to us by all these ancient Dispensations.

T H E

Gospel of the Great Day of *Atonement*.

Gen. 24, & 28.
1668,

Lev. 16. *The whole Chapter.*

THIS Chapter is wholly taken up in declaring the *Feast of Expiation* or Atonement upon the tenth Day of the seventh Month. It is more properly and indeed a *Fast*; but yet commonly called a *Feast*, as taking the Word in a more lax Acceptation for any set or solemn Time. And tho' it was indeed a day of *afflicting their Souls*, yet there was *Joy in the end of it*: For their Peace was made with God, and the *Jubilee* proclaimed this Day.

It was, with all the Services and Administrations of it, the most full and compleat Shadow of the great Work of our Redemption that we meet with under the Law; the High Priest representing in all he did, that which Jesus Christ the true High Priest was to do indeed in the fulness of Time.

I shall endeavour to explain it a little to you, as God shall enable me, following the Method of this Chapter, and so you will be able to read it more understandingly and with Edification.

Wherein the first thing that doth occur is, *the occasion* of the Institution, *Verse* 1. *viz.* The Death of the Two Sons of *Aaron*, when they offered before the Lord and died, which Story is recorded, *Lev.* 10. 1, 2.

Some add, that Man fell upon this Day; but this is not likely. It seems more probable from all the Circumstances of the Story, that he fell upon the seventh Day. For that he was not fallen upon the sixth Day appears by this, that in the close of the sixth Day God approves all his Creatures that they were good, *Gen.* 1. *ult.* therefore Sin had not yet spoiled them.

And

And if he had stood out the whole Sabbath-day, it is probable he had been confirmed by eating of the Tree of Life. For it is probable, that upon the Sabbath he should have enjoyed all the Ordinances of God; and consequently that the Sacrament of that Estate should have been the concluding Ordinance; as under the New Testament they were wont to break Bread every Lord's Day. And in the primitive Times the Sacrament was the concluding Ordinance. But Man did not eat of the Tree of Life; for then he had been confirmed and lived for ever, *Gen. 3. 22.* therefore it is not likely that he stood in his Integrity to the end of the Sabbath.

And as to the Time of the Day wherein he sinned, it seems to have been about eating Time, at Dinner, about Noon; eating what they should not, being the Thing wherein they sinned. And after his Fall it is said, *That God came and spake to them in the cool of the Day, Gen. 3. Vers. 8.* This seems to have been about that time of the Day which the Scripture calls the ninth Hour, which is after our reckoning about three a Clock in the Afternoon. So long they were in Darknels, and under Guilt of their Sin, before the Promulgation of the Gospel to them. Wherein some have observed a Congruity, in that Jesus Christ was under those his infinite Sufferings upon the Cross the same space of Time, from the sixth Hour to the ninth, *Matth. 27. 45, 46.*

And it being thus, Man in his first Sin and Fall did break all the Commandments at once: As he brake all the rest, so he sinned upon the Sabbath-day. This seems by all the Circumstances of the Story to have been the Time of his Fall. But to think that he fell on Tuesday, the tenth Day from the Creation, there is nothing in the History to evince it.

Others think, this Fast on the tenth Day of the seventh Month was appointed in Remembrance of that great Sin, the Idolatry of the Golden Calf, *Exod. 32.*

But we may rest in that the Text mentioneth as the occasion of this Ordinance, *viz. the Sin and Death of Nadab and Abihu.*

And there are a three-fold Instruction we are here to learn.

Obs. 1. Here we are taught first, *That there must be holy Fear and Reverence in approaching to God in his Ordinances,* an holy Fear and Dread of sinning in the manner of his Worship; and that it is a dangerous thing to Worship God otherwise then he hath appointed. Men should take heed of it, that they die not as *Nadab and Abihu* did for this Sin: They incur the danger of Death, both Death temporal and eternal. Tho' God doth not usually smite Men with visible Judgments, but when they are first in any Transgression; yet there is a Spiritual

Fire and Wrath upon their Spirits for it, which is worse then outward Judgments.

Obs. 2. The Lord takes bold of the saddest occasions to bring in Dispensations of the greatest Good and Mercy to his People. Light out of Darkness, Heaven out of Hell, Good out of Evil, to those that he hath set his Love upon.

Obs. 3. When some are slain, and die in and for their Sins, the Lord provides for the Salvation of others, that they die not.

Now to come to the Thing it self.

Moses is to charge Aaron that he come not into the Holy of Holies at all Times, nor in any manner, but at God's appointed Times, and in such manner as he requireth. This manner is here described at large. It consists chiefly in three Things. (1.) His washing himself. (2.) His holy Garments. And (3.) His propitiatory Offerings.

1. That the Priest must wash before he put on his Garments, and before he present his Offering, is an intimation of his Purity and Cleanness. Hence that Expression of the Apostle, *Heb. 10. 22. Having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water.* This is the first thing he is to do. So Christ, *Matth. 3. 16.* was baptized before he entred upon his Ministry; and he was perfectly Holy and Pure, not having the least Defilement of Sin upon him, though he had taken on him our Nature, and all the other Infirmities of it. *Vid. On the Priest's Consecration, from Exod. 29. p. 653.*

2. As to his Attire, here be two sorts of Holy Garments mentioned in the Services of this Day; the Holy Garments, *Vers. 4.* and other holy and most costly Garments, *Vers. 23. 24.* Some call the former his White Garments, and the other his Golden Garments.

(1.) This Priestly Attire was an Emblem of Spiritual Clothing, *Psal. 132. 9. Let thy Priests be clothed with Righteousness, and let thy Saints shout for Joy; and Vers. 16. I will also cloth her Priests with Salvation. Job 29. 14. I put on Righteousness, and it clothed me: My Judgment was as a Robe and a Diadem.* This then speaks the Grace and Holiness that was in Jesus Christ, and ought to be in Ministers, such Garments Ministers should be clothed with.

(2.) Those two sorts of Attire, the White and the Golden Garments, signified the different Estate and Condition of Jesus Christ; when he performed the great Work of our Redemption, and made Atonement for us; he did it in much Meanness and Abasement, *Isa. 52. 14.* his Visage was marred—he was without external Pomp and worldly Glory, in the Form of a Servant, made himself of no Reputation,

tion, *Phil. 2. 7.* though with Holiness and Purity, and Innocency: He had white Garments on, though they were but plain.

But as there is a clothing of Grace; so there is a clothing of Glory, *2. Cor. 5. 2, 4.* And after his Resurrection, when he had been in Heaven and returned again, and arose and appeared from the Dead, he did change his Raiment: He wore the Garments of Holiness here; but when he entred into the holy Place, even into Heaven, he did put on Garments of Glory. These were the Holy Garments on this Day of Expiation.

3. Now the third thing is, *the Offerings of Atonement*; and they were of two sorts, for the Priest, and for the People.

1. *For the Priest himself, and for his own House*, *Vers. 3. 6.* This teacheth us the Insufficiency and Imperfection of the legal Priest-hood, *Heb. 5. 1, 2, 3.* we need a better High Priest, and we have one, *Heb. 7. 26, 27, 28.* The Priest was first to make Atonement for himself and for his own Sins, that so he might be fit, as a Figure of Christ the true High Priest, to make Atonement for the People. They that lie under unpardoned Guilt themselves, are not fit to be Mediators and Intercessors for others. The Priest had three Things to do in reference to his own Sacrifice.

1. He was to kill it, and so to make Atonement with it, *Vers. 11.*

This was a Type of the Death of Christ the true Sacrifice.

2. He was to offer Incense in the Holy of Holies, *Vers. 12.*

This is a Type of the Prayers and Intercessions of Jesus Christ in the Virtue of his Satisfaction. Here are Four Particulars observable.

(1.) As the High Priest did this before he sprinkled the Blood in the Holiest of all: So Christ prepared his own way into Heaven by his Prayers and Intercessions, *John 17.*

(2.) The Incense was beaten small, to intimate the Anguish, and Contrition, and Brokenness of Heart wherewith Christ prayed and interceded for us; those Agonies of Spirit in his Prayers before his Death, which he offered up unto God with strong crying and tears, *Matth. 26. 37.* He began to be sorrowful and very heavy, and *Vers. 38.* then saith he unto them, my Soul is exceeding sorrowful, even unto Death: And *Vers. 39.* he fell on his Face and prayed, saying, Ob my Father, if it be possible let this Cup pass from me, *Luke 22. 44.* And being in an Agony, he prayed more earnestly, and his Sweat was as it were great drops of Blood falling down to the Ground, *Heb. 5. 7.* It speaks also the Contrition and Brokenness of Heart that is in the Prayers of the Saints.

(3.) He took a Censer full of burning Coals of Fire from off the Altar, to kindle the Incense. It is the Fire of the Altar, the Spirit of God

God that inflames the Affections in Prayer, that set the Heart on Fire, and makes the Incense flame, sets Grace on Work : And as the Spices whereof the Incense was made, are the Graces of God's Spirit ; and the beating of them small is the Contrition of the Heart : So the Incense must be set on Fire with sacred Fire ; the Spirit of God inflaming the Heart with earnest Desires and ardent Affections after God.

(4.) The Cloud of Incense must cover the Mercy-seat ; *that the Cloud of Incense, that is, the Smoke thereof, may cover the Mercy-seat, that he die not, Vers. 13.* There is much Instruction in this. If we think to behold the Mercy-seat without the Cloud of Incense, we die. It is the Death of many a Soul, that in the Day of Atonement, when they are afflicting their Souls for Sin, they think that God is merciful, and they cry to God for Mercy : But they do not behold the Mercy of God in the Son of his Love, they do not look up to the Mercy-seat as covered and clouded with the Incense of the Merits and Mediation of Jesus Christ ; and therefore they die and perish even in the Day of Atonement, when they come before the Mercy-seat.

3. The Blood must be *sprinkled upon the Mercy-seat Eastward, that is, upon the fore-part of it, Vers. 14.* It teacheth us, that as the High Priest went into the holy Place not without Blood : So *Christ with his own Blood, Heb. 9. 7, 11, 12. hath entred into Heaven for us, to make way for us to come thither also, by the Merit and Virtue of his own Blood and Satisfaction. Heaven therefore is called the purchased Possession, Ephes. 1. 14. because purchased by the Blood of Christ : We have boldness to enter into the holiest by the Blood of Jesus, Heb. 10. 19, 20.*

4. The Blood must be sprinkled upon the Mercy-seat *seven times.* A mystical Number often used in the legal Services, and hath been formerly explained. It is a Number of Perfection ; God having created the World in six Days, and resting upon the seventh. It therefore notes a full and perfect cleansing and applying of the Blood of Christ for that end. And it presupposeth a copious and liberal Effusion ; but it implies directly a plenteous and effectual Application of the Blood of Christ.

Get the Blood of Christ effectually applied unto thy Soul, or else thou canst never look God in the Face with any Comfort or Acceptance : Take this Blood of Christ, apply it by Faith, see how it atones God. It is true, the Blood of Christ doth not make God *merciful*, but it makes way for the *Exercise* of his Mercy : It doth not cause the attribute of Mercy to be in God, but it makes way for the putting of it forth.

Now then let us put both these together. The Mercy-seat must be both clouded with Incense, and sprinkled with Blood, or else there is no approaching for Sinners into the Presence of God, none but thro' the Prayers and Intercessions, and thro' the Blood and Satisfaction of Jesus Christ. *Non solum periculosum sed horribile est de Deo extra Christum cogitare.* It is not only dangerous (saith Luther) but it is an horrible Thing to think of God out of Christ. Do not think to make use of God's Attributes in an immediate way, but by the Intercession of a Mediator; there is no Mercy in God for Sinners out of Christ.

Thus much of the Priest's Offerings for himself.

2. The second sort of Offerings upon this great Day of Atonement were for the People; and these are *two Goats for a Sin-Offering, and a Ram for a Burnt-Offering*, Ver. 5. The Rites and Ceremonies of these two Goats are full of the Gospel. It is pity that choice Portions of Scripture, which have so much in them, are commonly so little understood by us. Let us in the help of Christ inquire a little into the Mystery of these Things.

Of the Burnt-Offering there is something said, but it is not much, the common Rules of the Burnt-Offering being here to be observed. But the Sin-Offering of the two Goats, there be many very significant Rites and Ceremonies about them.

This Sin-Offering is first generally, and then severally and more particularly spoken to, and the several Actions about them more particularly opened.

1. In general, *Vers. 7. 8, 9, 10.* The first thing that they had to do which was peculiar to it was, that upon these two Goats, they were to cast Lots. Now a Lot is a referring of a thing by an Appeal to the Determination of Providence, *Prov. 16. 33. the Lot is cast into the Lap, but the whole disposing thereof is of the Lord.* There is a special hand of Providence in a Lot; so it is said of Christ, *Acts 2. 23. Him being delivered by the determinate Counsel and fore-knowledge of God, ye have taken, and by wicked Hands have crucified and slain.* The Lot in this Business was to determine which of the Goats should be slain, and which was to escape.

But why were there two Goats, one to die, and the other to escape? The Reason was plainly this; because that one alone was not sufficient to represent the Mystery intended and aimed at. For Christ was both God and Man, he both died and rose again; but the same Sacrifice could not both die and live again without a Miracle. Therefore these two Goats were appointed to represent more compleatly the whole Mystery of our Redemption in all the Concernments of it; to shadow

shadow forth Jesus Christ in both his *Natures*, and in both the *States* he passed through, both in his Divinity and in his Humanity, both in his Humiliation and Exaltation. As in like manner there were two Birds appointed in the Purification of the Leper. See of the cleansing of the Leper, Lev. 14. p. 398.

So here two Goats, a slain Goat, and a scape Goat; the one to shadow forth Christ as dying and slain for our Offences, the other as rising again for our Justification. The slain Goat represented Christ as he was put to Death in the Flesh, that is, in his Humane Nature: The scape Goat represented him as quickned by the Spirit, that is, by his Deity raising him up again from Death to Life. This in general. Now,

2. In particular, the sacred Rites and Ceremonies about these Goats are severally spoken to from *Vers. 15, &c.* (1.) He begins with the sacred Actions about the *slain Goat*, and then speaks, (2.) Of the *scape Goat*.

1. The sacred Actions and Ceremonies about the *slain Goat* were such as these.

1. *The sprinkling of the Blood thereof upon the Mercy-seat and before the Mercy-seat, &c.* *Vers. 15.* as the Blood of the Bullock for the Priest before-mentioned was, *Vers. 14.* where the meaning of this Rite was opened. This represents the Blood of Jesus Christ, which made way for him and us into Heaven, into the Presence of God.

2. The Priest hereby must make an *Atonement for the holy Place, for the Tabernacle, because of the Uncleaness of the Children of Israel, Vers. 16.* This teacheth us, that the very *Ordinances of God*, and our Holy Services therein have a secret Defilement cleaving to them through our being exercised in them. If the Tabernacle be pitched in the midst of an unclean People, the Tabernacle it self must be atoned. How should this beat down our being proud of Ordinances, and haughty, because of God's holy Mountain, as the Prophets Phrase is, *Zeph. 3. 10.* those carnal Boastings that we are subject to, such as those of theirs that said, *The Temple of the Lord, the Temple of the Lord are these, Jer. 7.*

If the *Ordinances* were not sprinkled with the Blood of Jesus Christ, they could never be accepted, they could never be effectual for good unto us. Not that Duties and Ordinances are unclean or impure in themselves; but we defile them by the mixture of Corruption that is in us.

3. *The Priest must enter alone into the Holy Place when he doth this, Ver. 17.* So Jesus Christ was alone in the Work of our Redemption, and purging away of our Sins. *Heb. 1. 3.* He by himself purged our Sins

It

It is an horrible and dreadful Error of the *Papists* that joyn other Mediators with him: This is to send others to go along with the High Priest when he atones the Holy Place.

4. He must go out from the Brazen Altar of Offerings to the Golden Altar of Incense, and atone it by putting the Blood of the Sin-Offering upon the Horns thereof, Vers. 18. 19. There are many Things here.

1. That Christ's Intercession is founded in his Oblation: For the Golden Altar is a Type of his Intercession. Now this must be sprinkled with Blood; to teach us, that by the Virtue of Christ's Death and Blood, his Prayers and Intercessions are available and effectual with God.

And look whom he died for, those he prayed for. To separate his Death and Intercession, is to divide what God hath joyned. To think that he died for some, for whom he doth not pray, is as if the High Priest should neglect or forget one part of his Office, which requires not only that he kill the Sacrifice, but that he sprinkle the Blood of it upon the Altar of Incense. Therefore if Christ hath shed his Blood for Reprobates, he will not forget to sprinkle it upon the Golden Altar for them. If he hath died for them, he will pray for them. But it is confessed, he doth not pray for some, and himself asserts it, *John* 17. 9. therefore he did not die for them.

2. This teacheth us, how it is that our Prayers come to be accepted; it is because sprinkled with the Blood of Christ, they need cleansing and purging: The Incense-Altar must be atoned. *Lava lachrymas meas Domine.* Lord wash my Tears.

3. The Horns of the Altar of Incense sprinkled with Blood denotes the efficacy and strength of Prayer when sprinkled with the Blood of Christ, both his Prayers for us, and ours also in his Name. Hence *Rev.* 9. 13. we read of a Voice from the four Horns of the Golden Altar which is before God, that is, answers and returns of Prayers from the Power of God awakened and improved by Prayer.

But this third particular belongs rather to the Altar of Incense, as the proper place to which it should be referred.

2. The Rites and Ceremonies of the Scape-Goat; whereto some other Things also are annexed from *Vers.* 21. &c. I shall put them altogether in seven Particulars, some concerning the Scape-Goat, and some other Rules and Observations in this Day of Expiation, most of them mentioned in this Chapter.

1. The Priest must confess their Sins over the Head of the Scape-Goat, *Vers.* 21. This Scape-Goat was a Type of Christ, God laid on him the Iniquities of us all, *Isa.* 53. 6. and we are to do it by Faith, confessing

selling our Sins with an Eye to him, as being born by him in our stead. Many of the damned have confessed their Sins, but not over the Head of a dying Saviour.

2. The Scape-Goat carries their Sins afar off into the Land of Oblivion, *Vers. 21. 22.* far from the sight and presence of God in the Temple. A most lively Shadow and Representation this is of that great Mystery of the Pardon and Forgiveness of Sin: For so Christ carries our Sins away into the Land of Oblivion, *Psal. 103. 12.* *As far as the East is from the West, so far hath he removed our Transgressions from us: That though they be sought for, they cannot be found,* *Jer. 50. 20.* If Conscience seek for them, it cannot find them; for Conscience is pacified when sprinkled with the Blood of Jesus Christ. If Satan seek for them, he cannot find them; for they are gone and lost in the Wilderness. Yea, if Justice itself seek them, yet they cannot be found: For Justice is satisfied by the Death and Blood of Christ.

3. The High Priest is now to go into the Tabernacle, and there to change his Raiment, and there to wash himself, and to come forth and offer the Burnt-Offering, and burn the Fat of the Sin-Offering according to the Ordinance, *Vers. 23. 24, 25.*

I put all these together, because they have all been formerly opened in the several Places to which they appertain: And therefore it may suffice now only thus to bind them up together, as it were in one bundle, for the help of Memory, and so pass on to the next. The Mystery of the Priest's Attire was opened on *Vers. 4. and 23. 24.* The Burnt-Offering on *Lev. 1. p. 244.*

The burning of the Fat on *Lev. 3.* in the Peace-Offering, *pag. 285.* where this Rite is first mentioned. It was there shewed how it signifies the giving unto God the best of our Spirits and Services: And in another Accommodation of the Metaphor, the consuming and burning up sinful Corruption. See *pag. 299. 300.*

4. He that carried away the Scape-Goat must wash his Clothes, and so come into the Camp, *Vers. 26.* And the like again, *Vers. 28.* He that is the Minister of these holy Actions must wash himself, as having contracted Guilt; which denotes not only the Imperfection of the Levitical Priest-hood, but also it may instruct us in the Iniquity of all our most holy Actions. See of this upon the Sin-Offering on *Lev. 4. p. 323.*

5. The Sin-Offerings, both the Bullock and the Goat, must be burnt without the Camp, *Vers. 27.* This also is explained upon the Sin-Offering, *Lev. Chap. 4. pag. 321. 322.* that Christ suffered without the City as a Malefactor, with whom we also should suffer, bearing our Reproach,

Reproach, and being content to be accounted as Malefactors, yea as the *μαρτυροῦμεν*, the offscouring and sweeping of the World.

6. On this great Day of Atonement was the Jubilee to be proclaimed by sound of Trumpet, *Lev. 25. 9.* This speaks, that after the performance of the whole Work of our Redemption by Jesus Christ, he did cause the Trumpet of the Gospel to sound, to publish and proclaim the glad Tidings of our Salvation throughout the World, *Isa. 61. 1, 2.* so that this Day of Atonement is like that famous Week prophesied of by *Daniel Chap. 9.* *He shall confirm the Covenant with many for one Week. In the midst of the Week Messiah shall be cut off.* This Week is interpreted by some concerning that seven Years, the first part whereof Christ preached, suffered in the middle of the Week; and in the other three Years and an half the Apostles preached at *Jerusalem*, after which they were dispersed by Persecution, and so the Gospel published to all the World.

It is the performance of the Work of our Redemption, that was the Foundation and Ground-work of the preaching of the Gospel: The Jubilee is proclaimed upon the Day of Atonement.

7. And lastly, this Day of Atonement is a Day of Humiliation and afflicting their Souls, by an everlasting Ordinance, *Verf. 29.* to the end. Days of Humiliation are Days of Atonement and Reconciliation. Not that our Humiliation merits or deserves any thing: It is not the afflicting our Souls that doth make Atonement; but it fits us to receive the Atonement. Humiliation prepares the Soul for Christ, and makes it capable to receive the Mercy and the Pardon that Christ hath purchased, and that God is willing and ready to bestow upon all that will receive it by Faith,

THE Manifold Sinfulness of the POPISH HOLY-DAYS.

Discovered in sundry Reasons against them, and the most material Objections answered.

AMongst the several ways wherein the Superstition of the Hearts of Men works out and vents it self, this is one, *the observing of Days and Times*; wherein the Church of Rome hath abounded, filling the Kalender with superstitious Holy-days, many of which are still retained and continued by some others. But let these Reasons against them be considered.

Reas. 1. Nothing can be Holy to the Lord, which is not made Holy by the Lord; but God the Lord of Time hath not sanctified or set apart these Times. We find indeed before the Ceremonial Law was instituted, yea before the Fall of Man, *That God blessed the seventh Day and sanctified it*, Gen. 2. 2, 3. and therefore the Observation of a weekly Sabbath one Day in seven is moral and perpetual. But other *Holy-Days* are things which the Lord never commanded, and which never came into his Heart, and of which he will say at the great Day, *who required these things at your Hands*. The strength of which Argument will appear the more, if we consider what miserable poor Shifts it puts the Patrons of these *Holy-Days* to, when they go about to grapple with it.

1. Sometimes they are so confounded in themselves, as to deny that they place Holiness in these Days: The Church keeps them (they say) not as more holy and sacred then other Days and parts of Divine Worship, but only for Order and Policy. So Bishop Lindsey, *Perth. Ass. part. 3. pag. 5.* But the rest of his Fellows have dealt more truly and sincerely then he in this particular: For not only Bellarmine (tom. 2. de *Calu Sanctorum*, lib. 3. cap. 10. prop. 2.) asserteth, *Festa Christianorum non solum ratione Ordinis & Politicæ, sed etiam ratione mysterij celebrantur, suntque*

Suntque dies festi vere aliis sanctiores, sacratiores, & pars quædam divini cultus. But Hooker (*Eccles. Pol. lib. 5. sect. 69. pag. 375.*) also saith, they ought to be, with all Men that honour God, more holy then other Days. Downham (*in Præc. 4.*) refers them to the fourth Commandment, and will have them consecrated as Sabbaths to the Lord. Bp. Andrews (in his *Holy-day Sermons on Luke 4. 18. on Mat. 12. 39, 40. apud Gillesp. Eng. Pop. Cerem. part 3. cap. 1. p. 15.*) hath found out many profound Mysteries in them; yea, in the very order of them, and distances of Time between them: As, there be fifty Days between Easter and Pentecost, because fifty is the Number of the Jubilee; one Day between Easter and the Resurrection, because Jonas was but one day in the Whale's Belly; with many other pretty Tales, which are not worth transcribing. And the thing it self speaks; for why do they call them Holy-Days, if they put no Holiness in them? Nay, why do they prefer them above the Sabbaths of God?

2. Sometimes they labour to escape in the mist of blind Distinctions: So when Bishop Lindsey (*Pertb. Ass. part 3. pag. 28.*) saith, that the Holy days are not consecrated to holy mystical Uses, but to holy political Uses. Wherein, as Mr. Gillespy (*Eng. Pop. Cerem. part 3. cap. 1. pag. 7.*) well observeth, he doth but labour to plaister over his Superstition with the untempered Mortar of this quidditative distinction and uncount Speech, of which, I dare say, the Bishop himself comprehendeth it not.

3. Sometimes they say God hath sanctified them, by the great Works he hath done upon them. Thus Bellarmine (*de Cult. Sanct. lib. 3. cap. 10.*) *Christus nascens consecravit locum, id est, præsepe, moriens consecravit Crucem, resurgens consecravit Tumulum unde exivit; cur non etiam consecravit Tempus, id est, Dies illos quibus natus, vel passus, vel rediturus fuit nobis devicta morte?* Which his Disciple Richard Hooker, a most Papistical Writer, borrows from him, and thus expresseth it, (*Eccles. Pol. lib. 5. sect. 69. pag. 375.*) No doubt, as God's extraordinary Presence hath hallowed and sanctified certain Places: So they are his extraordinary Works that have truly and worthily advanced certain Times, for which cause they ought to be, with all Men that honour God, more holy then other Days. Thus he.

But it is not meerly the extraordinary Works of God that will sanctify a Day, for then all the six Days of the Week should be holy; for God created the World in six Days; so that there is not one Day of the Week wherein there was not some Work of wonder wrought. It is rather the Lord's resting from his Works, then his working that sanctifieth Time and makes it holy; as *Gen. 2. 2, 3. Exod. 20. 11.* Upon this ground the seventh Day was sanctified in old Time, because on that Day God rested from the Work of Creation; and upon the same Ground

Ground the first Day of the Week, being the Rest-day of the Lord our God from the great Work of Redemption, (his former Rest being disturbed and spoiled by the Fall and Sin of Man) is our Christian Sabbath. But these Popish *Holy-days* are not the Lord's Resting-days, nor is any such thing pretended.

4. They commonly put it upon the *Church*. and say, the *Church* hath set apart these Times. But this is not enough to make them holy ; for all that the Church can do towards the sanctifying of any Time or Thing, is only to present it and offer it to the Lord ; but if the Lord do not accept, but refuse such Presents, and cast them down as Dung in their Faces, they are not Holiness to the Lord, but an Abomination to him. As suppose the Church of the Jews had offered Swines-flesh unto God, would this have made Swines-flesh Holy ? No verily, because the Lord did not accept it. So here, the Church dedicates these Days to the Lord, but there must be some Word of God to evidence his Acceptance of them, or else they are not indeed holy Times, but superstitious Times, of which the Lord will say at the great Day, *who required these Things at your Hands ? whatsoever is not of Faith is Sin*, Isa. 1. 12. Rom. 14. 23.

Reas. 2. There is not only no Warrant in the Scripture for them, but clear and sharp Reproofs and Testimonies against them. It was one part of the Superstition of the Pharisees in our Saviour's Time, *to fast twice a Week*, Luke 18. 12. Those old Papists the Pharisees, and our new Pharisees the Papists, being Men of the same Spirit, and acted by the same Principle, and walking in the same ways of Superstition. And it was the brand set upon *Jeroboam*, 1 Kings 12. 33. *That he ordained a Feast unto the Children of Israel upon the fifteenth Day of the eighth Month, even the Month which he had devised of his own Heart, which he had lied or feigned, as the Word signifies, asher bada millibbo, quem mentitus est de corde suo.* And tho' it was like unto the Feast that was in Judah, *Vers.* 32. and tho' he pretended the Glory and Worship of that God, *that brought them up out of the Land of Egypt*, as well as the ease and accommodation of the People, *Vers.* 28. yet all this would not excuse him. And what is *Christmas* and *Easter*, and all the rest of them, but Days which the *Jeroboam* of *ROME* hath devised of his own Heart ?

And the *Pope* had them from the Jews and from the Pagans ; for what is *Christmas* but the old heathenish *Bacchanalia* ? It is kept at the same time of the Year, and after the same profane manner, only the *Pope* hath varnished it with a new Name. But how ill it becomes a Christian to keep the Pagan Festivals, hear what *Tertullian* (*de Idol.* cap.

cap. 14.) saith. *Nobis* (saith he) *quibus Sabbata extranea sunt & neomenia & feriæ aliquando a Deo dilectæ, Saturnalia & Januariæ & Brumæ & matronales frequentantur, munera commeant, strene consonant, iusus convivio constrepunt ?* And is not this as lively a Description of Christmas, as if it had been purposely intended for it ? But thus he inveighs against them ; *O melior fides nationum in suam sectam, quæ nullam solennitateq; Christianorum sibi vendicat, non Dominicum diem, non Pentecosten etiam si nossent nobiscum non communicassent, timerent enim ne Christiani viderentur, nos ne Ethnici pronunciemur, non veremur.* “ We that do not own
“ nor observe the New Moons, and other Jewish Festivals appointed
“ of Old by God himself, do we keep the Heathenish *Bacchanalia*, and
“ other Winter and Summer Feasts of theirs, feasting and revelling,
“ and making merry as the Heathens do ? O how much more true are
“ they to their Religion, then we to ours : For they do not observe
“ any Day that Christians observe, as *Pentecost* or the Lord’s Day ; for
“ they would be afraid lest they should seem to be Christians in so do-
“ ing : But we are not afraid lest we be pronounced to be Heathens.
Thus he. It is true, he alloweth *Pentecost* as a Feast observed by Christians in those Times ; but how this can be defended, and all the rest of the Jewish Feasts cashiered, let the Christian Reader judge.

The Apostle makes no difference, but condemns the Observation of all the Jewish Festivals alike, one as much as another, *Col. 2. 16. Let no Man judge you in Meat or Drink, or in respect of an holy day, or of the New Moon, or of the Sabbaths, which are a Shadow of Things to come. Judicare hic significat culpæ reum facere, vel religionem injicere ita ut amplius liberi non simus,* saith Calvin in *Col. 2. 16.* Such weak and rudimentary Instructions were fit for those darker and weaker Times of the Churches Nonage, when under the Tutorage and Pedagogy of *Moses* before the coming of Christ. But now after that ye have known God, or rather are known of God, how turn ye back to the weak and beggarly Elements, wherunto ye desire again to be in Bondage ? To observe Days and Months, and Times and Years. I am afraid of you, lest I have bestowed upon you Labour-in-vain, *Gal. 4. 9, 10, 11.* It is a sign the preaching of the Gospel hath had but small Success in such a Place, and in the Hearts of such a People. And whereas it is objected both by Papists and Prelates, that the Apostle speaks here only against the Jewish Festivals, *loqui ibi Apostolorum de Judæorum tantum festis :* So *Bellarmino de Cultu Sanct. cap. 10.* the Rhemists *Annot. in Gal. 4. 10.* and Bishop *Lindsey Perib. Ass. part 3. pag. 43.* This will not take off the force of these Texts. For,

1. "The Armory of Christians against Heresies and Errors should be quickly empty, if the Weapons which are hung up in the Scriptures should serve only for the Persons, Places and Times wherein and against which they were used of the Prophets and Apostles; and therefore your shift, that the Apostle speaks only against the Jewish Feasts and Fasts is vain, saith Mr. Cartwright in Col. 2. 16.

2. Some of the Popish Feasts are originally Jewish, yea, which is worse Paganish.

3. These Texts do condemn the Popish Feasts as much, and in some Respects more then the Jewish, as *Hospinian* observes against *Bellarmino*; and Mr. Cartwright (in *Gal.* 4. 10. and in *Rom.* 14. 5.) gives the same Answer to the *Rhemists*. "If Paul (saith he) condemn the *Galatians* for observing the Feasts which God himself instituted, and that for his own Honour only, and not for the Honour of any Creature; the Papists are much more laid open to this Condemnation, who press the Observation of Feasts of *Mens* devising, and to the Honour of *Men*. For do you think it likely that God should by Christ discharge his People of the Yoke of the Law of *Moses*, to bring in another Yoke of *Man's* Ordinances? And is there any likelihood that he should abrogate the Festival Days consecrated to *Himself* and to his own Majesty, to bring in those that are consecrated and set apart to the Honour of Saints? And that the Lord should ease his People of the burthen of a few Festival Days, to lay upon them an heavier Burthen by a greater Number of them? So that we see the Scripture doth abundantly and clearly condemn and testify against these superstitious Observations of Day and Times.

Reas. 3. Consider further the deep dishonour that is done to God by these Days every manner of way. The common pretence is, that they do it for the Honour of Christ; but it is not good Intentions that will excuse bad Actions. *Jeroboam* pretended very good Intentions, 1 *King.* 12. 28. so did they in *Exod.* 32. 5. they proclaimed an holy Day to *Jehovah*, tho' they kept it in a rude manner: But what saith the Lord to them, even after all the Prayers of *Moses* for them? *Vers.* 34. in the Day when I visit, I will visit their Sin upon them. He will not regard their vain Pretences; for the Truth is, these Days are celebrated rather in dishonour, and as it were in despite of Christ, then for any Glory to him. For,

1. They are a dishonour to his Holiness, as if Christ were a God that delighted in Profaneness and Wickedness: For he is dishonoured (as some have well observed) by letting the Reins loose to all manner of Profaneness, as much in the twelve Days, and in some Respects more,

more, then in all the twelve Months of the Year beside. Hence Mr. Perkins most truly and justly complains, that the Feast of Christs Nativity, commonly so called, is not spent in praising the Name of God, but in Revelling, Dicing, Carding, Masking, Mummung, and in all licentious Liberty for the most part, as tho' it were some Heathen Feast of Ceres or Bacchus. Perk. on the Creed Art. of Christs Birth, apud Gillesp. Engl. Pop. Cerem. part 2. cap. 9. pag. 48.

2. It is an unspeakable dishonour to his blessed Sabbaths, for Men to set their Days by his Days, their Posts by his Posts, their Altars by his Altars, as Jeroboam devised a Feast of his own Heart, like unto the Feast that was in Judah, 1 Kings 12. 23. yea, as Dr. Ames observes, they were from their first Use not only equalled unto, but extolled above the Lord's Day. Fresh Suit, part 2. pag. 84. Those Prelates, saith Mr. Gillespy, that will not abase themselves to preach upon ordinary Sabbaths, think the high Holy-days worthy of their Sermons, Engl. Pop. Cerem. part 3. cap. 1. pag. 13. Yea, they can write Books against the Sabbath, as Heylin, White, Pocklington and others have done, to pluck away that Crown of Glory and Pre-eminence, which God hath set upon that Day which he hath chosen, and they set up their own devised Days instead thereof. Common Experience proveth (saith Reverend Mr. Dod on the second Commandment, pag. 68.) that all they which stand most for Superstitious Holy-days, are greatest profaners of the Lord's Sabbath, and contemners of his Word.

3. They do dishonour the Wisdom and Word of Christ; for Christ the Lord of Time, and the Lord of the Sabbath hath sanctified and instituted the first Day of the Week, whereon he arose from the dead; for the Commemoration of the great Work of our Redemption by him, and what can the Man do that comes after the King, and in those things that have been already done? As Eccles. 2. 12. It is a bold and deep Reflection upon the Wisdom of Christ, to add thus to his Appointments, as if the Lord Jesus Christ himself were not wise enough to appoint Days and Times sufficient to keep his own Nativity, Death, Resurrection, Ascension, and all the great Things he hath done for us, in everlasting Remembrance in the Hearts of his Saints; but the Devil and the Pope must help it out. It is therefore in plain Terms a profane Speech of Dr. Hammond, that when the Festivals are turned out of the Church, it will not be in the Power of weekly Sermons on some head of Religion to keep up the Knowledge of Christ in Mens Hearts. View of Direct. and Vindic. of Liturg. pag. 31. What are not the Institutions of Christ powerful to attain his own blessed Ends, unless they be pieced out with the Addition of Mens Inventions? Surely there is no Christian that

that hath found the Experience of the saving Power and Blessing of God's Ordinances to his own Soul, but will detest and abhor to entertain such base and vile Thoughts of them, unless he hath forgotten that he was purged by them from his old Sins.

4. These Superstitious Holy-days introduced and brought in many other Corruptions along with them, as bad or worse then themselves, like the unclean Spirit with seven Devils more, sundry whereof are thus expressed by Dr. Ames, *Fresh Suit against Cerem.* part 2. pag. 84. They were (saith he) from their first rise not only equalled unto, but also extolled above the Lord's Day: Easter brought in a Superstitious Lent to attend upon it, made Baptism wait for her Moon, and conformed our Lord's Supper to the Jewish Passover in unleaved Bread. It was the first Apple of Contention amongst Christians. (The Latin and Greek Churches striving and contending fiercely about the Time of it, and Victor Bishop of Rome desperately excommunicated those that were not of his Opinion in this frivolous Question.) So that it was the first Weapon wherewith the Bishop of Rome played his Prizes against other Churches, and after slew so many Britains with, by Austin the Monk. Holy-days devised by Men in honour of Christ invited and drew on Holy-days to Saints, with many other Mischiefs more then can be now numbred up. And therefore upon all Accounts God is dishonoured by them. And so much for that third Reason.

Reas. 4. The true yearly Time for the Celebration of these Festivals is not certainly known, but much disputed among Chronologers and Divines: So that Holy-day-keepers cannot affirm that they do commemorate *opus diei in die suo*, the Lord having hid it, as he did the Body of Moses, to prevent Idolatry.

The fierce Contention for the space of two hundred Years or thereabout between the Greek and Latin Churches, about the time of celebrating Easter is famous in Ecclesiastical History: The Eastern Churches kept it on the fourteenth day of the first Month, when the Jews kept their Passover; from whence they were called *quarto-decimani*. But the Western Churches kept it upon the Christian Sabbath in commemoration of Christ's Resurrection, who rose upon the first Day: And both sides pretended Apostolical Tradition for their different Practice. The difference grew so hot, that Victor Bishop of Rome, being full of the Spirit of Antichrist, excommunicated all the *Asian* Churches, as being *Fourteeners*, and as *Judaizers*. Afterwards Constantine the Great called the Council of Nice to compose these differences in the Churches, who thought it best to keep it upon the day of Christ's Resurrection; but they had done better, if they had utterly abolished it; as the great reform-

reforming Parliament did in England. But thus we see what a Bone of Contention Easter has been.

And as for Christmas, it hath been clearly evinced by many learned Men, that there is a wide Mistake in the common Account, which placeth the Birth of Christ upon the five and twentieth of December. Mr. Allin (*Chain of Scripture Chronology, Period. 7. Numb. 60. pag. 233.*) gives these Reasons against it. 1. Because it is not probable that the Shepherds were abroad all Night long, keeping of their Flocks in the very deep of Winter. Luke 2. 8. 2. Neither is it like that Augustus would by his Decree enjoin all his Subjects to travel at that time of the Year to their chief City to be taxed. Luke 2. 1. 3. Nor is it probable that John did go into the River Jordan with the People that were baptized of him in the very coldest part of the Year; for he baptized in Jordan when Jesus was entering upon his thirtieth Year. Luke 3. 23. It is therefore much more probable, that the Birth of Christ was in the Month of September. So Scaliger (*de Emend. tempor.*) conceives, for which he reasons from the Conception of John the Baptist. And Mr. Allin also is of the same Judgment, which he gathers from the half Week which the Angel, Dan. 9. 27. seems to hold out to be between the Baptism of Christ and his Death; for if there was just so much between them, his Death being just at the Passover, which was about the end of our first Month, called March; then his Baptism must needs be about the latter end of September. Thus Mr. Allin, *ubi supra*. Which Argument indeed to me is very satisfying, being grounded upon such clear Testimonies of Scripture. For that Christ was baptized and entred upon his Ministry at thirty Years old, we find recorded, Luke 3. 23. and that he preached three Years and an half; besides other Arguments may be gathered from that in Dan. 9. 27. in the midst of the Week shall the Messiah be cut off; which is meant of a Prophetical Week containing seven Years: Therefore there must be half a Week; that is, half a Year above the three and thirtieth: Whereas the common Account makes but a quarter of a Year between the Nativity and Easter. Of which much more might be said; but this is enough to shew, that the Festivals are grounded upon a very mistaken and uncertain Foundation, which is a further Evidence that they are not of God.

Reas. 5. It is a great Infringement of our Christian Liberty, when God hath given us six Days wherein to serve him in our Callings; Six Days shalt thou labour; for Men to contradict the Lord, and say, thou shalt not labour six Days. Why may they not as well control the other part of the Command, and say, thou shalt not rest upon the Sabbath Day? For, as Mr. Cartwright (*First Reply, pag. 152.*) hath well observed; If the Church may restrain the Liberty that God hath given us,

it may take away the Yoke also that God hath put upon us. But as it is Profaneness to call that Common, which God hath sanctified and made Holy : So on the other side it is tyrannical Superstition and Presumption, to make that holy, which God hath made Common. And this is one of the Apostle's Arguments in this very Case, Col. 2. 16, 20. *Let no Man judge you in respect of an Holy-day, if you be dead with Christ from the Rudiments of the World, why as though living in the World are ye subject to Ordinances ?* So likewise Gal. 4. 9, 10. *ye desire again to be in Bondage, ye observe Days and Months and Times and Years.*

Si quisquam mortalium (saith Calvin in Col. 2. 17.) *judicis officium hic in parte sibi usurpet, ne obsequamur, quum Christus legitimus Iudex nos absolvat.* " It tendeth to no good Policy, nor Wealth of the People,

" or Preservation of good Order, that there should be so many Days
 " wherein Men should cease from Work, being a thing that breedeth
 " Idleness, and consequently Poverty, besides other Disorders and
 " Vices which always go in Company with Idleness, saith Mr. Cartwright (*First Reply*, pag. 155.) And upon this Account King Henry the Eighth did abrogate sundry of them, as Mr. Fox sheweth in the Book of Martyrs. *At and Mon. Vol. 2. pag. 386.*

Obj. But then Days of Humiliation and Thanksgiving, as also Week-day Sermons and Lectures are unlawful.

Ans. It followeth not ; for there is clear Scripture-ground and warrant for occasional Days of Humiliation or Thanksgiving, when there is any present Emergency of Providence calling thereunto : For *Jehosaphat* proclaimed a Fast, 2 *Chron.* 20. 3. so did the King of *Nineveh*, *Jon.* 3. 7. *Joel* 1. 14. and 2. 15. From whence some have not unaptly said, That God hath left as it were a Warrant dormant with the Magistrate and with the Church for such Days : Neither indeed could all the particular Causes and Occasions and Times thereof be particularly set down in the Scripture, because they are infinite. And Christ allows also private Fasts, *Matth.* 6. 17, 18. and so the Apostle, 1 *Cor.* 7. 5. But there is no colourable Consequence from such occasional Days, to these annual stated *Popish Festivals*, for which we have neither a general Warrant in the Scripture, nor a particular Call of Providence. And as for Week-day Lectures, they are most impertinently objected, seeing as some have well observed, " (*Re-exam. Art. of Perth. p. 144.*)
 " These are not hours sanctified or consecrated to God's Service, but
 " only the most convenient Times, when most may resort to the hearing of Sermons, so that time is only designed occasionally, not dedicate or sanctified. Time is made to serve God's People, and not
 " God's People made to serve the Time, or to serve God, because it is

" an

" an holy time. Ministers do not then preach with any Respect at all to the time, as more holy then other Times; that were Superstitious. The Work is not done for the Times sake, but the Time appointed for the Works sake: They do not preach with respect to any supposed Holiness of the Time; but appoint the Time so as may be most convenient for doing the Work.

Obj. 2. Some object the Days of *Purim*, which were anniversary Festivals. *Esth.* 9.

Ans. " This hath been seven hundred Years since objected by Papists unto the *Waldenses*, as *Amesius* (*Fresh Suit*, part 2. pag. 315.) observes, and since by all Papists that have written against Protestants about Ceremonies, as *Gregorius de Valentia*, *Bellarmino*, *Suarez*, and we need not seek for new Answers about it; for that which our Divines have answered to the Papists is sufficient in two Words.

1. That it cannot be evinced, that those Days of *Purim* were religious Feasts. *Junius* (*in Bell. de Cultu Sanct. lib. 3. cap. 10.*) saith *Præceptum fuit politicum*, they were only Days of civil Rejoycing, and, as another learned Writer (*Re-exam. Art. Perth. pag. 191.*) observes, " They are only called the Days of *Purim*, not the Holy-days of *Purim*, " they are not called *Chaggim*. No peculiar Sacrifice was appointed, " nor any holy Convocation of the People enjoined; the Ordinance " required but Feasting and Joy, and sending of Portions to one another. The *Rest* mentioned *Esth.* 9. was only from their Enemies: " So much Work as might stand with a Feasting-day was not forbidden. Bishop *Andrews* (*Serm. on Esth. 9. 31.*) his Arguments to prove that they were Holy-days, and not days of civil Joy and Solemnity only, are fully answered by Mr. *Gillespy*, (*Eng. Pop. Cerem. part 3. cap. 6. pag. 99. 100.*) who shews, that the most of them are meerly grounded upon the Corruptions of the vulgar Latin Translation, which the Bishop chooseth to follow. And for that one Argument from the Hebrew, that they took it in *animas*, *Vers.* 31. from whence the Bishop infers, they made a Soul matter of it, the Hebrew Word *nephesh* hath no such Emphasis, but signifies *corpus animatum* as well as *anima*, and is commonly taken not for our Souls, but for our selves; as *Gen.* 46. 26. *all the Souls* that came with *Jacob*, that is, all the Persons. Yea, that it may appear how far the Word is from any such Emphasis as the Bishop would put upon it, it is often used even for a dead Carcass, as in *Numb.* 9. 6. *Hagg.* 2. 13. and in sundry other Places.

2. Neither can it be evinced that this Feast of *Purim* was meerly of Humane Institution, if we suppose it to be a religious Feast. *Mordacai* did it, saith Dr. *Whitaker*, (*de Sacram. p. 206.*) God inspiring him, and
perad-

peradventure by order from some Prophet, as we find in *Zech. 8.* they changed their Fasts into Feasts by the Mouth of the Lord by the Ministry of the Prophet. And tho' we do not read expressly, that the Lord gave Commandment to them by any of his Prophets for this Feast of *Purim*; yet forasmuch as it stands approved in Scripture, there is no doubt, saith Mr. Cartwright, but it was done by Warrant from God. *Rest of second Reply,* p. 193. 194.

Obj. 3. The Feast of Dedication, *Job. 10. 22, 23.*

Ans. This also hath been objected from the time of the *Waldenses*. But.

1. It is not certainly known what Feast of Dedication this was, and whether meerly of Humane Institution: Some take it for that which Solomon appointed, others ascribe it to *Exra*, others to the *Maccabees*. See *Ames Fresh Suit*, part 2. pag. 318. And it is observed by learned Men concerning those declining Times, that the latter Jews appointed many Fasts and Feasts, as may be seen in their Kalender, which they had no Warrant for out of the Word of God. So Mr. *Weems*, Vol. 1. concerning the Scripture *Prolegom.* cap. 3. pag. 60.

2. Neither is there any Evidence that Christ approved this Feast of Dedication. The Text only saith, that he walked then in Solomon's Porch, which he might do without observing or approving the Feast. Those Circumstances of Time and Place being noted by the Evangelist for Evidence to the Story, as Mr. *Gillespy* (*Engl. Pop. Cerem.* part 3. cap. 6. pag. 103.) well observeth, and not for any Mystery. If this Feast was nothing but a Tradition of the Elders, we may be sure that Christ, who testified against other Inventions of Men, did never observe this.

Obj. 4. The Apostle (say some) seems to speak of it, as a thing indifferent and lawful to regard a Day to the Lord, *Rom. 14. 5, 6.*

Ans. The Scope of that place is not to assert the Truth of their Opinion, who made a difference of Days and Meats; (for it is evident from many Scriptures, that they were in an Error;) but to forbid and reprove an unbrotherly Spirit one against another, for such differences of Opinion; which Reproof falls heavy upon the greatest Patrons and Assertors of these Popish *Holy-days*; for they have used much unbrotherly Violence against Dissenters. Moreover, there was a greater latitude of Christian Charity and Indulgence due to the weak Jews in their Adherence for a time to *Moses*, then can be claimed by such as adhere to the Church of *Rome*.

Obj. 5. Some distinguish between the Superstition and the Hospitality of *Christmas*, and the superstitious part they condemn, but plead hard for the hospitable Part, as they call it.

Ans.

Ans. The Feasting and Sporting is an Appendix to the Worship, or rather to the Superstition, and therefore stands or falls together with it. The Apostle therefore calls them Idolaters even for their Feasting and Sporting, 1 Cor. 10. 7. *neither be ye Idolaters, as were some of them; as it is written, the People sate down to eat and drink, and rose up to play.* And if we read the Story of that Idolatry of the Calf, *Exod. 32.* we shall find that it was celebrated much after the same manner that *Christmas* is, or rather somewhat better; for they rose up early on the *Morrow*, and offered *Burnt-Offerings* and *Peace-Offerings*: So that it seems they went to Church and said their Prayers most devoutly in the Morning, and then they sate down to eat and drink, and rose up to play, *Ver. 6.* and there was shouting, and singing, and dancing, and a great deal of mad Mirth amongst them, *Ver. 18. 19.* Sober Mirth, and the temperate use of the good Creatures of God, is lawful at any time of the Year, and there never was any Minister that preached or spake against that. But to have better Cheer upon a *Popish Holy-day* than at another time, merely upon this Account, because, forsooth, it is an *Holy-day*, this is Superstitious. And the revelling and Rioting and Luxury, which is usual at those Times, is every way an hindrance to Hospitality, and not a furtherance to it, that which might and ought to be bestowed in a way of Liberality to the Poor, being mispent and lavish'd away in vain Prodigality and Luxury.

Obj. 6. I meet with one who disallows those Days that are dedicated to Christ, but hath a better Opinion of the Saints-days. His words are these. "Nor for my part (*saiſt he*) do I make any scruple to keep a Day in Remembrance of any eminent Servant of Christ or Martyr, to praise God for their Doctrine or Example, and honour their Memorial: But the hardest part of the Question is, whether it be lawful to keep Days as Holy, in celebrating the Memorial of Christ's Nativity, Circumcision, Fasting, Transfiguration, Ascension, and such like. Mr. Richard Baxter of Church Gov. and Worsh. disp. 5. pag. 413.

Ans. This learned Man is very singular in this Opinion, as well as in many others, and it is contrary even to the common Sense and Reason of most Christians, yea of most Men, to think the Days dedicated to Saints more allowable than those in Remembrance of the Actions of Christ himself. Our Divines against the Papists condemn the Saints-days, as much more intolerable and inexcusable than the other. *Sipiamus & bonum esset* (*saiſt judicious Ames Bell. Enev. rom. 2. lib. 6. cap. 10. thes. 12.*) *instituere dies festos; tota hæc pietas melius collocaretur in tot commemorationibus factorum Christi quot Ecclesia ferre posset, quam ut ad San-*
ctos.

Eos iretur. Dicare diem Deo in memoriam hominis, ne Judæi quidem in sua pædagogia docebantur, nedum convenit Spirituali cultui novi Testamenti.

" If it were (saith he) a good and pious Thing to appoint Holy-days ;
 " this Piety were better imployed in so many Commemorations of the
 " Actions of Christ, as the Church could bear, then in turning aside to
 " the Saints. To dedicate a Day unto God in remembrance of a Man,
 " is a thing which the very Jews were never taught to do in those weak
 " and childish Times, much less doth it agree to the Spiritual Wor-
 " ship of the New Testament. " And tho' it were lawful (saith Mr.
 " Cartwright *First Reply*, p. 153.) for the Church to ordain Holy-days
 " to our Saviour Christ, or the Blessed Trinity; yet it is not therefore
 " lawful to institute Holy-days to the Apostles and other Saints, or to
 " their Remembrance.

As to that Pretence of honouring their Memorial, I remember this is
 alledged by *Bellarmino* for the keeping of Reliques, and Dr. *Ames*
 (*Bellarmin. Enerv. tom. 2. lib. 6. c. 6. thes. 25.*) his Answer to him, *De*
istiusmodi conservatione nihil traditur in Scriptura, ubi tamen omne genus
honoris virtuti desertur, may be applied here ; this is such a way of ho-
 nouring the Memorial of Saints departed, as the Scripture knows not,
 wherein yet all due Honour is given to Virtue and Holiness. " For
 " as we reason against the Popish Purgatory (saith Mr. *Cartwright*,
 " *First Reply*, p. 153.) that it is therefore nought, forasmuch as neither
 " in the Old Testament, nor in the New, there is any mention of
 " Prayer at any time for the Dead: So may it be reasoned against
 " these Holy-days ordained for the Remembrance of the Saints; that
 " forasmuch as the old People did never keep any Feast, or Holy-day,
 " for the Remembrance either of *Moses*, or *Daniel*, or *Job*, or *Abra-*
 " *ham*, or *David*, or any other, how Holy or Excellent soever they
 " were. Nor the Apostles nor the Churches in their time never insti-
 " tuted any, neither to keep the Remembrance of *Stephen*, or of the
 " *Virgin Mary*, or of *John Baptist*, or of any other notable and rare
 " Personage: That the instituting and erecting of them now, and this
 " attempt by the Churches which followed, is not without some note
 " of Presumption; for that it undertaketh those things which the pri-
 " mitive Church in the Apostle's Times, having greater Gifts of the
 " Spirit of God, durst not venture upon.

And what though some of these Corruptions crept in somewhat
 early? They are but old Sins, and gray-headed Errors.

That Antichristian Violence of *Victor* Bishop of *Rome* for *Easter* was
 about the Year of Christ one hundred ninety eight; but *Christmas* is
 not so Ancient. *Pezelius* refers the first Establishment of it to the
 Council

Council of Constantinople in the Year of Christ five hundred fifty three. *Celebrata est* (saith he) *Constantinopoli Synodus Oecumenica quinta circa annum Christi 553. In eadem Synodo dies natalis Christi & dies Purificationis Mariæ primum sunt instituti ut sollemniter quotannis celebrarentur. Pessel Mellific. Hist. par. 2. Justinian. 1 pag. 326.* But be their Antiquity more or less, they have been abundantly testified against by the faithful Servants of Christ both in former and later Times.

Socrates, who wrote the History of the Church above twelve hundred Years ago, hath a whole Chapter concerning *Easter*, wherein he hath many notable Arguments against those that contend so much for it. He saith, "that as many other things crept in of Custom in sundry Places, so the *Feast of Easter* prevailed amongst all People of a certain private Custom and Observation, seeing not one of the Apostles hath any where prescribed any thing about it.

He sheweth also, "that the Apostles have set the Churches free from the Yoke of Bondage, by their Letters to them, *Acts 15.* But some neglecting these Things, account of Fornication, as a thing indifferent; yet they contend about Holy-days as it were for Life and Death; they despise the Commandments of God, and establish Canons of their own; they set at nought, they make no Account of the Law published by the Apostles, but raise a foul stir about Days and Months, &c. Thus Socrates *Hist. lib. 5. cap. 22.* Which Testimony of his is so plain and punctual, that Bellarmine knew not how to rid his Hands of it, but by flying out upon Socrates, and calling him a Novatian Heretick, (*Bell. de Cultu Sanct. lib. 3. cap. 10.*) which is but a poor shift, instead of answering his Arguments, to reproach his Person. But the Book he hath written, I mean his *Ecclesiastical History*, is evidence enough for him, that he was a Man of an excellent Spirit.

It was one of the Articles held and owned by the Waldenses, as Mr. Fox sheweth, five hundred Years ago, *Constrained and prefixed Fasts bound to Days and Times, difference of Meats, superfluous Holy-days, and all the rabblement of Rites and Ceremonies brought in by Man, to be abolished.* Fox *Acts and Mon. vol. 1. p. 300. art. 6.*

It was Luther's Desire no less then sevenscore Years ago, in his Book *de Bonis Operibus* set forth anno 1520. that there were no other Festival Days amongst Christians, but only the Lord's Day. Beza saith, *Superstitiosum esse docemus, arbitrari unum aliquem diem altero sanctiorem, Bez. Confes. cap. 5. art. 41.* And Reverend Mr. Dod condemns it as Idolatry against the second Commandment, either to pray unto the Saints, or to swear by them, or to dedicate set days and times to the Honour of them,

either by Fasting or Feasting. Dod on the Second Commandment, pag. 67. 68.

In Scotland they were laid aside in the first Reformation, and have been witnessed against by the Godly there ever since. They were revived indeed by those Back-sliders in the Assembly of Perth in the Year 1618. For one of the five Articles of that Assembly was concerning Festival Days; but they found little Acceptance with such as adhered to the Reformation of Religion, as appears by the Books and Writings of many godly learned Men against the Acts of that Assembly. Yea, King James himself before his Apostacy bore witness against them. Right excellent was that Speech of his to a National Assembly in Scotland anno 1590. He praised God that he was King in the sincerest Church in the World, sincerer then the Church of England, for their Service was an ill-said Mass in English; sincerer then Geneva it self, for they observed Pasche and Yoole, that is, Easter and Christmas; and what warrant, said he, have they for that. I find this Speech of his recorded in Didacius his *Altare Damascenum*, pag. 666. and in the Book intituled *Perth Assembly, the Proceedings, the Nullity thereof, &c.* printed 1619. p. 64. and in the *Re-examination of the five Articles of Perth*, printed 1636. pag. 340. How far he did sin against these Enlightenings and Convictions, and how the Bishops did poyson him, and pervert his Spirit in his declining Times, it is needless here to Discourse. But these were his Principles in his first, which were his best Times.

In England, besides the frequent Testimonies of the Martyrs against them, Authority hath smitten them once and again, the Lord usually carrying on the Work of Reformation by degrees. The first blow they received by publick Authority was by the Injunctions of King Henry the Eighth, in the Year 1536. in the Preface whereto, he reasons thus against them: Forasmuch as the Number of Holy-days is so excessively grown, and yet daily more and more by Man's Devotion; yea, rather Superstition, was like further to increase, that the same was and should be not only prejudicial to the Commonwealth, by reason that it is occasion as well of much sloth and idleness, the very Nurse of Thieves, Vagabonds, and divers other Unthriftiness and Inconveniences, as of decay of good Mysteries and Arts profitable and necessary for the Commonwealth, and loss of Man's Food many times, being clean destroyed thro' the superstitious Observance of the said Holy-days, in not taking the Opportunity of good and serene Weather offered upon the same in the time of Harvest; but also pernicious to the Souls of many Men, which being inticed by the Licentious Vacation and Liberty of these Holy-days, do upon the same commonly Use and Practise more Excess, Riot, and Superfluity then upon any other Days, &c. See Mr.

Fox *Acts and Monum.* Vol. 2. Pag. 386. whereupon he abrogates a Number of them, and especially such as fell in the Harvest time. And thus the Work was begun.

But the total Extirpation of them was a Work and Honour reserved by God for the Great Parliament, who in their *Directory*, pag. ult. have declared, that *Festival Days vulgarly called Holy-days, having no Warrant in the Word of God, are not to be continued.* And in their Ordinance of June 8. 1647. they do utterly abolish them in these Words: "Forasmuch as the Feasts of the Nativity of Christ, *Easter* and *Whitsuntide*, and other Festivals commonly called *Holy-days*, have been heretofore superstitiously used and observed, be it ordained by the Lord's and Commons assembled in Parliament, that the said Feast of the Nativity of Christ, *Easter* and *Whitsuntide*, and all other Festival Days, commonly called *Holy-days*, be no longer observed as Festivals or Holy-days within the Kingdom of England and Dominion of Wales. Any Law, Statute, Custom, Constitution, or Canon to the contrary in any wise notwithstanding. See Mr. Scobell's Collection, anno 1644. cap. 51. and anno 1647. cap. 81.

And now to see these and other Abominations by the Prelatick Party conjured up again from the Grave, and from the bottom of Hell, after such a Funeral, he said well, who said it is almost as prodigious and as ghastly a Sight, as to see a dead Ghost walking up and down with his Winding-sheet about him; but God will shortly bury them again, and seal the Tomb-stone upon them, never to rise more: For he hath said, *I hate, I despise your Feast-days, I will not smell your Holy-days,* Amos 5. 21. wherein, as the most judicious Interpreters observe, he doth not only reprove their Hypocrisy in reference to his own blessed Days, but also their Idolatry and Superstition in observing Days of their own. Oh! That God would set home this Text by the Power of his Spirit upon the Consciences of Holy-day-keepers to convince and humble them. How dreadful are these Words! *I hate, I despise your Feast-days, I will not smell your Holy-days;* that is, I will never accept them.

THE

Superstitious Vanity of the POPISH
MUSICK in the worship of God.

THis is such a strange superstitious Vanity, that it is generally accounted in these knowing Times, as it was of old by *Justin Martyr*, (*Quest. & Resp.* 107.) childish and ridiculous, insomuch that it doth expose the Papists and their way of Worship to much Contempt and Laughter: And therefore I should have thought it needless to speak much against a thing so generally exploded, but that Mr. R. B. hath discovered and declared himself for it, as a thing in it self lawful and warrantable. His Words are these: For Organs or other Instruments of Musick in God's Worship, they being an help, partly Natural, and partly Artificial, to the exhilarating of the Spirits for the Praise of God; it know no Argument to prove them simply unlawful, but what would prove a Cup of Wine unlawful, or the Tune, and Meeter, and Melody of singing unlawful; but yet if any would abuse it, by turning God's Worship into carnal Pomp and Levity, especially by such non-intelligible singing or bleating, as some of our Choristers used, the common People would have very great cause to be weary of it, as accidentally Evil. Thus he, *Disp. of Hum. Cer.* pl. 411. But *Bellarmino* hath said more then this for it in fewer Words. *Cum & habeamus* (saith he) *exemplum Testamenti veteris, & experiamur devotionem per eam excitari & tedium minui*, *Bell. de Adiffa. lib. 2. cap. 15.* and he gives as grave and learned Counsel against the Abuse of them. *In ipsis Organis* (saith he) *non misce res sacras & pias sobrie & graviter exprimendas, neque enim leve peccatum est, si quis lascivum aliquid Organis ludat & audientium animos non ad pietatem, sed ad amorem mundi accendat.* *Bell. de Bon. Oper. in particul. lib. 1. cap. 17.* The answering of which Objections and Pretences will sufficiently discover the Vanity and groundlessness of this Superstition, and that it is more then accidentally Evil.

And

And first to that plausible Objection of *Beſſarmine*, from the use of them in the Old Testament: to begin with the strongest Argument first: for this is the most specious, and hath the greatest seeming weight. We answer, That altho' the Jews had Musical Instruments in the Worship of God under the Law, yet that they are no part of Gospel-worship: These Considerations may evince.

First, There was then a clear word of Institution for them. The Trumpets of Silver and Cornets of Horn were instituted by the Hand of *Moses*, *Numb.* 10. in the ten first Verses, and *Levit.* 23. 23, 24. we read also in *Moses* his Time, of Timbrels used in the publick Praises of God by *Miriam* the Prophetess, *Exod.* 15. 20. And in *David's* Time we read of Organs also, and ten-stringed Instruments, and Cymbals of Brass, and Harps, and Psalteries of fine Wood, *2 Sam.* 6. 5. *Psal.* 149. 3. and 150. 4. *2 Chron.* 16. 4, 5. and these Musical Instruments were not brought into God's Worship by *David* of his own Head, but by Authority and Direction from God. For so was the Commandment of the Lord by his Prophets, saith the Text, *2 Chron.* 29. 25. and therefore they are called the musical Instruments of God, *1 Chron.* 16. 42. and Instruments of Musick of the Lord, *2 Chron.* 7. 6. with relation to God as the Author and Institutor of them. For the Lord's Name in the Scripture phrase is never set upon things of Humane Invention, but only upon things of Divine Institution; as the Lord's Supper, the Lord's Day, the Lord's Feasts, the Lord's Altar, &c. so here the Lord's Instruments of Musick. And indeed had there not been such a Stamp of God upon them, they had been abominable; and those words of God by the Prophet *Amos*, 5. 23. might justly have been applied unto them, Take away from me the noise of thy Songs, for I will not hear the melody of thy Viols; or of thy Organs, as some translate that word, *vid. Tarnov. in loc.* For the Lord rejects with loathing whatever he hath not commanded; *respuat quicquid non precepit*, as *Calvin* observes upon that Text: A Text which condemns the mutterings of the Mass-Priests, and the bellowings of the Friars and Nuns, wherewith the Churches and Chappels in the Papacy echo; to use the words of the learned Lutheran *Tarnovius* upon that place.

But there is not one word of Institution for them under the Gospel, neither expressly nor by Consequence: But on the contrary, they are clearly cashiered and excluded out of the Gospel-worship, by that general Rule which the Apostle lays down concerning all the parts of God's Worship, *1 Cor.* 14. 26. Let all things be done unto edifying, with ver. 15. I will sing with the Spirit, and I will sing with Understanding also; and ver. 11. If I know not the meaning of the Voice, be that speaketh shall

be a Barbarian to me. From all which the Rule is evident, that no Voice is now to be heard in the Church of Christ, but such as is significant and edifying by signification, which the voice of Instruments is not. Mr. Cott. of singing Psalms, cap. 1. pag. 6. The Chaunters and Choristers are (to use the Apostles phrase) Barbarians to all the People; for they play and sing no body knows what: The Understanding cannot edifie by it, being not an articulate Voice.

And therefore those Comparisons of Mr. B. when he parallels the use of Organs in God's Worship with a Cup of Wine, and with the Tune, and Meter, and Melody in Singing, are most incongruous and unmeet Comparisons. For what Communion hath Light with Darknes, and what Agreement hath the Temple of God with Idols? So when Bellarmine (*de Bonis Operib. partic. lib. 1. cap. 17.*) mingles the Question of Organs with that of Singing Psalms, handling them both together in one: It is too much boldness thus to confound and parallel the Inventions of Men with the Institutions of Jesus Christ. We know there is an Institution of Christ for the use of Bread and Wine in his Worship, in the Sacrament of the Lord's Supper, as also for the Singing of Psalms, to which the Tune and Meter are as necessary as Cups and Vessels for the Bread and Wine: But where hath Christ appointed Organs and Cathedral Musick? who required these things at your Hands?

The time when this Corruption was first invented and introduced into the Church is not certainly known, neither is it much material to Dispute. Certain it is, that they are a very late Invention. They were not used in Justin Martyr's time, who lived in the second Century; and it is generally thought by learned Men, and not without ground, that that Book, though it bear his Name, was indeed much later than his time, where they are thus witnessed against; the Testimony is very plain and punctual, and therefore let us hear it in English; Singing (saith he) in it self is not a childish Thing, but to sing with Instruments of Musick, and with Dancing, and Timbrels. And therefore in the Churches the use of such Musical Instruments, and other things fit for Children, is laid aside in their Songs and Praises, and nothing left but only singing with the Voice, Justin Mart. Quest. & Resp. 107. Neither were they used in Chrysostom's time, who lived in the fourth Century; for he saith, *Judaicis fuerat permixtum propter infirmitatem cordis sui*. It was permitted to the Jews because of their weakness, Chrys. in Psal. 150. Platina refers the original of them to Pope Vitalianus about 690 Years after Christ, or as others 770, others about 820. Zepper. Pol. Eccles. lib. 1. cap. 13. pag. 106. But that they are much later than any of these, Aquinas his Determination against them is a sufficient Evidence, (Aqu.

(*Aqu. secund. secunda Qu. 91. art. 2. ad 4.*) who durst never have condemned them as Jewish, and Typical, and Carnal, if they had been generally received in the Church of Rome in his time, who lived about 400 Years ago. And it is *Cajetans* observation upon him, *Nota quod tempore Divi Thome Ecclesia non utabatur Organis. Cajet. in Thom.* And *Bellarmino* himself (*de Bon. Oper. in partic. l. 1. c. 17.*) confelleth, *in Ecclesia sera admitti cepisse*, the primitive and purest times knew them not; so that they are a very late invented Superstition. And this is the first Consideration against them. There was a clear word of Institution for them under the Law, but not so, but the contrary under the Gospel.

2. We do not find that these Musical Instruments amongst the Jews were a part of their Synagogue-worship, which was moral and perpetual; but rather of their Temple-worship, which was Ceremonial, and is now vanished away. We find in the Scripture, that they had in their Synagogues the publick Moral Worship of God, as reading and expounding the Law, &c. every Sabbath-day. *Luke 4. 16, 20, 21. Acts 13. 15. and 15. 21.* Some think they used Trumpets there also, to call the People together; but if they did, this was a Moral use of them, for which we use the ringing of a Bell. But the Scripture is clear and expresse, that their Instruments of Musick were appointed to be used in their extraordinary solemn Feasts, as in the Year of Jubilee in the Day of Atonement, *Lev. 25. 9. and continually before the Ark, 1 Chron. 16. 4, 5, 6.* And the Singers and Trumpeters stood at the East-end of the Altar at the Dedication of the Temple in *Solomon's* time, *2 Chron. 5. 12.* And in *Hezekiah's* time, when the Burnt-offering began, the Song of the Lord began also, with the Trumpets and with the Instruments of Musick ordained by *David King of Israel*, *2 Chron. 29. 27, 28.* But therefore seeing Christ is come, and hath caused the Sacrifice and the Oblation to cease, and the City and the Sanctuary being both destroyed, as *Dan. 9. 26, 27.* All the Appendices thereof, all the Worship that was affixed thereto is ceased with it. Are the Sacrifices of the Temple, the Priests of the Temple, the Altars of the Temple, and all the other parts of Temple-worship ceased, and doth the Musick of the Temple continue?

3. There was a typical signification in them. And upon this account they are not only rejected and condemned by the whole Army of Protestant Divines; as for instance, by *Zuinglius*, *Calvin*, *Peter Martyr*, *Zepperus*, *Parcus*, *Willet*, *Aynsworth*, *Ames*, *Caldernood*, and *Cotton*, (*Zuingl. Aft. disp. 2. pag. 106. Calvin in Psal. 33. Pet. Mart. in 1 Cor. 14. 7, 8. Zepper. de leg. Mos. lib. 4. c. 9. p. 346.*

de Pol. Eccles. lib. 1. cap. 13. p. 106. *Paraus* in 1 Cor. 14. 7. *Willet Synopsis. Papif. p. 593. Aynsworth* on Psalms, p. ult. of Musick in Temple. *Ames's* fresh Suit against Ceremonies, part 2. cap. 4. sect. 6. pag. 405, 406. *Didoclav. Altar. Damasc. cap. 8. p. 490, 491, &c. Cotton* of Singing of Psalms, c. 3. p. 12.) who do with one Mouth testify against them, most of them expressly affirming, that they are a part of the abrogated legal Pedagogy; so that we might as well recall the Incense, Tapers, Sacrifices, New Moons, Circumcision, and all the other shadows of the Law into use again. But *Aquinas* himself also, tho' a Popish Schoolman, pleads against them upon the same Account, *quia aliquid figurabant*, and saith, the Church in his time did not use them, *ne videatur judaizare*, lest they should seem to judaize, *Aquin. secund. secunda Quest. 91. Art. 2. 4.* Yea *Filenus* himself, before his Apostacy; for what his Judgment was afterwards in this particular I do not know, but in his first, which were his best times, he saith, *Instrumenta inanimata sive ea sint ynducta sive introducta quicunque in Ecclesiam revocant, Synagogum pridem sepultam hac in parte refodiunt; operosum illud machinamentum quod Autonomaſtice vocant Organon Italiani Pape inventum ac donum illis arrideat qui magna meretrici supparasitari, quam Christiana simplicitate studere malunt, non absimiles Ethnicis quos Lactantius ad Tempia ventitare ait, non tam Religionis gratia quam ut videant & audiant quod oblectet*, lib. 2. cap. 7. & quibus publicorum Conventum finis non est iudicium, sed vanitas, *Syntag. part 2. disp. 49. thes. 49, 50.*

What it was, that was the Thing intended and signified by these dark Shadows, is not without some obscurity and difficulty to determine. But yet it may be found out, as in other Types so in this, by considering the nature of the Thing it self, and by diligently observing the hints and intimations that are given by the Spirit of God in the Scripture. For the meaning of the Types is seldom fully and explicitly declared and held forth, but for the most part briefly and obscurely hinted, and so left by God to be collected by the Christian Wisdom and Industry of his People.

The Silver Trumpets then are conceived to hold forth the Promulgation of the Gospel, the Preaching of the pure Word of God by his Messengers. For which, as there is a clear and fair Analogy and Proportion in the Things themselves, so there be some hints of Scripture that seem evidently to look this way. As when *Solomon* saith, *The Tongue of the Just is as choice Silver*, Prov. 10. 20. so the Messengers of God are said to *lift up their Voice as a Trumpet*, Isa. 58. 1, *set the Trumpet to thy Mouth*, Hos. 8. 1. And in

Ezek.

Ezek. 33. 3—6. the faithful Discharge and Execution of their Office is expressed by *blowing the Trumpet*. So when it is said in that great Prophecy concerning the Restauration of the Jews, *Isa. 27. 13.* that in that Day the great Trumpet shall be blown, it is understood by Interpreters concerning the sounding of the Silver Trumpet of the Gospel throughout the World. So Calvin in *Isa. 27. 13.* of whose Renown for a spiritual and solid Interpreter we need not speak; *Tuba spiritualis nempe Evangelij clangor, &c.* So the Dutch Annotators in *Isa. 27. 13.* understand by this great Trumpet in a Spiritual way the Trumpet of the Gospel, whereby God hath called and gathered unto himself a Church out of all People and Nations of the World. So Mr. Davenport of the true Messiah, pag. 21. The sounding of Trumpets to give Notice of the Jubilee typed out the preaching of the Gospel, which began in John's Ministry, and Christ seconded it. Luke 4. 18, 22.

And both these and all the rest of their Musical Instruments were Expressions and Signs of Joy, *Psal. 89. 15.* and *98. 6.* *Blissed is the People that know the joyful Sound, with Harp, with Trumpets, with sound of Cornet make a joyful Noise before the Lord the King.* They were therefore fit Resemblances to shadow out that heavenly Musick and inward Melody of the Joys and Graces of God's Spirit in the Hearts of his People. The Apostle therefore exhorts us to sing unto the Lord; but instead of calling upon us for Musical Instruments, he requires the Spirit of Grace in the Heart, and Melody in the Heart, *Eph. 5. 18, 19.* *Col. 3. 16.* The making a joyful Noise with Instruments continueth not, (saith Mr. Cotton of the singing of Psalms, cap. 3. pag. 12.) save only so far as it is kept alive in the Antitype, the Affections of our Hearts, our *præcordia* making Melody with the Songs and Professions of our Lips, and with the gracious and peaceable Conversations of our Lives. Yea so clear and obvious are these Significations of the Jewish Musick, notwithstanding some little Obscurity, that Tilenus himself, though dark enough in other Things, could not but see it, such is the evidence of the Thing it self. *Festum clangoris* (saith he) *continuum & spiritualem lætitiæ Evangelici præconij tuba excitandam denotabat*, the Feast of Trumpets denotes those continual spiritual Rejoycings, raised in the Heart by the pleasant sound of the Trumpet of the Gospel, *Syntag. par. 1. disp. 52. thes. 61.*

4. But suppose the Signification of the Jewish Musick could not be found out, as indeed it is an hard thing to find out the meaning of all these Types and Ceremonies: Yet, nevertheless we are delivered by Jesus Christ not only from their Types and Ceremonies, but also from all their Yokes and Burthens, and from all such Ordinances and Observations as did besit them and belong unto them, as in that Estate

of Infancy and Childhood. *Junius* therefore upon the History of *Miriam* praising the Lord with Timbrels and with Dances, distinguisheth thus: *Eorum quæ lege imperata sunt, alia ad rei futuræ præsignificationem pertinuerunt, alia singularem illius Ecclesiæ habuerunt significationem. Quæcunque res futuras præsignificaverunt ea post Complementum in Christo usurpare est impium; quæ Ecclesiæ illius fuerunt propria vel singularia, eadem nunc usurpare est ridiculum, Jun. in Exod. 15. 20.* which overthroweth that deceitful Rule of *Bellarmino*, which he repeats and makes use of again and again, when he saith, *Ceremonia Judæorum propria, sunt illæ quæ ad aliud futurum significandum erant institutæ. At Ceremonia quæ fundantur in Ratione naturali, ut genna flectere & similes non sunt propria Judæorum, atque ad hoc genus pertinent Instrumenta Musica; porro talem esse Templorum Dedicacionem apparet, &c. Bell. tom. 2. de Cultu Sanct. lib. 3. cap. 5. & tom. 3. de Missa lib. 2. cap. 15. & tom. 4. de Bon. Oper. in particul. lib. 1. cap. 16.* where besides the impropriety of Expression (for kneeling in Prayer is not so fitly called a Ceremony, being an outward Gesture, which both the Scripture recommendeth, and Nature teacheth and directeth to) his Distinction is lame and defective, and his Rule false. For it is not Natural Reason but Divine Institution that is the Foundation of religious Ceremonies, as is most apparent in the two Sacraments of Baptism and the Lord's Supper. Doth natural Reason teach these? Neither will his Rule stand, that nothing is proper to the *Jews*, but only such Ceremonies as signify some future Thing. For a plenteous Induction of Instances might be given, in sundry legal Burthens and Ordinances of those Times, which we all account our selves delivered from, tho' we do not well know what typical Signification to assign unto them. It will be hard to demonstrate what typical Signification there was in that Restraint of the initiating Seal precisely to the eighth Day; or in that Law, that a Man shall marry his deceased Brother's Wife, to raise up Seed unto his Brother, with many other Things of the like Nature, which yet are not now in Force.

And upon this Account also, this Instrumental Musick is rejected by many judicious Writers, as being a Burthen laid upon the *Jews*, or an Indulgence allowed unto them in that Estate of Infancy; but now the time of Gospel-Freedom is come, *Galat. 4. 4, 5. Judæis fuerat permissum propter infirmitatem cordis sui, saith Chrysostom in Psal. 150. Quia populus erat magis durus & carnalis, Aquin secund. secundæ qu. 91. art. 2. ad 4. Veteri duræ cervicis & stupidæ mentis populo Deus olim indulgit. Patens in 1 Cor. 14. 7.* "Suppose (saith *Mr. Cotton*) singing with Instruments were not typical, but only an external Solemnity of "Worship, fitted to the solace of the outward Senses of Children un-
"der

“ der Age, such as the *Israelites* were in the Old Testament, *Galat.*
 “ 4. 1, 2, 3. yet now in the grown Age of the Heirs of the New Te-
 “ stament, such external pompous Solemnities are ceased, and no ex-
 “ ternal Worship reserved, but such as holdeth forth Simplicity and
 “ Gravity; nor is any Voice now to be heard in the Church of Christ,
 “ but such as is significant, and edifying by Signification, *1 Cor. 14.*
 “ 10, 11, 26. which the Voice of Instruments is not. Mr. Cotton of
 “ singing of *Psalms*, cap. 1. pag. 6.

5. If that Institution under the Law be binding to us in Gospel-
 Times, I do not see how it will be avoided, but it will bring in the
 whole Jewish Musick, as well as some part of it. And then why should
 we not have Trumpets in the Worship of God as well as Organs? For
 the Jews had Trumpets also And why must we have them only in
 Cathedral Churches, and in the King's Chappel, seeing there is no
 Pre-eminence or Difference of Places under the New Testament? If
 Organs be too dear for every poor Parish; yet, as Mr. Calderwood ob-
 serves, they might get Citherns or Bagpipes. *Hæc instrumentalis Mu-*
sica (saith he) si apta cultui divino in Ecclesia Christiana, cur denegatur
singulis paræciis & conceditur tantum Cathedralibus Ecclesiis & Sacellis Re-
gis? Si sumptuosum sit Organon, sufficiet Tibia utricularis aut Cythara. Di-
doctæ. Altar. Damasc. cap. 8. pag. 494. Or they might follow the Ex-
 ample of some superstitious Christians at Jerusalem, mentioned by Sir
 George Sandys, “ who instead of Musical Instruments have Sawcers of
 “ Brass, which they strike one against another, set about with Jingles.
 Sir G. S. *Relation of a Journey in 1610.* lib. 3. pag. 173. And would
 not this be very grave and solemn Worship? And why should there not
 be Dancing in the Worship of God as well as Piping? For those old
 Idolaters in *Exod. 32. 6, 19.* of whom these in our Times are the ge-
 nuine Offspring and Posterity, did not only shout, but also danced and
 plaid before their Idol: Or, if they like not that Example, which ne-
 vertheless they imitate and follow, they may read of David's leaping
 and dancing before the Ark, and that with Divine Acceptance and Ap-
 probation, *2 Sam. 6.* as also Miriam the Prophetess, *Exod. 15. 20.*
 which if they think it was not a precedent for Gospel-times, let them
 give any Reason for it, which may not be applied as well against the
 Jewish Musick.

6. I need not say what a troop of Church-Officers this kind of Wor-
 ship introduceth, of whom the Scripture is wholly silent, and hath
 left no Direction to us, how they should be qualified, how called, how
 maintained, nor what the Work and Duty of their Office is. Those
 Musicians of old among the Jews, as Mr. Hilderham observes, were all

Levites, and had a special Function and Calling in that Church by God's Appointment, whereupon they were wholly to attend, and whereunto they were enabled by special Gifts received from God. Hild. on Psal. 51. Lett. 1. p. 3. Of their diligent Attendance upon the Work, see 1 Chron. 9. 33. And these are the Singers, chief of the Fathers of the Levites, who remaining in the Chambers were free, for they were employed in that Work Day and Night. And 2. for their Gifts and Abilites, see 1 Chron. 15. 22. Chenaniah instructed about the Song, for he was skilful. And 1 Chron. 25. 7. the number of them that instructed in the Songs of the Lord, even all that were cunning were 288. Yea 3. they had also special Maintenance appointed and provided for them, hence we read of a certain Portion for the Singers due every Day, Nehem. 11. 23. and all Israel in the Days of Zerubabel and of Nehemiah gave the Portions of the Singers and the Porters every Day his Portion, Nehem. 12. 47.

But Christ hath left no Direction to us about any such Officers in the Churches of the New Testament: We read of Pastors, Teachers, Elders and Deacons, but of Choristers and Singingmen nothing. And if we say the Church may appoint them, this will open a Gap for all humane Inventions, Prelates, Popes and Cardinals came in at this Door. And being not appointed by Christ, they must needs be a great Burthen to the Church. Hence *Erasmus* justly complains, *Operosam quandam & theatricam Musicam in sacras aedes induximus, tumultuosum diversarum vocum garritum, qualem non opinor in Græcorum aut Romanorum Theatris unquam auditum fuisse. In hunc usum magnis salariis aluntur puerorum greges quorum omnis ætas in perdiscendis hujusmodi gannitibus consumitur. Tantis sumptibus oneratur Ecclesia ob rem pestiferam, &c.* "We have brought (saith he) a tedious and theatrical Musick into the Church, a tumultuous Noise of many Voices, such as I think was never heard in the Greek or Roman Theaters. For which Purpose whole flocks of Boys are maintained at a great Charge, whose Age is wasted in learning this gibble-gabble, (as *Dr. Ames* renders it) such Charges is the Church loaden with for such a pestiferous thing. *Erasm. in 1 Cor. 14. apud Ames Fresh Suit, part 2. cap. 4. pag. 405.*

But this may suffice to that first Objection from the Use of them under the Law. These six Considerations may suffice to shew that nevertheless they are no part of Gospel-worship.

Now for that other Objection from Experience. If none but *Bellarmino* had told us that they excite Devotion, and make the Worship of God less tedious, we might altogether pass it by, as being but the Experience of a Jesuite: But seeing a better Man affirms the same thing, and pleadeth that they are in help partly Natural and partly Artificial to the exhilarating of

of the Spirits for the Praise of God, we must briefly consider this Objection also. Now the Answer to it is in two words; If it be meant (as it seems to be) of true spiritual Delight and Devotion, the Assumption is false, viz. that Organs in the Worship of God have any such virtue. But if it be meant of meer natural Delight, the Consequence is false and feeble, viz. that therefore they may be used in the Worship of God.

1. The truth of this Assumption, viz. the efficacy of Organs in the Worship of God to excite Delight or Devotion, may justly be denied. *Chrastovius* questions it, *Utrum autem promoveant vel tedium minuant nescio: Chrastov. Prax. de Cerem. & Can. Miss. thes. 42. apud Didoc. pag. 493.* But *Zuinglius* thunders against it. *Ecclesiasticum illum Cantum & Templorum Boatus, ab ipsis quoque Sacerdotibus non intellectos, abusum stultum & inanem, imo pietatis vera remoram perniciosissimam esse constat.* "It is most apparent (saith he) that that same Church-chaunting, and those bellowings in our Temples, which also the very Priests themselves do not understand, is a most foolish and vain Abuse, and a most pernicious let and hindrance to true Piety. *Zuing. Act. disp. 2. pag. 106. apud Ames Fresh Suit. p. 406.* So that he accounted it not an help and furtherance of Devotion, but a most pernicious hindrance.

Aquinas observes, which is also quoted and approved by the judicious *Ames*, *Magis animum movent ad delectationem, quam ut per ea formetur interius bona dispositio*, they do rather stir up the Mind to delight, then frame it to a right Disposition, they raise natural rather than true spiritual Joy. And so that intelligent and learned Gentleman *Sir Edwin Sandys* observes, concerning the Popish Worship, "that being not understood by the People, it is not able to hold them with any spiritual Content, their Service being no other then as a Lamp put out, which bringeth no Light at all to the Understanding, neither can bring any due warmth to the Affections, the one being inseparable from the other. And were it not that their Musick, Perfumes, and rich Sights did hold the outward Senses with their natural Delight, surely it could not be but either abandoned for the fruitlessness, or only upon fear and constraint frequented, *Sir E. S. of the State of Religion in the Western Parts, p. 7, 8.* We see then, that in the Judgments of all these learned Men, Musical Instruments in the Worship of God tend rather to affect the Senses and tickle the Ear with natural and sensual Delight, than to edifie the Soul and raise the Heart unto any true spiritual delight and rejoycing in the Lord.

Aquin. ubi supra.
Ames ubi supra.

And

And whether their Witness be not true, let the Scriptures of Truth judge. For Experience must be brought to the Scripture, as the Example to the Rule, and if it swerve from that Rule, it is but the corrupt Experience of a deceived Heart. But that Experience that *Bellarmino* alledgeth, of Devotion raised by Musical Instruments in the Worship of God, is contrary to the Scriptures. For it is an everlasting Scripture-truth, and a Rule as sure as Mount Sion, that *the Inventions of Men are fit for nothing but to deaden the Heart and quench the Affections*, but they will never raise them, nor kindle one spark of any true spiritual Affection in the Soul. *The graven Image is profitable for nothing*, Isa. 44. 10. *In vain do they worship me, teaching for Doctrines the Commandments of Men*, Matth. 15. 9. Hence when a blind Papist weeps over the Crucifix, and his Heart is melted into Tears, he doth but bedabble it with carnal Tears, as some have well expressed it. *For what God hath not appointed he doth not, he will not own and bless*. But this instrumental Musick in the Worship of God is an Invention of Man; it is such an help to Devotion as God hath not appointed: Therefore it cannot raise the Heart, nor kindle one spark of true Devotion and spiritual Affection in the Soul: So that the Assumption is utterly false.

2. *The Consequence* also is false and vain. For although there be a Civil Use of Musick for lawful Delight to exhilarate and refresh the Spirits, about which there is no Controversie; for I know none that questions it, and that this use of it, and refreshment by it, ought to be improved to the Glory and Praise of God, is a thing beyond all Dispute; yet this is no sufficient ground for the use of it in the Worship of God. For all the lawful Enjoyments, and Comforts, and Contentments of this Life, are in this sense helps for the exhilarating of the Spirits to the Glory and Praise of God, *whatever ye do, whether ye eat or drink, do all to the Glory and Praise of God*, 1 Cor. 10. 31. so when we Rest and Sleep, a gracious Heart knows how to do every thing for this great end; but doth it therefore follow that Men may Sleep at Church? I hope not. To see Boys and Girls playing in the Streets of Jerusalem, will doubtless much exhilarate and awaken the Spirits of their godly Parents to praise God, when that Promise shall be fulfilled, *Zech. 8. 5.* but doth it therefore follow that Boys may play at Church? So here, the Application is easy. And therefore *Pareus* having shewed that the end of Musical Instruments is *vel delectare vel excitare animum*, he thus preoccupates this Objection, "But it is a simple thing (saith he) for any Man to think, from this to defend the use of Organs in the Worship of God. For the Soul is to be raised up to God and spiritual rejoycing, in the Church and publick Assemblies, not by Pipes and
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Those solemn *Caveats* therefore before-mentioned against the abuse
 of this Cathedral Musick, are to as much purpose as the washing of a
 Blackamore to change his Colour. For who can bring a clean thing out of
 that which is unclean? The thing it self being sinful and unlawful, it is
 not capable of any Regulation, but requires an utter Extirpation and
 Rooting out. Such Counsels as these, against abuse of that which is
 sinful, are not unlike the Laws made by King Henry the Second, in the
 times of Popish Profaneity and Darkness, for the Regulation of Stews
 and Whorehouses, as that no Stewholder should receive any Man's Wife,
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 would leave that lewd Life, &c. upon which a late Historian well ob-
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 “ they might happily keep some who were bad from
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Dr. Fuller's History
 of the Church. Book
 5. pag. 240.

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Dr. Fuller's History
 of the Church. Book
 5. pag. 240.

“ ordain—that all Organs, and Frames or Cases wherein they stand,
 “ in all Churches and Chappels, shall be taken away and utterly defa-
 “ ced, and none others hereafter set up in their places—— where-
 “ unto all Persons within this Kingdom, whom it may concern, are
 “ hereby required at their peril to yield due Obedience.

I have now examined all that I can meet with, that hath been object-
 ed in this Cause, and I know not what can be objected further, unless,
 being driven from all their other holds, they will fly for refuge to the
Authority of the Church, as their manner is; which if they do, we may
 easily retort the Argument upon themselves, and beat them with their
 own Weapons. If I held any Opinion according with the Church of
Rome, but contrary to the concurrent Judgment and Practice of all the
 choicest Saints and purest Churches, I would even desire the Lord to
 write it in Stars and Sun-beams. But such is the Musick now in questi-
 on. It is borrowed from the Church of *Rome*, and they who write
 for it borrow their Arguments from *Bellarmino*, who disputes for it
 against *Peter Martyr*, as hath been shewed; so that Papists and Semi-
 Protestants are almost the only Sticklers for it; but the Reformed
 Churches have cast it off; which though it is not in it self a demonstra-
 tive or cogent Argument, neither do I so intend it, for the Scripture
 is the only infallible Judge; yet it is enough to confound and stop the
 Mouths of such Objectors, as pretend the Authority of the Church for
 this Chaunting Idol-Service. For they take part with the Church of
Rome in this particular against all the Reformed Churches.

To the R E A D E R.

WHereas the Author in the foregoing Discourse asserts, that the
 Reformed Churches have with one Consent laid aside Instru-
 mental Musick in the Worship of God, that word Reformed Churches
 is not to be understood as including either the Lutheran Churches abroad,
 or our Prelatick ones at home. And moreover, the Reader must consider,
 that he therein speaks according to the declared Judgment of the chief and
 generality of their Writers. For tho' it appears by learned Voetius, *Po-
 Eccles.* part 1. l. 2. tr. 2. sect. 1. c. 3. that some Churches in Holland
 have Organs; yet the Reader may there find the Judgment of the Nether-
 land Synods to have been against them, and that they were brought in among
 them but of late, and that too not by any publick Authority, but only on the
 private

private Affection of some particular Persons here and there; besides a great cloud of Witnesses against them, not only from among Protestant Writers, but many of the very Papists themselves, and some in the elder Ages of Christianity. Moreover this Discourse of our Author was written in or near the time of his unhappy Leisure after the memorable Bartholomew, 1662. and therefore before that Book of learned Voetius came forth. Moreover it is certain that this Musick in the Worship of God is a much later Invention then many other Popish Corruptions are: An Organ was long unknown in France or Germany, the first of them being brought to King Pipin by Stephen Bishop of Rome, and other Embassadors from Constantinus Copronymus, as that excellent Historian and Antiquary Aventinus hath it, Res adhuc Gallis & Germanis incognita, Organon appellat. Annal. Boior. lib. 3. pag. 300. Edit. Ingolst. 1554. which is seconded by Amoinus; who adds, that afterwards one George a Grecian Presbyter undertook to make one for Lewis the Emperour. His Words are these, Adduxit vero Baldricus Domino Imperatori Presbyterum quendam Georgium nomine, bonæ vitæ hominem, qui se promitteret Organum more posse Græcorum componere. Quem Imperator gratanter suscepit, & quia Deus illi quæ ante se inusitata erant Regno Francorum attribuebat, gratiarum actiones reddidit, ac Tanculfo sacrorum scriniorum Prelato commendavit, publiisque stipendiis curare jussit, & ea quæ huic operi necessaria forent præparare mandavit, de Gest. Franc. lib. 4. cap. 64. & cap. 114. This is placed by Calvisius in the Year 826. and that sent to Pipin was about threescore and ten Years before. Tho' withal I know some Writers give them somewhat an older standing. The Centurists of Magdeburg have these Words, Cent. 7. cap. 6. Tandem anno 666. in pleno numero Bestiæ Apocalypsis 13. cantum Latinum cum Organis Ecclesiæ a Vitaliano Pontifici susceperunt, missamque deinde, &c. At last in the Year 666. in the full number of the Beast in the 13th of the Revelations, the Churches (they speak of the Churches in England) received Latine Singing with Organs from Pope Vitalian, and thereafter began to say Latine Mass, and set up Altars with idolatrous Images; from whence followed both Prayers to the Dead and Exorcisms, and other prodigious Practices of the Papists. For Which they there cite Bale. For my part, I suspect they and he were therein deceived, both because of what is before-mentioned from Aventinus and Amoinus, and also because of Aquinas's Judgment of Instrumental Musick in God's Worship, Secund. secundæ Quest. 91. by whom it sufficiently appears they were not then in general Use; and Durandus (Ration. Div. Off. lib. 4. cap. 34.) who lived and wrote for them a-

about the same time or a little before, saith that in his Time Organs used to creak in some Churches, in quibusdam Ecclesiis Organa concrepare solita, which he pleads for from the Practice of David and Solomon : To which Reason of Durandus, Aquinas answers, as the most learned Dr. Reynolds judgeth, Cens. lib Apocr. tom. 2. præl. 187. And moreover the Romish Synagogue it self in the Presence of the Pope useth not Organs, as Voetius, ubi supra, informs us from Navarrus, Molanus, and Cardinal Cajetan, he forsooth being in this tenacious of the primitive Simplicity. So far do those among us vary from the Pope, who have introduced them not into Cathedrals only, but into their Parish Churches : Though they have neither Injunction from the King's Majesty, nor Statute of Parliament, nor Cannon of their own Convocations or Synods, nor any Countenance thereto from any Rubrick or Syllable in their own Books, that I can call to mind. But these Men who glory in their own Conformity to the publick Establishment can thus notoriously transgress it themselves, and their Lordships the Bishops can connive thereat in such an Instance as this. When any of the Conforming Clergy shall be as forward to swerve from the publick Establishment on the other Hand, in a way of Departure from the Popish manner of Worship, as they are in this, to transgress against it in a way of Approach to the Papist's Mode : We shall see whether their Lordships the Bishops will be as indulgent towards them or not. In the mean time, we may take it for granted that the King and Parliament never intended the Act of Uniformity should be violated in compliance with the Papist's manner of Worship, and serve as an Engine to bring Affliction upon great Numbers of other loyal, peaceable and useful Subjects, who from Conscience, (tho' supposedly weak and mistaken) dare not conform to it in those things wherein it enjoyns Conformity with the Papists. And what wonder is it, if many be strengthened in their Nonconformity, when the zealous Pleaders for Conformity shall give Instances neither few nor small of their little regard to their own avowed Rule ?

T H E

Gospel of the Legal PRIESTHOOD.

Heb. IV. 14.

Jan. 31. 1668.

Seeing then that we have a great High Priest that is passed into the Heavens, let us hold fast our Profession.

TH E perpetual Statutes of the Ceremonial Law, we referred to five Heads. (1.) The initiating Seal of Circumcision. (2.) The Legal Sacrifices and Purifications. (3.) The Temple, with all the Vessels and Utensils thereunto belonging. (4.) The Legal Ministry. (Lastly,) The Legal Festivals, or Legal Times and Seasons. Four of these five Heads we have spoken to. The last was that of the Festivals, or Jewish Holy-days, which we spake to before this of the Priesthood, because of these superstitious Times yet continued amongst us, which we borrow from the Jews, all whose Ceremonial Holy Times are abolished and ceased.

The fifth Thing remaining to be spoken to, is the *Priesthood*, or the whole *Legal Ministry*.

Of the Priesthood and Legal Ministry we may consider.

1. The several sorts or kinds of them.

2. Their Maintenance.

1. As to the first, There were three sorts and Degrees of Temple-Officers. 1. The *Priests*, the chief of which was the High-Priest. 2. The *Levites*. 3. The *Nethinims*.

Now first of the Priesthood:

Three Doctrines are obvious before us in the Words.

Doct. 1. *That Jesus Christ the Son of God is the great High Priest, of whom the Priests under the Law were but Types and Shadows.*

Doct. 2. *That he is passed into the Heavens, as the High Priest of old did into the holy Places made with Hands, so Christ into Heaven it self.*

Doct. 3. *That our having such an High Priest under the Gospel, should be an effectual Motive to Believers to hold fast their Profession.*

As times of Prosperity to the Church use to produce many *Hypocrites*: So times of Persecution commonly produce many *Apostates*. As it was formerly, so it is now in this regard: Therefore a great part of the Scope of this Epistle is, to perswade them to hold fast their Profession. It is the first of these Doctrines we are to speak unto.

That Jesus Christ the Son of God is the great High Priest, of whom the Priests under the Law were but Types and Shadows. We shall endeavour to open this a little, and give you the meaning of this Type, the Priesthood under the Law, and that under two Heads.

1. *What of Christ was typified by the Priests, and especially by the High Priest of old?*

2. *How or wherein did the High Priest typify and shadow forth these Things?*

Quest. 1. *What of Christ was typified by the Priests, and especially the High Priests under the Law?*

Ans. Take it in three Things; The Legal Priesthood was a Type. 1. Of Christ himself, in his own Person. 2. In his Ministers. 3. In his Members. All which I shall endeavour to make out unto you, with what Evidence of Scripture-light the Lord shall enable me. And when we come to the Second particular wherein the High Priest did typify and shadow forth Christ, there will be occasion to accommodate them all these ways, both to Christ himself, and his Ministers, and his Members.

1. The Priest was a Type of Christ himself in his own Person. Therefore Christ is so often called a Priest, and an High Priest, especially in the Epistle to the Hebrews. And he doth appear, and is presented unto John as officiating in the Office of a Priest, Rev. 8. 3. and another Angel came and stood at the Altar, having a Golden Censer, and there was given him much Incense. This Angel is Jesus Christ the great High Priest of his Church, who stands with the Golden Censer, having much Incense given him, that he should offer it up before the Throne. Here is Jesus Christ doing that great part of his Priestly Office, namely making Intercession for us. For the Incense was a Type of the Prayers and Intercession of Jesus Christ, as we have heard. This is the first Thing typified by the High Priest, the Priest was a Type of Christ himself.

2. The Priests were Types of Gospel Ministers, we read Mal. 3. 3. *He shall sit as a Refiner and Purifier of Silver, and he shall purify the Sons of Levi, &c.* It is spoken concerning Jesus Christ, when he should come, what he should do, and the meaning is, he shall set up a pure Gospel-ministry. In the last Chapters of Ezekiel, as the Holy City there, is the Church of God under the Gospel: So the Priests and Levites are

the

the Ministers and Officers of the Church. And in that famous Prophecy of the Conversion of the Gentiles, *Isa. 66. 19, 20, 21.* as the converted Gentiles are there called a *Meat-Offering to the Lord*: So Gospel-Ministers are called *Priests and Levites*, *Verf. 21.* See the *Geneva Notes e. f. g. h.* on the Place.

Quest. Here then it may be demanded, *whether Gospel-Ministers may be called Priests?*

Ans. In the Popish Sense they may not; for the Papists call them Priests, because, they say, they offer a propitiatory Sacrifice in the Mass for quick and dead. But there is no such Sacrifice under the Gospel, but that one only Sacrifice which Jesus Christ offered when he offered up himself once for all. Therefore their calling Ministers *Priests* on such an Account is erroneous and abominable. And hence it is, that the Word *Priest* is justly become a Word of Contempt and Reproach, as the Word *Baal*, which at first was and might be used for the true God; but becoming in common and ordinary Speech the Name of Idols, the Lord refuseth that Title, *Hos. 2. 16. thou shalt no more call me Baali, my Lord, but thou shalt call me Ishi.* Or as the Word *Bishop*, which is a Scripture Word, and signifieth an Overseer, any Elder of a Church; but having been so long abused to signify an Antichristian Order of Men, and Spiritual Usurpers in the Church of God, it is now justly become a Word of Contempt and Reproach; and therefore it is not fit to call a Gospel-Minister a *Bishop*. Of the same Nature is the Word *Catholick*, which in its proper Signification, and its first Use, might be innocent and inoffensive: But being become the Name of Distinction, whereby the Papists do distinguish themselves from other Christians that are more reformed then they; therefore we do not call our selves *Catholicks*, as they do.

Some alledge, that the Word *Priest* comes from the Saxon *Priester*, and that from the Greek *Presbyter*, and so signifies no more but an Elder. But the Signification of Words is not ruled by the Notation or Etymology of them: And therefore suppose this Word *Priest* had some good Sense at first; yet, being in common Speech used to signify one that offers Sacrifice; it is therefore not fit to be used concerning Gospel-Ministers, unless with some Limitation and Explication, as if we call them *Antitypical Priests*, or the like.

The *Analogy* lies chiefly in this; That as the Priests of old did minister to the Lord in his House under the Law, so do Gospel-Officers under the New Testament in his Church.

3. The Priests were *Types of all Believers*, *Rev. 1. 6. and he hath made us Kings and Priests to God and his Father*: So likewise *1 Pet. 2. 9.* where he

he speaks to all Believers and faith, *But ye are a chosen Generation, a royal Priesthood, &c.* all Believers are holy Priests unto God. The *Analogy* lies chiefly in this; that as the Priests of old did offer legal Sacrifices, so Believers offer up Spiritual Sacrifices under the Gospel: The Apostle so explains it, *1 Pet. 2. 5. Ye also as lively Stones are built up a Spiritual House, an holy Priesthood to offer up Spiritual Sacrifices, acceptable to God by Jesus Christ.* These Spiritual Sacrifices are Prayer and Praise and Thanksgiving, and universal Obedience to all God's Commandments. These are Spiritual, acceptable Sacrifices by Jesus Christ. which Believers offer up now, as the Priests did typical Sacrifices under the Law. We see then that the Priests under the Law were Types of Jesus Christ, of Gospel-Ministers, and of all Believers under the Gospel.

Quest. 2. How or wherein did the Priests typify Christ, &c?

This is a large Field. I shall endeavour to shew how and wherein the Priests under the Law did shadow forth the Things relating to Jesus Christ under the Gospel, and that in four Things.

1. In their personal Qualifications. and other ritual Observations belonging to this Rank and Order of Men. 2. In their Apparel. 3. In their Consecration. 4. In their Priestly Ministrations in the House of God.

1. their personal Qualifications and special Observations belonging to that Order of Priesthood: Some whereof did fit them for the Office, and the rest were Rules to be observed by them in their Office. There were sundry legal and typical Qualifications and Observations required in those Ranks and Orders of Men. There were certain common and moral Qualifications, which it is not necessary to seek a typical Accommodation of; as that they should be knowing and godly Men, as Gospel-Ministers ought to be: But there were sundry other Qualifications, which had a typical Respects, which were partly to fit them for their Office, and partly the Rules to be observed by them in that Office and Order. I put them all together for the greater Plainness and Brevity sake, though they might be ranked under Two distinct Heads.

1. The Priest must be taken from amongst his Brethren. 2. He was subject to common Infirmities. 3. Yet free from gross Deformities. and Blemishes. 4. Called of God to this Office. 5. He must abstain from Wine. 6. He must not marry a Widow. 7. Nor mourn for the Dead. These Things did point out something relating to Jesus Christ and Gospel-Ministers.

1. *The Priest must be taken from among his Brethren, from among the Jews.* So the Apostle speaks and applies it, as having something of Mystery

Mystery in reference hereunto, *Heb. 5. 1. For every High Priest taken from amongst Men is ordained in things pertaining to God. He was to be taken from amongst themselves. And truly so was Jesus Christ: He is not taken from among Angels, but from among Men; he took not on him the Nature of Angels, but the Seed of Abraham, Heb. 2. 16. This is one thing; and it is a shadow and an intimation of Jesus Christ his being of our Nature, of humane Nature: For otherwise he had not been a fit Mediator between God and Man, if he had not partaken of our Nature, he could not have redeemed us.*

2. As the Priest was taken from amongst his Brethren, so he was subject to the common Infirmities of his Brethren: He had (as is said of the Prophet *Elijah*) the same Passions and infirmities that his Brethren had. This is applied to Jesus Christ, who took upon him not only our Nature, but the sinless Infirmities of Pain, Hunger, Weariness and other Sufferings which we are obnoxious to: So the Apostle speaks. *For we have not an High Priest which cannot be touched with the feeling of our Infirmities, but was in all Points tempted as we are, yet without Sin, Heb. 4. 15. So in Heb. 5. 1, 2. For every High Priest taken from among Men is ordained for Men in things pertaining to God, that he may offer both Gifts and Sacrifices for Sin, who can have Compassion on the Ignorant, and on them that are out of the Way, for that he himself is also compassed with Infirmary—* having Experience and Sense of the same Infirmary in himself, he knows how to have Compassion on others. This relates to Jesus Christ, who is a merciful High Priest exposed to the same Temptations and Passions with us, tho' without Sin.

3. The Priest must be free from gross Deformities and Blemishes, tho' he was subject to common Humane Infirmities, *Lev. 21. 17. Say unto Aaron whosoever it is that hath any Blemish, let him not approach to offer Sacrifice: For whatsoever Man it is that hath any blemish, he shall not approach, a blind, or lame, or broken-footed, or broken-banded, &c. he shall not come to offer the Offering of the Lord made by Fire, he hath a blemish, he shall not come nigh to offer the Bread of his God. These natural Infirmities which the Priests under the Law must be free from, taught us the absolute Freedom of Jesus Christ from moral Infirmities, there is no Blemish, no Spot found in him: He wants no parts, no Gifts or Sufficiency to discharge his whole Office and Function. For such an High Priest becomes us, who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens, Heb. 7. 26. as they were to be free from those natural Blemishes and Defects: So is Jesus Christ free from all sinful Defects and Blemishes.*

4. *The Priests must be called unto this Office, and must not intrude and thrust themselves into it.* The Lord said unto Moses, take Aaron and his Sons with him from among the People, that they may minister unto me in the Priest's Office, *Exod. 28. 1.* The Apostle applies this also to Jesus Christ, *Heb. 5. 4, 5.* He doth not take this Honour to himself; as no Man should take the Honour of the Priesthood to himself, but he that was called, as was Aaron; so Jesus Christ was called of God the Father to this Office, as the Priests were by Moses to their Levitical Ministry. Christ glorified not himself to be made an High Priest, but he that said unto him, *Thou art my Son.*

5. *The Priest must abstain from the Use of Wine and Strong Drink,* when he was to do the Service of God in the Sanctuary, and to minister before the Lord, *Lev. 10. 9.* And the Lord spake unto Aaron, saying, do not drink Wine nor Strong Drink, thou nor thy Sons with thee, when ye go into the Tabernacle of the Congregation, lest ye die, &c. so it is said in *Ezek. 44. 21.* neither shall any Priest drink Wine when they enter into the inner Court. The end of this was, that they might be sure to administer and execute their Office aright, lest they drink and forget the Law, *Prov. 31. 5.* lest they should err thro' Wine, and be out of the way thro' strong Drink, and stumble in Judgment, *Isa. 28. 7.* Whoredom and Wine, and new Wine take away the Heart, *Hos. 4. 11.* Thus they were to abstain from the Use of Wine and Strong Drink.

This represents that undisturb'd Sobriety and Wisdom of Jesus Christ in the whole Execution of his Office, as the great High Priest of his Church. He was never forgetful of, or unready for any part of his Office, but he had clearness of Judgment and Wisdom at all times.

So the *Ministers of the Gospel*, there is a secondary Application of these things to them, though first and chiefly it is applied to Jesus Christ himself. Whatsoever is set forth concerning Jesus Christ, doth secondarily point at Ministers and Christians, in whom the Graces and Excellencies of Jesus Christ appear. The Ministers of the Gospel must be sober, and not Men given to Wine, *1 Tim. 3. 3.* A Bishop must not be given to Wine, no Striker, or given to filthy Lucre, &c. and the Apostle requires it also in other Places, that they should take heed of that Sin, they must be sober and watchful in all Things, *2 Tim. 4. 5.* But watch thou in all Things, endure Afflictions, do the Work of an Evangelist, make full proof of thy Ministry.

It is a woful and a shameful Thing, when *Ministers* are given to Wine and Strong Drink; these are not God's Ministers, these are such as do not correspond with the Type. And it is the Fruit of the Wrath

Wrath of God upon a People, when he sets up such Ministers among them, *Mich. 2. 11.* If any Man shall prophesy of Wine or of Strong Drink, he shall be the Prophet to this People, *Isaiah 56. 10, 11, 12.* his Watchmen are blind, they are ignorant, &c. come, say they, we will fetch Wine and fill our selves with Strong Drink, and to morrow shall be as this Day, and much more abundantly. It is usually the Prologue and Introduction to great Desolations or Land-devouring Judgments, when they have Priests that love Wine and Strong Drink, it brings Land-devouring Judgments.

So all Believers likewise (for it belongs also to them) they should be sober, and watch to the discharge of their Christian Duty. Be ye therefore sober, *1 Pet. 4. 7.* and watch unto Prayer, *1 Pet. 5. 8.* Be sober, be vigilant; because your Adversary the Devil, as a roaring Lion, walketh about, seeking whom he may devour.

6. The Priest might not marry a Widow, or a divorced Woman, or a Harlot, but a Virgin of his People. This is another peculiar Observation required of Men in that Order under the Law, *Lev. 21. 13, 14.* And he shall take a Wife in her Virginity: A Widow or a divorced Woman, or Profane, or an Harlot, these shall he not take, but he shall take a Virgin of his own People to Wife, &c. The same thing is spoken also in *Ezek. 44. 22.* neither shall they take to Wife a Widow, &c. What is the meaning of this? It can not be a moral Precept: It is not unlawful for a Minister to marry a Widow. Therefore look at the High Priest herein. The Spouse of Jesus Christ ought to be a Virgin, chaste and undefiled, whose first and best Love is to be bestowed on him, *2 Cor. 11. 2.* I am jealous over you with godly Jealousy, for I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ. And in *Mat. 25.* we find that in some Respects, Professors are all Virgins, tho' there be foolish Virgins as well as wise: But it is especially applied to the Sincere, to the wise Virgins—*Rev. 14. 4.* These are they that are not defiled with Women, for they are Virgins; these follow the Lamb whithersoever he goeth. Purity and Holiness is the property of true Believers; an entire Dedication of themselves to Jesus Christ alone. The Virgins love thee, *Cant. 1. 3.*

7. The seventh Rule and Observation about the Priesthood was this, that he was not to mourn for the Dead; no not for his Father and Mother; nor to attend their Funeral, or to go out of the Sanctuary to intermit his Ministry, *Lev. 21. 10, 11, 12.* And he that is the High Priest among his Brethren, he shall not uncover his Head, nor rent his Clothes; neither shall he go in to any dead Body, nor defile himself for his Father or for his Mother; neither shall he go out of the Sanctuary, nor profane the Sanctuary.

of his God, for the Crown of the Anointing Oil is upon him, *I am the Lord.* What is the meaning of this? *He shall not defile himself for the Dead?* Doubtless natural Affections were not forbidden, the Priests were not to be Stoicks and brute Beasts. But it teacheth us, that the Priest was to have more regard to the Duty of his Function, then to any natural Passions or Affections whatsoever, *Exod. 33. 9.* This was eminently fulfilled in Jesus Christ, who did not lay aside any due or seasonable Respect to his natural Relations. A Respect he had for them, as appears by his Care of his Mother when he was on the Cross committing her to *John*; but this was no unseasonable respect or regard of her: But we find also, that he was disputing in the Temple, *Luke 2. 48, 49.* attending on the Work of his Ministry, and not attending on his Father and Mother; and in *Mat. 12. 46.* &c. *his Mother and Brethren (or Kindred) they stood without, desiring to speak with him: But he answered, should not I be about my Father's Business? Who is my Mother and my Brethren, &c. whosoever doth the Will of my Father, the same is my Brother and Sister and Mother.* He would not so attend on them, as to neglect the discharge and execution of his Office: He did not at any time uncover his Head by any Weakness, or inglorious Passion or Affection: He did not defile himself by familiar Communion with defiling Sinners at any time; he did converse with them sometimes, but not so as to contract any pollution to himself; he is separated from Sinners: He never touched any dead Body with any defiling touch. And this same Spirit of neglect of natural Respects to Relations the Lord requires also of others, even of his Ministers, and of all Believers in some Cases, and in some measure and degree. They must regard the Work of God more then the Comfort and Sweetness in the dearest Relations. *Follow me (saith Christ) and let the dead bury the dead. He that loveth Father or Mother more then me, is not worthy of me. A Man must hate Father and Mother, Wife and Children, and Brethren and Sisters, yea and his own Life also, else he cannot be Christ's Disciple, Luke 14. 26. So Paul, Henceforth we know no Man after the Flesh, 2 Cor. 5. 16.*

Obj. When then is respect to Relations to be laid aside?

Ans. The Rule is this; when God by his Providence orders things so, as that it stands in Competition with the Duty we owe to God; when it is so, we are then in some Sense called to hate, that is, not to regard Father or Mother, Wife or Children, when our Respects to them stand in Competition with the Duty we owe to Christ. Every Believer is to do all this, as well as Jesus Christ.

So we see the antient Observations and Rules belonging to the Order of the Priesthood of old; they had respect to the Mystery of Christ and his Saints and Ministers under the Gospel.

The

The Priests also were *Types of Christ* in their Clothes and Apparel, and Consecration to that Office. But of these things hereafter.

T H E

Gospel of the Priest's Holy Garments.

Levit. 8. 7, 8, 9.

Feb. 7. 11, & 14.
1668.

And he put upon him the Coat, and girded him with the Girdle, and clothed him with the Robe, and put the Ephod upon him, and he girded him with the curious Girdle of the Ephod, and bound it unto him therewith. And he put the Brest-plate upon him; also he put in the Brest-plate, the Urim and Thummim. And he put the Mitre upon his Head; also upon the Mitre, even upon his forefront did he put the Golden Plate, the Holy Crown, as the Lord commanded Moses.

THese Words (Beloved) contain an Enumeration of the Priestly Garments, in the Order in which they were put on at the Consecration of *Aaron* to his Office; and so to sum up the Words in one Doctrinal Proposition; it is this.

Doct. That there were nine holy Garments instituted and appointed of God for the High Priests of old, namely, the holy Coat, the Girdle, the Robe, the Ephod, the Girdle of the Ephod, the Brest-plate, the Urim and Thummim, the Mitre, and the Golden Plate.

Note these three Things in general concerning them, and then I shall come to Particulars.

1. The general end and use of these Garments was to be for *Beauty and Glory*, *Exod. 28. 2.* as betokening an higher Glory and Beauty then meerly outward, even the Beauty of *Holiness*; as a Shadow of an higher Spiritual Clothing (for the Scripture often speaks of a Spiritual Clothing) the taking away the guilt of Sin, and clothing the Soul with Christ's Righteousness, *Zech. 3. 4.* Take away the filthy Garments from him,

him, and unto him he said, behold I have caused thine Iniquity to pass from thee, and I will clothe thee with change of Raiment, Psal. 132. 9, 16. Let thy Priests be clothed with Righteousness, and let her Saints shout for Joy—I will also clothe her Priests with Salvation, and her Saints shall shout aloud for Joy—Job 29. 14. I put on Righteousness and it clothed me; my Judgment was as a Robe and a Diadem. They are called *holy Garments*, Exod. 28. 2—and often elsewhere: But a Garment is not capable of inherent Holiness; therefore it must be meant in regard of their Use and Signification. The Lord did put a stamp and a relation of Holiness upon them, by instituting and appointing them for sacred use in his Worship.

2. *The Materials whereof they were made*, were these five, Gold, blue, purple, scarlet, and fine Linnen, Exod. 28. 5. Some of them had all these Ingredients; there was none of them, but had some of these. Gold is costly and sumptuous, Linnen is a white and clean Clothing, the rest have something of a bloody Colour: All of them together are thought to represent, and to be a dark umbrage of the preciousness and glory of the true High Priest, both in his Sufferings and in his Graces,

3. *For the Number and Order of them*, they are reckoned up and described at large in Exod. 28. and cap. 39. And being so largely spoken to, almost two whole Chapters spent upon them by the Spirit of God, beside other briefer mention of them in other Scriptures; we may safely conclude, that there is much of Spiritual Use and Mystery and Meaning in them. For it cannot enter into a Christian-Heart to think or imagine, that the Holy Ghost would employ two Chapters of Scripture in a thing of nought. In Exod. 28. Vers. 4. the Brest-plate is named first, according to the Order of Dignity, that being the chief of all. But in Lev. 8. they are mentioned in the Order of putting them on, and here there are nine mentioned; in Exod. 29. 5, 6. there are seven: But in Exod. 28. 4. there are but six. Which various Enumerations of them are easily reconciled, because some Garments are sometimes implied and included in others; as the Urim and Thummim in the Brest-plate, the Golden-Plate in the Mitre. And whereas there were two Girdles, the one of them is sometimes omitted, they being both the same in Use and Signification. I shall speak to them as they are set down in this 8th of *Leviticus*, because there I find the most compleat and explicit Enumeration of them all particularly and distinctly. And there are nine Particulars here enumerated.

1. The first is the embroidered Coat of fine Linnen; of which Exod. 28. Vers. 39. called the embroidered Coat. It was not of plain Linnen, as the rest of the Priests, but of Linnen curiously wrought. We translate it embroidered, or wrought Diaper-like, with Chequer-work, or some such adorning. This embroidered Coat was a long Linnen Garment, it came

came down to his Feet. That which Antichrist retains and useth under the name of a *Surplice*, is taken from hence, if it have its rise from any thing in Scripture: though some think the Original of it is from Paganish Superstition, the *Egyptian* Priests using such a Garment. Perhaps the Devil brought it in among the *Egyptians*, in a devilish imitation of this Institution of Gods. However at best, to fetch our *Surplice* from hence is as foolish as if Ministers should hang Bells at their Skirts, because *Aaron* did so.

Persons of eminent worth and excellency were wont of old to be clothed in fine Linnen; as *Joseph* upon his Advancement, *Gen.* 41. 42. Pharaoh arrayed him in vestures of fine Linnen. Christ appears in such an Habit, *Rev.* 1. 13. and in the midst of the seven Candlesticks I saw one like unto the Son of Man clothed with a Garment down to the Foot, and girt about the Paps with a Golden Girdle. It is an evident allusion to the Garments of the High Priest: He hath a Vision of Jesus Christ, as the great High Priest of his Church walking in the Sanctuary; (for there stood the Golden Candlesticks,) and clothed and apparelled in Priestly attire. The mystical signification of this Garment is the *Righteousness of Christ*, not only in regard of his own Person, but also wherewith he clothes Believers. Christ being in this and other places describ'd not so much in what he is absolutely in himself, but what he is relatively to and for his People, *vid. Brightman* on *Rev.* 1. 13. Therefore the Saints themselves are described and presented in the like Habit, *Rev.* 7. 9, 13, 14— *These are they which came out of great Tribulation, and have washed their Robes, and made them white, in the Blood of the Lamb; that is, the imputed Righteousness of Christ.* It is yet more expressly explained, *Rev.* 19. 8. and to her was granted, that she should be arrayed in fine Linnen, clean and white, for the fine Linnen is the *Righteousness of Saints*. There is a two-fold Righteousness, both which may be here included.

1. There is a Righteousness inherent in Christ, and imputed to Believers. This is the *Righteousness of Justification*.

2. There is a Righteousness inherent in Believers, but derived from Christ: And this is the *Righteousness of Sanctification*. Some have called them the upper Garment of Justification, and the inner Garment of Sanctification. They are both mentioned, *Psal.* 45. 13. the King's Daughter is all glorious within; and ver. 14. she is brought to the King in a Garment of Needle-work: The meaning is, the upper Garment of Justification, and the under Garment of Sanctification. Believers therefore who are spiritual Priests, they should not clothe themselves with the filthy Rags of their own Righteousness, nor with the rotten Garments of counterfeit Graces, as Hypocrites and Justiciaries do; but get on this Priestly attire.

tire, seek it of Christ, *Rev.* 3. 18. it is promised — *Rev.* 3. 4, 5. your Faith should rejoyce and triumph in it. See *Isa.* 61. 10.

2. *A Girdle*, *Exod.* 28. vers. 39. and thou shalt make the Girdle of Needle-work, *Exod.* 39. vers. 29. and a Girdle of fine twined Linnen, and blue, and purple, and scarlet of Needle-work, as the Lord commanded Moses : So Christ, as the great High Priest, appeareth, *Rev.* 1. 13. Girt about the Paps with a Golden Girdle : And Believers have a spiritual Girdle, *Ephes.* 6. 14. having your Loins girt about with Truth. This legal shadow the Popish Priests retain, and call it a *Canonical Girdle*. The Girdle imports three things. (1.) Truth. (2.) Strength. (3.) Readiness for Action. All, both in Christ and Christians.

1. *Truth*, *Ephes.* 6. 14. Truth should fit close to the Heart, like a Girdle about the Body : So Christ, *Isa.* 11. 5. *Righteousness shall be the Girdle of his Loins, and Faithfulness the Girdle of his Reins.* Many Professors when the Truth comes to be persecuted, they do not gird it close to them, but their Girdle hangs loose about them, they are not valiant for Truth upon the Earth, *Jer.* 9. 3.

2. *Strength*, *Isa.* 22. 21. *I will clothe him with thy Robe, and strengthen him with thy Girdle,* *Prov.* 31. 17. *She girdeth her Loins with Strength.* Therefore *Isa.* 5. 27. *their Girdle shall not be loosed ;* that is, God will strengthen them to be the Executioners of his Wrath upon a sinful People : *None shall be weary or stumble amongst them ; none shall slumber nor sleep, neither shall the Girdle of their Loins be loosed.* It signifieth therefore the strength of Christ, and of Believers through him. They are weak in themselves, but strong in Christ, being girded with his Strength.

3. *Readiness for action, and expedition, and perseverance therein.* For they using long Garments, when they went about any Business they were wont to gird them up under their Girdle. Hence it is said of *Elijah*, *1 Kings* 18. ult. *and the band of the Lord was on Elijah, and he girded up his Loins and ran before Ahab, &c.* and therefore the Angel saith to *Peter*, *gird thy self, and bind on thy Sandals,* *Acts* 12. 8. *and follow me.* And the Master saith to his Servant in the Parable, *Luke* 17. 8. *gird thy self and serve me :* Christ is always in procinctu, girt about with his Golden Girdle, as ready for the Work of his Office, to serve his Father, and to defend and mediate for his Church and People. And so should the Saints, *Luke* 12. 35. *let your Loins be girded about, and your Lamps be lighted ;* that is, as Servants ready to serve and wait upon their Master, as it follows, ver. 36. *and ye your selves like unto Men that wait for their Lord, be in a ready posture —* *1 Pet.* 1. 13. *wherefore gird up the Loins of your Mind, be sober and hope to the end.* As Christ was, so Ministers

Ministers and Christians should be always in a readiness to go about any Business the Lord calls them to; they should have their Girdle about them.

3. *The Robe* : Called *the Robe of the Ephod*, *Exod. 28. 31.* because it was girded with the Ephod which was put next upon it; so *Junius* and *Aynsworth in loc.* This was made all of blue, *ver. 31.* it was not so long as the fine Linnen Coat before-mentioned; for that came to the Feet, but this to the Knees, to the gartering-place or thereabout. Of the superstitious Garments retained by Antichrist, that which seems to come nearest to it, is *the Canonial Coat*, as they call it. The Jewish Writers say of this Robe, that it had no Sleeves, but was divided into two Skirts, from the end of the Neck unto beneath, after the manner of all Robes, and was not joyned together, but about all the Neck only. *Aynsworth on Exod. 28. 32.* It had a strong binding or a welt about the Neck, in Hebrew called a *Lip*, that it might not be rent, *Exod. 28. 32.* But that which is most remarkable in it, is the Golden Bells and Pomegranates that were upon the Skirt thereof at the bottom of it, *Exod. 28. ver. 33, 34, 35*—*that the sound of the Bells may be heard*—

Let me speak a little in the help of Christ to the mystery of these sacred Bells, and then to the Pomegranates.

1. *The Bells of the holy Robe.* There be two things that seem to be clearly intimated and held forth thereby.

1. The Voice of Christ in his Prayers and Mediation for us, which is heard of God, *Heb. 5. 7.* and *7. 25.* when he goes into the holy Place, the sound of these Golden Bells is heard of God.

2. The Voice of Christ in the Gospel, which is heard of his Church, the sound thereof rings in his Church, yea throughout the World, *Rom. 10. 18.* *their sound went forth into all the World.* And we may apply it in a secondary way to the Ministers of Christ, those Antitypical Priests. They should be furnished with Golden Bells, the voice of Prayer, and the voice of Preaching; as the Priests of old, if the noise of these Bells was not heard, they dye, *Exod. 28. 25.* so it is spiritual death and destruction to the Soul: There is no hope of the Salvation of that Minister under the Gospel, that cannot, that doth not Pray and Preach. *1 Cor. 9. 16.* *Necessity is laid upon me, wo is unto me, if I preach not the Gospel; either preach or die.*

2. *The Pomegranates of the Robe*; that is, curious works upon the Border of it, resembling that Fruit; and being an emblem thereof. The Pomegranate is a Fruit sweet and pleasant to the Taste, and fragrant and delightful to the Smell.

Therefore it seems to shadow forth the sweet refreshing Fruits and Effects

Effects of the Voice of Christ, both in his Mediation with the Lord, and the Preaching of his Gospel in the Church. His Mediation is not only shrill in the Ears of the Lord; but also fragrant in his Nostrils, *Ephes.* 5. 2. And the Gospel of Christ hath not only a sweet Sound, but a savory Smell, and cordial refreshing Virtue to refresh the Heart, *2 Cor.* 2. 15, 16. The Gospel produceth such Fruits as are sweet and savory: Therefore the Church is compared to an Orchard of Pomegranates, *Cant.* 4. 13. she delights Christ with them, *Cant.* 8. 2. they are delightful to Christ himself. It should be thus with all the Ministers of Christ, and in all the Churches of Christ; there should be not only the sound of the Golden Bells, but the pleasant Fruits of an holy Life and Conversation; else what good will the sound do, if there be no Fruits appearing, the Bells without the Pomegranates?

And whereas there was an hole for the Head to be put in, like the hole of an Habergeon. (An Habergeon is a Coat of Mail, a piece of defensive Armour, made of Iron Wires woven and twisted together, that it be not rent.) Christ is said to put on that Garment, *Isa.* 59. 17. for he put on Righteousness as a Breast-plate, or as an Habergeon. Some accommodate it thus; That in the Coat of Christ there should be no Rent, *Job.* 19. 23, 24. but an unity of Doctrine and good Works, and Fruits of Righteousness amongst his People. Though I confess this Metaphor of rending the seamless Coat of Christ, hath been weakly used and applied by those, that having nothing but the Coat amongst them (as the Soldiers) for their own ends would not rend that, but make no scruple to read and crucify his blessed Body, any more than Papists do to martyr and burn his Members; for which Luther, in a just and holy Scorn, calls them *Tunicastros*. But as to this typical Garment such an Allusion may be made.

4. The Ephod: Of which the Expression here is, *And he put the Ephod upon him*, *Exod.* 28. 6. it was made of five Materials, of Gold, Blue, Purple, Scarlet, and fine twined Linnen. The Gold was first beaten into Plates, and then cut into Wires, and then wrought and woven into, and among the other Materials, *Exod.* 39. 3. and they did beat the Gold into thin Plates, and cut it into Wires, to work it in the Blue, and in the Purple, &c. The word Ephod is from the Verb *Aphad*, *superinduxit*, *cinxit*, to clothe, or fitly to encompass with a Garment; from whence comes the Greek word *ἄνω* to fit. The Septuagint renders it *ἐπὶ τῶν ὤμων*, the vulgar Latin *superhumeral*, a Garment upon the Shoulders. Some render it *Pallium*; from whence came the word *Pall*, a Garment, taken as it seemeth from this, which the Pope was wont to send to an Archbishop for his Consecration, or Installment into his Office, as being the High-Priest over all the Priests in such a Province or Kingdom.

This

This Ephod was (say our Annotators on *Exod.* 28. 4.) a short Coat without Sleeves, put upon his other Garments to keep them close together — It reached from the Shoulders to the Loins. There were two sorts of Ephods used among the Jews, a common and a sacred Ephod.

1. There was a common Ephod, which was not peculiar to the High Priest only, but to other Priests also; yea to others also that were not Priests: so 1 *Sam.* 22. 18. Doeg fell upon the Priests and slew that Day eighty five Persons that did wear a Linnen Ephod. Yea it was not peculiar to Priests only, but common to others also who were not Priests: So we read of Samuel, that when he was a Child he wore a Linnen Ephod, 1 *Sam.* 2. 18. though he was no Priest by Birth, but only a Levite. And David, 2 *Sam.* 6. 14. was girded with a Linnen Ephod. But,

2. There was a sacred Ephod, which was peculiar to the High Priest only. The differences between this and the common Ephod were such as these.

1. That was made of Linnen; but this of sundry other materials, Gold, blue, purple, and scarlet, and fine twined Linnen.

2. This sacred Ephod had a peculiar Ornament belonging to it, viz. the two Onyx stones upon the Shoulder-pieces of it, of which by and by.

3. None might imitate this, or make one like unto it: Though of other Matter, and for ordinary use they made Garments of that Name and Shape commonly called Ephods. It was the Sin and the fall of Gideon's House, that he made one like this, not an Ephod for ordinary wear, but a sacred ministering Garment, *Judg.* 8. 27, 33.

As to the spiritual Mystery of this Garment, this holy Ephod of the High Priest, it appears chiefly in this. There were two Shoulder-pieces belonging to it, in which were placed two Ouches of Gold, with two Onyx stones set and fastened in them. Two Ouches] that is, hollow Circles, two hollow places, in which the Stones were set like Diamonds in a Ring. Onyx stones]. white Stones, not unlike the white of a Man's Nail. The Hebrew word is *Shoham*. It is, I know, otherwise rendred by some; but the Onyx being a large Stone, as it was requisite that these should be, that there might be space enough to engrave six Names in a Stone, (besides other Circumstances) we may rest in this Translation.

The use of these precious Stones was for the writing of the Names of the twelve Children of Israel in them, that the High Priest might bear them upon his Shoulders for a Memorial before the Lord: See *Exod.* 28. 9, 10, 11, 12. Now the Priest being a Type of Christ, and the People

ple of *Israel* a Type of the whole Church of God ; their being born thus upon the Shoulders of the High Priest clothed with this *sacred Ephod* intimated three things.

1. The Lord Jesus Christ his supporting of his Church and People, and bearing them up, as upon the Shoulders of his Power, and Grace, and Government, *Isa. 9. 6. the Government shall be upon his Shoulders* : So he is said to do with the lost Sheep, *Luke 15. 5. Isa. 46. 3, 4. hearken unto me, O House of Jacob, all the Remnant of the House of Israel, which are born by me from the Belly, which are carried from the Womb, and even to your old Age, I am he, and even to hoary Hairs I will carry you, I have made you, and I will bear, even I will carry, and will deliver you.*

2. His presenting them to the Lord, to be in everlasting remembrance before him ; that he cannot look upon the High Priest, but their Names appear upon his Shoulders for a memorial before the Lord ; their Names are engraven in his sight, that he cannot look from off them—— *Mal. 3. 16. A book of Remembrance is written before him for them that fear the Lord, Ephes. 5. 27. that he might present it to himself a glorious Church.*

3. He bears their names before the Lord in this curious and costly Ephod : as representing his own perfect Righteousness, wherewith he stands clothed before God, in the glorious Merit whereof he appeareth for his People. For Men to trust to their own Works and Merits, is to have their Names born before God in an Ephod of their own weaving, which God abhors ; by which Sin both the Jews and the Papists perish, *Rom. 10. 3.* But the Saints dare not appear before God in such filthy Garments, but confess as *Isa. 64. 6. All our Righteousness is but as filthy Rags, &c.*

5. The curious Girdle of the Ephod ; of which the words of the Text are these ; *And he girded him with the curious Girdle of the Ephod, and bound it unto him therewith, Exod. 28. 8.* so that this Girdle of the Ephod is thought not to be a distinct thing, separable from the Ephod ; but to have been as it were a piece of it. Mr. Aynsworth's Note out of the Rabbins is this ; *The Ephod had as it were two bands or pieces going out from it in the weaving on this side, and on that, with the which they girded it : And they are called [Cheseb] the curious Girdle of the Ephod. This curious Girdle of the Ephod was tyed upon his Heart, under the Breast-plate. This differeth from the other Girdle [Abnet] which is spoken of Exod. 28. 39. and by reason of the Gold in this, which the other had not, it is called the Golden Girdle. Some have doubted whether there were two Girdles ; but the Text is clear for it, Levit. 8. 7. He put upon him the Coat, and girded him with the Girdle. This is the Linnen Girdle. Now it follows, and he clothed him with the Robe, and put the Ephod upon him, and he girded him with*

with the curious Girdle of the Ephod, and bound it unto him therewith. And they are called by two several Names, *Abnet* and *Ghefeb*. The reason why there were two, was, because his Garments did require two.

As to the *Mystery* of this *second Girdle*, it is the same with the former. It signified the truth, and strength, and readiness for Action that is in Christ, and should be in all that bear his Name: So I need say no more upon it.

6. The sixth piece of the High Priestly Attire, and indeed the chief of all, was the Breast-plate, of which the Text saith, *and he put the Breast-plate upon him*. Concerning this holy Pectoral or Breast-plate there be four things declared in *Exod.* 28. from *ver.* 15. &c. to *ver.* 29.

1. The Materials; of Gold, Blue, &c. the same with the Ephod, *ver.* 15.

2. The Form and Shape; four-square, a span in breadth and length, *ver.* 16.

3. The twelve Stones, with the names of the twelve Tribes of *Israel* set therein, *ver.* 17, to 22. *And thou shalt set in it settings of Stones, even four rows of Stones, &c.*

4. The fastning of the Breast-plate to the Ephod by four Gold-Rings in the four Corners of it. In the two upper Rings of the Breast-plate there were two Chains of Gold, by which it was fastned above to two Golden Ouches in the Shoulder-pieces of the Ephod; and in the two lower Rings of the Breast-plate there was a blue Lace, by which it was tyed to two Gold Rings in the sides of the Ephod, *ver.* 22, to 29. *that so the Breast-plate might not be loosed from the Ephod, ver.* 28. which may help in the understanding of that place, *1 Sam.* 23. 9. where *David* saith to *Abiathar* the Priest, *Bring hither the Ephod*; that is, to consult with the Lord by *Urim and Thummim* (saith the *Geneva* Note upon the place) for by the Providence of God the Ephod was preserved and kept with *David* the true King; that so he might have the means of consulting with God in all his Dangers and Distresses: And the Breast-plate, wherein was the *Urim and Thummim*, by which they inquired of God, was fastned to the Ephod, and not to be loosned from it: So that *David* called for the Ephod, because of the Breast-plate that was fastned to it, and because of the *Urim and Thummim* that was in the Breast-plate.

Quest. Why is it called *Pectorale Judicii*, the Breast-plate of Judgment? so *Exod.* 28. *ver.* 15, 29, 30.

Answ. There may be a twofold Account given of this. 1. Because the High Priest was to wear this upon his Breast, when he gave forth a Sentence and Judgment from God unto such as came to him, to inquire of God by him. 2. The Judgment of the Children of *Israel* may be understood to signifie the Concernments of their Good; for Judgment

ment is not always put for Wrath and Punishment, but for a wise, and accurate, and exact Administration of things; *sæpe per nomen Mishpat Scriptura significat quicquid bene & rite ordinatum est*—*Hoc Epitheto commendatur rectus & omni vitio purus Ordo*, Calvin in Exod. 28. 4. 30. So John 9. 39. For Judgment am I come into this World, that they that see not, might see; this is no act of Punishment, but of Mercy, yet called Judgment: So it is prophesied of Christ, *Isa. 42. 3, 4. that he shall bring forth Judgment unto Truth, and shall not fail nor be discouraged, till he have set Judgment in the Earth*; that is, he shall not faint nor be discouraged till he hath gone through with the Work of their Salvation, and set in order all the concerns of it; that wise, prudent, and judicious Administration of things by Jesus Christ, whereby he rectifies, repairs, and sets in good Order the confused and collapsed estate of his Church and People: insomuch, that all the Concernments of their eternal Good are set strait, brought to their best Constitution, and carried on in a most exact and regular manner, with admirable and infinite Wisdom—That as they, *Mark 7. ult.* were beyond measure astonished, and they said, *he hath done all things well*: So shall all the Saints say, when they understand and review the Ways that Christ hath walked in for their Salvation. Aaron did here represent this typically, in this *Pectorale Judicii*, this *Breast-plate of Judgment*: But Christ hath performed, and done it really and indeed.

To unfold the *Mystery* of these things a little more particularly.

1. The precious Stones, with the Names of the Children of Israel, signify all the Saints, the whole Church and People of God. Israel was a typical People; therefore the whole Church of God is called Israel, *Gal. 6. 16. As many as walk according to this Rule, Peace be on them and Mercy, and upon (or even upon) the Israel of God*. Hence the same Apostle distinguisheth of outward Jews and inward Jews, *Rom. 2. two last*. And Christ calls Nathaniel an Israelite indeed, *John 1. 47*. And the Saints are fitly represented by precious Stones, because they are indeed precious, and excellent with a spiritual Excellency, and that in the sight of God, though despised of the World, *Isa. 43. 4. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; therefore will I give Men for thee, and People for thy Life*—*Psal. 16. 3. The you Saints that are on Earth, the excellent in whom is all my Delight*. *Lam. 4. 7. Her Nazarites (and that religious Order was typical, as have formerly heard) were purer than Snow, they were whiter than Milk, they were more ruddy in body than Rubies, their polishing was of Saphire*. As these precious Stones in the Breast-plate were divers and various, there were twelve of them, yet all of them precious and excellent, and use-

useful: So the Saints are indowed with varieties of Gifts and Graces, yet all useful and excellent. And as these Stones were set in exact and comely Order in the Breast-plate of *Aaron*: So there is an insition of the Saints into Christ, and a comely Order amongst themselves.

2. Look as the High Priest did bear the names of the twelve Tribes of *Israel* in his Breast-plate, for a Memorial before the Lord: So doth Jesus Christ bear the Names and Concernments of his People upon his Heart before the Lord; that is, in dearest Love and Heart-affection. See *Exod.* 28. 29. As he bore them upon the Shoulders of his Power in the two Onyx-stones upon the Shoulder-pieces of the Ephod, of which before: So now here he bears them upon his Heart in dearest Love and Favour. See *Isa.* 49. 15, 16. Therefore the Church prays, *Cant.* 8. 6. *set me as a Seal upon thine Heart, as a Seal upon thine Arm.* These Stones were engraven like the ingravings of a Seal, or of a Signet.

3. The fastning of this Breast-plate of Love to the Shoulder-pieces of the Ephod, speaks the inseparable Conjunction of the Love, and Power, and Righteousness of Christ in the great Work of our Salvation. For the Ephod being an holy and glorious Garment, signifies (as the rest do) the glorious Righteousness of Christ the true High Priest, as hath been formerly shewed. The Shoulders are strong to support: The Pectoral betokens Love: Therefore, that the Pectoral is fastned to the Shoulders, speaks that Love and Power are united together in Jesus Christ for our Salvation: And all this upon the Ephod, the Garments of his glorious Righteousness, wherein he appears for us, and bears our Names for a Memorial before the Lord continually.

How should Faith triumph in this! Is not our High Priest in the Sanctuary? Is he not clothed with Garments of Salvation and Righteousness? And doth he not bear the Names of his People upon his Shoulders, and upon his Breast before the Lord? Thy particular Concernments (if thou art a Believer) are written upon his Heart with the Pen of a Diamond, in such lasting Letters of Loving-kindness as shall never be blotted out.

7. The seventh piece of these Sacerdotal Vestments was the *Urim and Thummim*, of which the Text saith, *Also he put in the Breast-plate the Urim and Thummim*; and *Exod.* 28. 30. *and thou shalt put in the Breast-plate of Judgment the Urim and the Thummim, and they shall be upon Aaron's Heart, &c.* There is more of Difficulty and Controversie upon this, then upon any other piece of all the Pontifical Attire. I shall speak but briefly to it in these four Heads.

1. Whe-

1. Whether they were any new Materials in the holy Garments? 2. What kind of Materials they were. 3. What was the End and Use of them. 4. What Gospel-mysteries were aimed at therein.

1. Whether the *Urim and Thummim* were visible and external Materials in the holy Garments, yea or no. For some think they are only an expression of the End and Use of the Breast-plate, and not another distinct piece of Attire. But there are these Reasons against this.

Reason 1. Because the Text seems to speak of them as Materials; for it speaks of them in the same course and tenor of Speech as it doth of other things. As here in the Text for instance: All the rest of these three Verses are only enumerations of the holy Vestments; *He put on the Coat; girded him with the Girdle; put on him the Breast-plate;* all these are external material Things; therefore why not also the next Clause, *and he put in the Breast-plate the Urim and Thummim?*

Reas. 2. Because we have an intimation of the loss of them in the Captivity of *Babylon*, *Ezra 2. 63— Nehem. 7. 65.* If the *Urim and Thummim* had been no other material but the Breast-plate it self, with the precious Stones therein (as some think) they might have consulted with God, and received Answers from God by it as formerly. For the Ordinances of God are blest of God, to such as use them sincerely for those ends for which they are appointed. Therefore so would the Breast-plate have been for Counsel and Answers to them, if that had been the Ordinance appointed for that end. For they did not want the Breast-plate; for they might and ought to make that according to the Rule in *Exod. 28.* but they having not the *Urim and Thummim*; therefore that way of Ocular Consultation was ceased.

Reas. 3. If there was any *Mystery* in the *Urim and Thummim*, they must needs be Materials: For we must not separate and take away the outward Sign from the Thing signified in the *Types*, any more than in the *Sacraments*. This is the Sin and Error of the *Papists* in the Lord's Supper, whereby they do destroy the true Nature of the Sacrament. But those that seem to scruple whether the *Urim and Thummim* were any new Materials added to the Breast-plate, do yet inquire and seek after the *Mystery* and meaning of them: Therefore there was an outward part in this, as in all other *Types*, a visible and external Sign, as well as a spiritual *Mystery* signified and shadowed forth thereby.

Quest. 2. What kind of Materials they were?

Ans. The *Urim and Thummim* were not Things prepared by the Workmen as the rest of the Holy Garments were; but *some choice and secret*

secret Monuments given immediately unto Moses by God himself. This appears by this Consideration, that there is no Direction given for the making of them in *Exod.* 28. 30. where all the other Garments are treated of; but of these it is only said, *thou shalt put them in*, *Verf.* 30. and accordingly there is no mention of these in that other Chapter, *Exod.* 39. *Verf.* 21, &c. where the History of the making all the other Garments is recorded. Therefore we may concur with those who say, this Ornament was *non humano artificio factum, sed Divinitus Mosis datum*.

As to any further Inquiry, we can no more determine the Matter of them, then we can define what kind of *Stones* those were on which the Law was written by the Finger of God; or what Substance the *Manna* was, which was melted by the Sun, and hardened by the Fire; or of what Substance the *Holy Fire* was, that came down from Heaven and consumed the Sacrifices. Therefore we can go no further in determining the Nature of the *Urim and Thummim*; but that it was *some glorious thing given by God to Moses, and put into the Pectoral*.

Quest. 3. What was the End and Use of it?

Answ. To consult with God by it, and to receive Answers from him about the Affairs and Concernments of his People, *Numb.* 27. 21. *Joshua* must stand before *Eleazar* the Priest, who must ask Counsel for him, after the Judgment of *Urim* before the Lord. Magistrates and Rulers should depend on Christ for teaching, and seek Direction at his Mouth: So *David* did, *1 Kings* 23. 9. and again, *1 Kings* 30. 6. And that this was no unusual Thing, but frequent and ordinary with him, appears, *1 Kings* 22. 15. where *Abimelech's* Apology for himself is, *Did I now begin to ask of God for him?* Implying, that he was formerly wont to do it:

Quest. But how was God wont to answer by it?

Answ. It seems to have been sometimes by audible Voice, *1 Sam.* 23. 11, 12. *Will Saul come down? And the Lord said, he will: Will the Men of Keilah deliver me into his Hand? And the Lord said, they will—Numb.* 7. 89. God spake to *Moses* by an audible Voice, and it seems that this was the way that God was ordinarily wont to use with *Moses*, *Exod.* 33. 11. *Numb.* 12. 7, 8. and *Deut.* 34. 10. Some think God's speaking by *Urim and Thummim*, was by the shining of the Stones, which did appear bright, if God would have them do the Thing of which they inquired, but did appear dark, if the Answer were Negative. But as there is nothing of this in the Scripture; neither could this way answer all kinds of Questions that might be put: So it is more probable, that God answered by such Ways and Manners as the Scripture makes mention of; either by speaking from off the *Mercy-seat* with an audible

dible Voice to the Priest appearing with *Urim and Thummim* before him : Or else by immediate Inspirations and Irradiations upon his Spirit, the Lord giving an inward Revelation of his Will to the Mind of the High Priest thus inquiring of him.

Quest. 4. Now if you ask what did this Oracular Dispensation by the *Urim and Thummim* signify and represent ?

Answ. The Words *Urim and Thummim* signify *Lights and Perfections*. The *Mystery* and meaning of them you may see in Four Particulars.

1. Some interpret them thus ; *Urim* or Lights, that is, clearness of *Apprehension* ; and *Thummim*, Perfections, that is, exact and perfect *Judgment*. Those two great Parts of the Wisdom of God, in the Frame of Reason ; where there is a Conjunction of both these Excellencies in the height of them, this is the highest Degree of Reason. This is Angelical and Seraphick Understanding. Some Men are slow and dull of *Apprehension*, a Man cannot beat Things into them, *Luke 24. 25. O slow and dull of Heart to understand !* Some that have Wit enough, and are apprehensive enough ; yet they cannot judge of what they see, of what their Mind sees, and so they call Darknes Light, and Light Darknes ; they call Error Truth, and Truth Error. Thus some apply it to the two parts of Reason. And I would not exclude this, as being partly intended ; because the Scripture speaks of Christ under these Notions ; as quick in discerning, and accurate in judging of Things, *Isa. 11. 3* and *Solomon* speaks it of his own Sermons, that he both *sought out* ; here is ready *Invention*, or quick *Apprehension* : And he *took heed* ; here is accurate and careful *Judgment*, the other part of *Solomon's* Logick : And he *set in order many Proverbs* ; here is *Method*, which is the Issue and Result of both the former, as the Cream of the Milk. *Ecc. 12. 9*. And he took some Pains in the *Rhetorick* too, as well as in the Logick ; in the *Oratory*, as well as in the Reason of Things, *Ver. 10. the Preacher sought to find out Words of Delight*.

2. It may be appled to the two Faculties of the Soul, in regard of the Virtues belonging to them, as well as to the two parts of Reason thus. That *Urim* Lights, imports a *sound Faith* ; and *Thummim*, Perfections, a *perfect Heart and Life*. For, as clear *Apprehension* and exact *Judgment* are the two parts of true Reason : So *Faith* and *Holiness* are the two parts of true Religion. You know Light is the Excellency of the Mind of a Christian : Holiness is the Perfection of his Will. Of the former *Paul* speaks, *Eph. 1. 17, 18. that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation, in the Knowledge of him, The Eyes of your Understanding being enlightened, &c.* Of the other *Hezekiah* speaks, *Isa. 38. 3. I have walk-*

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ed before thee in Truth, and with a perfect Heart, &c. so when *Moses* prays for the Tribe of *Levi*, and in them for all godly Ministers, *Deut. 33. Let thy Urim and thy Thummim be with thy holy ones*; that is, give sound Minds, and holy Hearts; sound Minds in a quick discerning, and exact judging of Things; and holy Hearts appearing in a holy and good Life and Conversation.

3. All this pointed them to, and was most eminently fulfilled in *Jesus Christ* the only true High Priest, in and by whom alone God speaks his Mind, and works his Image in us. *In him are hid all the Treasures of Wisdom and Knowledge, Col. 2. 3.* and he is holy and harmless and separate from Sinners, *Heb. 7. 26. For such an High Priest became us who is holy, harmless, undefiled, separate from Sinners.* He wears the true *Urim and Thummim* always upon his Heart: Illuminations and Perfections, Lights and Graces in the highest. And we have nothing of either, but what we have from him. Our Lights are from him, *2 Cor. 4. 6. Mat. 11. 27.* our Graces are from him, *John 1. 16. of his fulness have we all received Grace for Grace. For the Law was given by Moses, Vers. 17.* these legal Shadows of Terror and Darknes; but *Grace and Truth came by Jesus Christ.* Grace instead of legal Terror and Rigour: Truth, that is, Accomplishments and Performances instead of Shadows and Promises, came by *Jesus Christ.* It follows, *Ver. 18. no Man hath seen God at any time, that is, by any Light, or Grace, or Power of his own, but the only begotten Son which is in the Bosom of the Father, he hath declared him.* The true *Urim and Thummim* is in the Pectoral of *Jesus Christ*; all our Illuminations and Perfections are in him.

4. Whereas this *Urim and Thummim* were lost in the Captivity in *Babylon*, and wanting in the Second Temple, *Ezra 2. 63. Nehem. 7. 65.* They wanted this, as they did some other Vessels and Monuments; as the Golden Pot of Manna, *Aaron's Rod* that budded; some think also the Ark, and the two Tables of Stone were wanting in the Second Temple: But as to the *Urim and Thummim* those Texts seem clear for it: Nor had they the Cloud of Glory, as in the Tabernacle, and in the first Temple; or Fire from Heaven. The end of all this Dispensation was, to teach them to look and long the more earnestly after *Jesus Christ*, the true Spiritual Glory of the Temple and Church of God, whose coming was now approaching and drawing on apace. These Abatements of that former outward Glory were Preparations for more Spiritual Dispensations under the Gospel, wherein those outward Glories were not to be expected: And in the mean time they had the Law of *Moses*, and the written Word of God in the Old Testament,

which they were to cleave and stick close unto, *Mal. 4. 4.* But when Christ came, he restored to his Church in a more glorious manner the true *Urim and Thummim*; Light and Grace was poured forth abundantly, even upon such, who, by reason of the long Intermision of those extraordinary Operations of the Holy Ghost, had not so much as heard whether there was an Holy Ghost or no. *Acts 19. 2, 6.*

The Jewish Writers have a Saying and a Tradition amongst them, that after the latter Prophets, *Haggai, Zechariah, and Malachy*, the Holy Ghost went up, and departed from *Israel*. They mean in those extraordinary Operations of it: And they reckon *Urim and Thummim* as one of the Degrees of the Holy Ghost, inferiour to the *Spirit of Prophecy*; but superiour to that *Bath-qol* (as they call it) the Daughter of a Voice, or an Eccho from Heaven, which was heard sometimes in the Second Temple, and which (they say) took place in the Second Temple when Prophecy and Urim ceased. We read of such Voices from Heaven to Jesus Christ, *Mat. 3. 17. Job. 12. 28, 29—2 Pet. 1. 17, 18.* and he adds in the next Verse we have a more sure Word of Prophecy. This *Bath-qol*, or Voice from Heaven, was a Prologue and a Preface, and Type as it were, of that true Voice of the Father, the Eternal Word of God Jesus Christ, who came down from Heaven; by whom God hath in these last Days spoken to us, who at sundry Times and in divers Manners spake in former Times unto the Fathers; but now only by his Son, *Heb. 1. 1, 2.*

8. The eighth piece of the holy Pontifical Attire, was the Mitre; of which the Text saith, *And he put the Mitre upon his Head.* And it is said, *Exod. 28. 39. thou shalt make the Mitre of fine Linnen.* This was one of the last Garments that was put on: Therefore *Zechariah* desires this in the clothing of *Jehoshuab*, as the perfecting of the Mercy, *Zeck. 3. 5. and I said, let them set a fair Mitre upon his Head, so they set a fair Mitre upon his Head.* As to the Shape and Fashion of this Garment, it was not unlike that which the other Priests wore, and is called a *Bonnet*. It was made of Linnen-cloth, wrapped about the Head, in a round and high-crowned Fashion, after the manner of the East. Some compare it to the *Turkish Turbants* or *Tullibants*: Some translate it a *Hat*.

As to the outward Form and inward Mystery of it, there is little Difficulty: For a Mitre, or a Hat upon the Head was an Ornament of Authority and Superiority over others, *Ezek. 21. 26. Remove the Diadem, Job 29. 14. My Judgment was as a Diadem*; in which Places is radically the same Word as here in *Exod. 28.* The Mitre therefore was an Ornament and Ensign of illustrious sacred Eminency and Superiority in the High Priest over others. It pointeth us to the Princely Dignity and

and Kingly Office of Jesus Christ: He is the great High Priest; and indeed both Priest and King of his Church; the true Arch-bishop, the chief Shepherd, as Peter calls him, 1 Pet. 5. 4. Believers are called a royal Priesthood, 1 Pet. 2. 9. but Christ is so much more: He is not only a Priest, but a Prince and a Prevailer with the Lord on our behalf.

9. The ninth and last piece of the Holy Priestly Attire, is the Golden Plate, of which the Text saith, *Also upon the Mitre, even upon his forefront did he put the Golden Plate, the holy Crown.* It is called, *Exod. 39. 30. the Plate of the holy Crown*; so called, for that it was made (say some) somewhat like a Crown. Compare *Exod. 29. 6.* The Use and Nature of it is described fully in *Exod. 28. 36, 37, 38.* The Inscription *Quod est la Jehovab,* may be rendred more emphatically, *the Holiness of Jehovab.* It speaks three Things.

1. The Royal, yea the Divine Holiness of Jesus Christ, that absolute Holiness whereby he sanctifies both himself and us, *John 17. 19.* wherein he doth that really, which Aaron did typically. He is indeed the Holiness of Jehovab—*Jehovab tsidkenu, the Lord our Righteousness is his Name,* Jer. 23. 6. Hence he often appears with a Crown of Gold upon his Head, as *Rev. 14. 14.*

2. His bearing our Iniquities, and taking away our Sins, which are found even in our Holy Things, *Exod. 28. 38.* There is a mixture the in the best we do. Many Believers are apt to be discouraged about it. My Prayers are so full of Unbelief, and Deadness, and Wandrings, they deserve Abhorrence and not Acceptance. Well, but the High Priest here bears the Iniquities of all the Holy Things of the Children of Israel.

3. His causing us to be accepted of the Lord, *Exod. 28. 38. Ephes. 1. 6. He hath made us accepted in the beloved.* Though we and our best Works are vile; yet the Lord, looking upon the Fore-head of our High Priest, sees Holiness engraven there; looking upon the Face of Christ, he there also beholds it for us, and becomes well-pleased with us; and we in the Faith thereof may be perswaded and assured of our Acceptance with the Lord through the Faith of him. Thou that saiest, there is nothing but Sin in me, Sin and Vileness in all I do. I answer, it is true, the Lord can see nothing but Sin in thee; but he cannot look upon the High Priest, but there he sees Holiness, yea the Holiness of Jehovab there.

Thus you have seen something of the Holy Attire, which the Lord ordained and appointed for the Priests of old. I shall conclude with two or three general Words by way of Use or Inference from the whole.

Use 1. We may here see the Evil of the *superstitious Garments* retained from Antichrist for the Ministers of the Gospel. It is to transform Gospel-Ministers into legal Priests, yea into *Popish Priests*. The Priests under the Law had a long *White Linnen Coat*: Hence Antichrist hath a *Surplice*. The Priests of old were girded with a *Girdle*: Hence is the *Canonical Girdle*, as they call it, which by many is now commonly called a *Circingle*, by way of Contempt, and just and righteous Scorn. The Priests under the Law had an *holy Robe*: Hence is the *Canonical Coat*. They had an *Ephod*: Hence is the *Pall*, which the Pope was wont to send to *Arch-bishops*, for their Consecration, or Installment.

Lastly, The High Priest of old had a *Mitre*: Hence is the *Bishop's Mitre*. And Ribera quotes a Place out of *Josephus*, where he saith, that the High Priest wore a tripple Crown, from whence he thinks St. Peter did the like, as the Pope now doth; that so the Verity might be answerable to the Figure, that Christ's High Priests might wear that which the High Priest, the Figure of Christ, did wear. *Rebera de sacr. Vest. cap. 14. apud Willet on Exod. 28. Controv. 4.* But Dr. Willett answers him (beside many other just and rational Answers, as that the Scriptures do not say, it was a Tripple Crown) *I had thought* (saith he) *that Aaron had been a Figure of Christ, not of the Pope*; and temporal Things do not prefigure Temporal, one Tripple Crown another, but that outward Crown shadowed forth the spiritual Kingdom and regal Dignity of Jesus Christ. But against all these *Popish Garments* in general, observe two Things.

1. That these Things were typical and shadowy: Therefore now that Christ the true High Priest is come in his Divine Glory, this external Pomp and splendor of bodily Apparel is ceased, and vanished away with all the rest of the Ceremonies, by the appearing of the Sun of Righteousness. The *Papists* therefore in this matter *do judaize*. And when one of their *Priests* comes among the People, he comes forth just like a Priest of the Ceremonial Law, as if he were going to offer Sacrifice. Tho' withal, it is to be observed, that some of their superstitious Garments are not borrowed from the *Jews*, but either from the *Pagans*, or invented of their own Heads. For they have a rich *Wardrobe* of superstitious Garments; as the *Crosier Staff*, the *Albe*, the *Chimere*, the *grey Amice*, the *Stole*, with such like: Some of which, for my part, I know not well what they are, nor whence they had them, nor is it worth the while to make much search in Histories and Fathers after them: But as in some they *judaize*, so in others I doubt they *paganize*.

2. Observe

2. Observe this, that the false Priests of old were much given to this kind of Superstition: and not only they, but sometimes good Men were a little tainted with it, who abhorred the more open sort of gross Idolatry. *Judg.* 8. 27. Gideon made an *Ephod*, a sacred ministering Garment: But he intended no hurt, good Man; for he was no Papist, he had broke down the Image of *Baal*; but yet this did offend the Lord, and became a Snare to Gideon, and to his House. Suppose Men be against the gross Idolatry of the *Papists*, as our reforming Magistrates in *England* were, in the first Reformation; yet if they retain any of these Priestly Garments, it may offend God, and be a Snare to them. But we have a grosser instance in *2 Kings* 10. 22. in *Jehu's* time, who said to him that was over the Vestry, *Bring forth the Vestments for all the Worshipers of Baal.* It seems they had not only Worshipping Vestments, but such a number of them that it required a special Officer to keep them, and look after them.

There are but two Objections commonly alledged for them.

Object. 1. It is decent.

Ans. Decency in clothing appears in common Use and Custom, and is regulated thereby, and by the Light of Nature; and therefore those Habits that Men do not wear in common Use are accounted uncomely and ridiculous. And thence, though in old Time they were wont to wear white, and in those hotter Climates they did much use Linnen: yet now in after-times People having betaken themselves to darker Colours, as being graver, and not requiring such continual washing: As it would be ridiculous, altogether ridiculous, for a Man to wear a white Shirt on the top of all his Clothes; so to do the like in the Worship of God is a direct and manifest breach of that Rule of Decency, *1 Cor.* 14. *ult.* and so far from decent, that it is ridiculous and absurd, God having not appointed any such thing.

Moreover, the meaning of that Scripture is not, that Men should institute and invent decent things; but only that they do administer the Things of Christ, which he hath instituted in a decent manner; and further than this that Text gives no liberty; nay it restrains Men from meddling further, then only to see that the Appointments and Ordinances of Christ be administered in a decent and orderly manner: But there is no decency in wearing a *Surplice*; for then the want of it would be undecent, which common Sense tells us it is not. Nor did Christ or the Apostles worship God undecently, and yet they never prayed or preached in a *Surplice*.

Object. 2. Better do it, then not preach: I had rather preach in a Fools Coat (said one) then not preach the Gospel.

Ans.

Ans. We must not do evil, that good may come thereof, *Rom. 3.* and therefore we may not preach in a *Fools Coat*: For it is not decent. The plain truth is, that this pretence which so many have abused themselves withal, that they had rather preach in a *Fools Coat*, forsooth, than not preach the Gospel, it is a weak and sinful Speech. The first that spake it, as I have heard, was a *French Protestant*, who being made a *Prebend* by *King James*, was content to accept of it, and made this Excuse, he not understanding, or not rightly considering the *English Controversies* that were then on foot about it: As if a Man should say, he had rather Lie, or Steal, or Whore, or be Drunk, or kiss the Pix, or bow to an Idol, or go to Mass, then not preach the Gospel. For I beseech you consider, either it is a Sin, or it is not a Sin. If it be not a Sin to preach in a *Fools Coat*, or in a *Surplice*, prove this, and then use it, and wear it in the Name of God: But if it be a Sin, it is not a supposed good intent to save a Soul, that will justify an evil Action, tho' it be not so foul an Evil as some others.

If a Minister would fain do good to Souls, and therefore is very loth to be silenced, let him observe this Rule; Let him take heed of conforming, lest God silence him; lest God stop his Mouth, or blast his Endeavours, that he shall never speak with any great evidence and demonstration of the Spirit, nor with any great Success for the good of Souls: For I see but few *Surplices* or *Circingle-men* that do much good.

Use 2. To confute the *Popish Allegorizers*, who tell us the *literal* sense of these Garments is such as this; namely, That the disposition and frame of the World is expressed in them, and that the High Priest did thereby profess himself the Minister or Servant of the Creator of Heaven and Heaven. For of the significations of these holy Garments thus they descant; (see *Aquin. 1. 2^a quæst. 102. art. 5. ad 10.* and *Becan. tom. 3. Opusc. 7. cap. 5. q. 1.*) *Feminalia lintea significabant terram, ex qua linum nascitur, Baltens Oceanum, qui cingit terram,* the Linnen Breeches signifie the Earth, out of which Flax groweth; the Girdle the Ocean, because it compasseth the Earth like a Girdle. *Tunica hyacinthina Acrem, quia hyacinthini coloris est,* the sky-coloured Coat the Air, because it is of a Sky-colour: The Golden Bells of it the Thunder in the Air: The Pomegranates, the Lightnings: The Ephod, the starry Heavens: The two Onyx-stones, the two Hemispheres, or the Sun and the Moon: The twelve precious stones in the Ephod, the twelve Signs in the Zodiack: The Mitre, the Empyrean Heavens: The Golden Plate, God the King of all. This they call the *literal* Account of these holy Priestly Garments.

Well,

Well, then they come to the *mystical sense*, and there they tell us; That the Linnen Breeches signifie Chastity, the Linnen Coat purity of Life; the Girdle, moderation of Discretion; the Mitre, a right Intention; which they say are Virtues necessary for all Ministers: Over and above which, *Bishops*, they say, must have four others, which they fancy to be signified by the other Garments of the High Priest. But these are too vain, to insist on a large Confutation of them.

As these Interpretations and Applications of theirs have no footing in Scripture, nor the least countenance given them from thence: So there is a profound silence concerning *Christ* therein, passing him over wholly, when as indeed *he*, and his Performances and Endowments, are the great thing taught and shadowed forth by them all.

Use 3. See and behold in these holy Pontifical Vestments the *spiritual Glory of Jesus Christ* the true High Priest. For all this did represent *plusquam Angelicam Splendorem*, *Calvin*, that more than Angelical Splendor of *Jesus Christ*, who is clothed indeed with Glory and Beauty. Let me but briefly run over, and recapitulate the Heads of things, according to the Explications given.

1. Here is the white and pure Linnen of *his perfect Righteousness*, imputed to us in Justification: For that is one great thing intended by it, as well as the Garments of Holiness and Grace inherent.
2. He is girded with Strength, and with Truth and Faithfulness for our Salvation, and is always ready to do us good.
3. He hath a glorious Robe, the *Golden Bells* whereof have sounded in the holy Place; and their sound is gone forth into all the Earth; and the Fruits thereof are sweet and fragrant as a Garden of *Pomegranates*.
4. He wears a glorious *Ephod*; in the Shoulders whereof he doth support his Church, and lifts up them and their Concernments out of the Dust of Death, and Sin, and Misery; and bears them up before the Lord, as upon the Shoulders of an Infinite and Almighty Power.
5. He hath a *Breast-plate* of Love upon his Heart continually; our Names and our Concernments are written there, even upon the Heart of *Jesus Christ*, like the Names of the Children of *Israel* upon *Aaron's* Breast-plate.
6. Here is the true *Urim and Thummim*; all divine Illuminations and Perfections in the Heart of *Jesus Christ*, and Emanations of Light and Holiness from him to us.
7. He hath a *Mitre* upon his Head; He is a Royal Priest, both King and Priest; He reconciles us effectually, and intercedes with Power, as a Prince prevailing with the Lord.

8. And lastly, he wears a *Golden Crown of Holiness* upon his Forehead before the Lord.

And having such an High Priest; Is not all this enough to strengthen Faith, and to encourage you not only to believe, but to rejoyce in believing, even to rejoyce and triumph in Jesus Christ?

THE GOSPEL of the CONSECRATION of the PRIESTS.

Feb. 21, 1668.

Exod. 29. ver. 1. to 38.

THE Contents printed in your Bibles give you the true Analysis of this Chapter, for there be three things in it.

1. The Consecration of the Priests, to *Verf. 38.* 2. The continual Burnt-Offering, *Verf. 38, &c.* 3. The Lord's Promise of his gracious Presence with the Children of *Israel*, *Verf. 45.* It is only the first of these, *viz.* the *Consecration of the Aaronical Priests* unto their Office, that we are now to speak unto.

There be four Things wherein those Priests of old were Types.

1. In their Priestly Qualifications and other Rites and Rules observ'd by them. 2. In their Apparel. 3. In their Consecration to their Office. 4. In their Priestly Ministrations. The two former of these, *viz.* their Priestly and ritual Qualifications, as also their holy Garments have been spoken to. That which follows next, is their Consecration to their Office, which is declared at large in two Places, almost two whole Chapters of holy Scripture. The Direction of it in this 29th of *Exodus*, and the Execution of it in the 8th Chapter of *Leviticus*.

This Consecration was the solemn Investiture of them in their Office, which was done by sundry sacred and mystical Rites and Ceremonies ordain'd and appointed of God for that end. They were chiefly these four, all mentioned in both these Places, *Exod. 29. and Lev. 8.*

1. Washing them. 2. Apparrelling them with the holy Garments
3. Anointing

3. Anointing them with the holy Oyl. 4. Sacrificing, and so sanctifying them by Blood. All which I shall put together in one general Proposition, or point of Doctrine, which will indeed contain the Sum of this whole Chapter, as far as to Vers. 38.

Doct. *That the Consecration of the Priests of old was done by washing them, and by apparrelling them with the holy Garments, and by anointing them with the Holy Oyl, and by sacrificing, and so sanctifying them by the Blood of the Sacrifice.* When all this was done, they might officiate in the Priest's Office all their Days. And all these Things did point unto something of Christ represented by these Performances, and may be applied in a secondary and inferior way to Ministers and Believers, but first and chiefly unto Christ himself. For as the Priests by this Consecration became Priests all their Days, *Exod. 29. Vers. 9. and the Priests Office shall be theirs by a perpetual Statute; for thou shalt consecrate Aaron and his Sons:* So the Son of God is consecrated a Priest for evermore, *Heb. 7. 28. Confer. Vers. 27.* This Consecration of Jesus Christ is the Commission of the whole Work of our Salvation into his Hand by God the Father.

But in the Rites of the Consecration of the Priests of old there was (as of Necessity there must be) a disparity between the Type and Antitype; there was a great Disproportion between Christ and them, sundry of those Rites not agreeing to them both, in the same direct manner; sundry Purifications which they used, were rather to make them become fit Types of Christ, then that they signified such parallel Actions to be done by Christ. The Priests by means thereof represented that Purity which is in Christ without those Means. They were purified, but Christ was pure: So that in Purity there is an Agreement between Christ and them; but in the manner and means thereof, there is a difference. See *Heb. 7. 26, 27.* And therefore when any such Actions are ascribed unto Christ, as when he saith, *I sanctify myself,* *Joh. 17. 19.* it is to be understood rather in regard of the Effect, then of the Action, rather of the thing it self, then of the means: But such active Expressions are used partly in relation to the Type, the Priests of old, and partly in relation to the Church of Christ, the Members, whereof he is the Head: Whatever is done to them, being first done to him their Head, so far as the incommunicable Properties of either will permit. He is therefore pleased so to speak of himself, as being consecrated, and sanctified, and the like. Not as tho' there had been any defect of Holiness in him, but as representing them in himself. Moreover, we must remember, that these Things are not to be look'd upon by us as terminated in the Person of Christ himself; but as relating further to his Church and Members, for whom he is an High Priest

Priest and Mediator with the Lord. *Meminerimus, quæ de Consecratione dicuntur, non subsistere in ejus persona, sed referri ad totius Ecclesie utilitatem.* Calv. in Exod. 29. 6.

Now to come to the particular Ceremonies of their Consecration, they were those four mentioned above.

1. The first part of their Consecration was *their washing with Water*, Exod. 29. 4. Lev. 8. 6. This intimated and hinted two things.

(1.) The perfect Purity and Holiness of Jesus Christ, *Heb. 7. 26. who is holy, harmless, undefiled separate from Sinners, and such an High Priest as becometh us to have.* For we needed an holier Priest than those of the Aaronical Order. They were typically Holy, and some of them really, but Christ infinitely.

(2.) This pointed also at the Baptism of Christ at his first Entrance upon his publick Ministry, *Mat. 3.* Thus this great High Priest was consecrated and initiated by washing with Water. The first thing he doth to his People, is, to wash them. He findeth them in a wretched and lothsome Condition, polluted in their own Blood, *Ezek. 16. 9. then washed I thee with Water, yea, I thoroughly washed away thy Blood from thee, and I anointed thee with Oyl:* And so they did to the Priests of old, *Rev. 1. 5, 6. He hath loved us, and washed us from our Sins with his own Blood, and hath made us Kings and Priests unto God and his Father.* Therefore Sinners are exhorted unto this, as the first thing they have to do, *Isa. 1. 16. wash ye, and make ye clean.*

2. The second Ceremony of Consecration was, *the apparelling of them with the holy Garments*, Exod. 29. 5. Lev. 8. 7. These Garments are described at large in the precedent Chapter, *viz. Exod. 28.* they were therefore spoken to under a former Head. You have heard how they did betoken all those Spiritual Graces and Excellencies which our great High Priest is furnished and adorned with. And the next Work of his Grace upon *Us*, after the washing away of Sin, is to clothe the Souls of his People with the Garment of Holiness, and so to make them every way Beautiful. See that eminent Scripture, *Ezek. 16. 19. and what follows Vers. 10. I clothed thee also with broidered Work, and shod thee with Badgers Skin, and girded thee about with fine Linen, and I covered thee with Silk.* See also the next following Verses, *viz. 11. 12, 13.*

3. The third Ceremony of consecrating, was *the anointing them with holy Oyl*, Exod. 29. 7. Lev. 8. 12. The Composition of which sacred Ointment is instituted and directed in *Exod. 30. 23.* As to the Mystery and Meaning of it.

(1.) This holy Oyl signified the Spirit of God, and anointing therewith, the Communication of the Spirit in the saving-Graces, and in the
Divine

Divine Joys and Consolations of it: So *Isa.* 61. 1. *The Spirit of the Lord is upon me, the Lord hath anointed me*—*Act.* 10. 38. *He anointed Jesus of Nazareth with the Holy Ghost.*

(2.) The anointing of the Priests signified the anointing of Jesus Christ with the Spirit beyond Measure, *Psal.* 45. 7. *John* 3. 34. This is called the *Resting of the Spirit* upon him, *Isa.* 11. 2. as upon *Elisha*, *2 Kings* 2. 15. and upon *Eldad* and *Medad*, *Numb.* 11. 26. so *1 Pet.* 4. 14. *the Spirit of God and of Glory rests* on the Members of Christ, especially when in Sufferings, it being derived unto them from him. Hence he is called the *Messias* *ἁγιασμένος*, the anointed one, because he chiefly is anointed with the Spirit.

(3.) As this holy Oyl stay'd not upon *Aaron's* Head, but descended and ran down upon his Beard, and to the Skirts of his Garments, as is observed, *Psal.* 133. 2. so the Holy Ghost, the Spirit of Christ distils, and is diffused from Christ the Head unto all the Members of his Body, so as the meanest Saints have this anointing in their Measure, *1 John* 2. 20, 27. and do *receive of his fulness, even Grace for Grace*, *Joh.* 1. 16. hence they bear his Name, and are called Christians, as being partakers of his anointing.

(4.) The Tabernacle, and the Altar, and all the holy Vessels were anointed with the same sacred Oyl, when he anointed *Aaron*, at the same time also he anointed them, *Lev.* 8. 10, 11, 12. The *Mystery* of this is evident. It teacheth us, that all Ordinances and Performances profit not, unless they be anointed, unless the Spirit be in them, with the Power and Presence of his Grace. This makes them most holy and effectual for Good, *Exod.* 30. 29. and if he breathe in them, whatsoever toucheth them is Holy.

(5.) This holy Oyl might not be put to any common Use; upon *Man's* Flesh it shall not be poured, *Exod.* 30. 31, 32. which plainly intimates thus much; That carnal and unregenerate Men have not the Spirit, that there be some who have not the Spirit, viz. all carnal Men, *Jude* 19. *John* 14. 17. *Rom.* 8. 1, 6, 9. *1 Cor.* 2. 14.

(6.) Nor might any be made like unto it, *Exod.* 30. 33. Men are not to imitate and Counterfeit the Ordinances of God, or the Graces of his Spirit. It is the Brand set upon *Jeroboam*, that he devised a Day of his own Heart, like unto the Feast which is in Judah, *1 Kings* 12. 32.

4. The fourth and last part of their Consecration was, by *sacrificing and sanctifying them by the Blood thereof*, *Exod.* 29. 10, &c. *Lev.* 8. 14, &c. signifying how that Christ should put away Sin by the Sacrifice of himself, *Heb.* 9. 26. and *Vers.* 12.

Quest. But then here a Question presently ariseth ; How comes this in here in Consecration ? For the Death and Sufferings of Christ seem to belong rather to the Execution of his Priestly Office, then to his initiation and Consecration thereunto.

Sol. To this there may be three Answers given.

1. That there is in this a Disparity between the Type and the Anti-type, as the Apostle intimates, *Heb.* 7. 27, 28. this is some part of an Answer, but this is not all ; for it would be harsh in this so main a part of their Consecration, not at all to resemble Christ. Therefore for a further Answer.

2. That Christ was consecrated to the full Execution of his Priestly Office by his Death and Sufferings. He could not officiate as Mediator and perform the whole Work of his Priestly Office ; he could not save them to the uttermost that come unto God by him, till he had suffered Death. It is true Christ was a Priest before ; but he was but a Priest in a State of Abasement and Humiliation ; he was not capacitated to execute the Triumphant part of his Priestly Office, till he had first humbled himself unto Death : Therefore he is said to be consecrated thro' Sufferings, *Heb.* 2. 10. This Word *τελειωω* is used by the Greek Interpreters for Consecration in *Exod.* 29. and *Lev.* 8. and elsewhere, and so rendered by our Translators, *Heb.* 7. 25. see *Heb.* 2. 10. and *Heb.* 5. 8, 9. being consecrated, which we render being made perfect, *τελειωσει*, that is, tho' he were a Son ; yet having learned Obedience by the things he suffered, and so being consecrated, he became the Author of eternal Salvation to all them that obey him. He could not become such an Author till consecrated by his Sufferings, or made perfect. Christ must first die, and so put away Sin, before he can appear in the Presence of God in Heaven for us, which is a great part of his Priestly Office. *Christum oportuit Cruce inaugurari in suum Primatum*, Calvin. in *Heb.* 2. 10. vid. Calvin. in *Exod.* 29. 16. He was a Priest in the form of a Servant before ; but he was not a Priest in Glory, till consecrated thereunto by his own Blood.

3. Some apply it to the Gospel-Ministry thus : That the Gospel-Ministry was consecrated by the Blood of Christ. For though it is true, the Ministry is the immediate Fruit of Christ's Ascension into Glory ; as *Ephes.* 4. yet his Exaltation being founded in his Death : Here therefore is the foundation of the Church and Ministry. How great is their Sin, who despise their Office, who reject their Message, and so despise the Glory, yea also despise the Death and Blood of Christ !

Now

Now concerning this part of the Priest's Consecration, viz by *Sacrifices*, there be divers things observable. There were divers Rites and Ceremonies particularly required in these Sacrifices of Consecration, which were common to all the Sacrifices; as the killing them, pouring out the Blood, burning them upon the Altar, &c. which I shall not handle in this Place, but rather refer them to the Head of Jewish Sacrifices, as their more proper Place to which they do belong; and where they have been spoken to. See before, pag. 248, &c. Therefore at this time I shall only mention such *special* Rites and Ceremonies as are peculiar to this Business of Consecration. And of this kind there are four Rules here observable.

1. They were to offer *all sorts* of Sacrifices, a *Sin-Offering*, Ver. 14. a *Burnt-Offering*, Ver. 18. and a *Peace-Offering*, Ver. 28. to teach not only the special Holiness that ought to be found in them; but the deepness of the stain and guilt of Sin: That there must be Expiations of all sorts to cleanse them thoroughly from it: *Tanta molis erat*: So great a Work it was to cleanse the Soul from Sin. And to shew the compleat and perfect cleansing and expiation that is in the Blood of Jesus Christ: We are perfectly clean thro' him; he is both Sin-offering, and Burnt-offering, and Peace-offering, and All in All.

2. The Method and Order of these Sacrifices is Remarkable: for they were first to offer the *Sin-Offering*, then the whole *Burnt-Offering*, and then the *Peace-Offering*. This is to be interpreted by the Consideration of those peculiar Respects which each kind of Offering had: Though they did all aim at the same general Scope, the purging away of Sin; yet if we consider them distinctly. The *Sin-Offering* speaks Pardon of Guilt; the Holocaust, or the whole *Burnt-Offering*, the *Dedication* or giving up our selves to God, to his Use or Service by the Fire of his Spirit; the *Peace-Offering*, our *Thankfulness* in the *Sense and Assurance* of Peace between God and us. The rest could not have been accepted if the *Sin-Offering* had not gone before, and made way for them. Hence the Instruction is, that *till Sin be done away, all Sacrifices and Services are abominable*. Make that thy first Work, thy great and prime request to God, to get Pardon of Sin.

3. A third remarkable Rite about these Sacrifices of Consecration is this, that the Blood was to be put upon the tip of the right Ear, and upon the Thumb of the right Hand, and the great Toe of the right Foot of Aaron and his Sons, Ver. 20. To teach and signify that the Work of Gospel-Sanctification doth extend to the whole Man, to all the parts and members of the Body, and to all the Powers and Faculties of the Soul; So the Apostle implies in that Prayer of his for the Thessalonians,

salonians, 1 Thess. 5. 23. *the very God of Peace, sanctify you wholly, and I pray that your whole Spirit, and Soul, and Body be preserved blameless unto the coming of our Lord Jesus Christ.* There should be in spiritual Priests a sanctified Ear to abhor corrupt Communication, and to receive readily holy and spiritual Instructions; the Hand also should be sanctified for acting, and the Foot for walking in the ways of God.

It may further intimate, that the external Application of a Sacramental Sign to some principal Part or Parts of the Body, is significative enough of universal Cleansing, *Vid. Engl. Annot. in loc.*

4. *Moses was to fill the Hand of the Priests with some parts of the Sacrifices, Vers. 23. 24, 25.* This interprets and lets you see the reason of that Expression, why Consecration is (in the Hebrew) called filling of the Hand, *Lev. 7. 37. so Exod. 28. 41. and here cap. 29. ver. 9.* It is because some parts of the Sacrifices were put into his Hands at his Consecration, as a pledge or symbol of putting such a Business, and intrusting such a Work in his Hands. No Man can or ought to undertake this or any other Trust or Office, till the Lord fill his Hand with it, and commit the Work and Business to his Trust. *A Man can take unto himself nothing, except it be given him from Heaven, John 3. 27.* they are the Words of John the Baptist, and he saith of Christ, *that the Father loveth the Son, and hath given all Things into his Hand, Vers. 35.*

Now the Use of all these Rites of Consecration lies in such things as these.

1. They were an external Sign and Representation of the Dignity of the Office; therefore there were so many solemn and sacred Ceremonies in setting them apart thereunto: And yet these Priests were but shadows of Jesus Christ, our great and true High Priest, whose Office is of incomparably more surpassing Excellency and Dignity, see 1 Cor. 3. 7, 8, 9, 10, 11.

2. All these Rites of Consecration had this Use to the Priests themselves, to be Monitors or Remembrances to them, *how pure and holy to the Lord they ought to be.* And the like Instruction they hold out to Believers, who all are made spiritual Priests unto God, that they ought to be holy to the Lord.

3. From the People they bespeak Reverence and Regard to the Priests, and that for their Works sake, they having such Honour and Dignity put upon them in such a solemn Consecration to their Office. Thus the Apostle in the New Testament chargeth the Thessalonians, that they should know them that laboured among them, that were over them in the Lord, and admonished them, and to esteem them very highly in Love for their Works sake, 1 Thess. 5. 12, 13.

4. We

4. We may learn also this from these sacred Rites of the Consecration of the Priests, that under the New Testament there should be no Gospel-Ministers, but such as are called and consecrated by God to that Work; see *Heb. 5. 4.* 'Tis set as a Brand upon that wicked Jeroboam, that he made of the basest of the People Priests, even whosoever would, be consecrated him; but this thing became Sin to the House of Jeroboam, even to cut it off, and to destroy it from off the Face of the Earth; as the Holy Ghost expressly tells us, *1 Kings 13. 33, 34.*

T H E
Gospel of the Ministrations of the Legal
MINISTRY.

Numb. Chap. 18.

*Feb. 28. 1668. Morning
and Evening,*

THere were three sorts of Officers in the old Legal Ministry:
1. The Priests. 2. The Levites. 3. The Nethinims. Of the Priests you have heard four Things propounded. 1. The special Rites and Qualifications of that Order of Priesthood.
2. Their Priestly Apparel. 3. Their Consecration. 4. Their Priestly Ministrations in the House of God. This last remains to be spoken to; for which this Chapter may be the Text and Foundation of our Discourse.

The Chapter consists of two parts: 1. The Work of the Priests and Levites. 2. Their Maintenance.

1. Their Work and Office to *Ver. 8.* The several Work of the Priests and of the Levites is here exactly distinguished, their several Offices bounded and determinated by the Sovereign Wisdom and Authority of God, setting each their Limits, which they might not on highest Penalties transgress and violate. The Charge of the Sanctuary and the Altar, with the Things appertaining thereunto, was committed to the Priests: The Charge of the Tabernacle to the Levites, *Verf. 7.*

1. For

528 *The Gospel of the Ministrations of the Legal Ministry.*

1. For the Priest's ; their Work was the Charge of the Sanctuary and the Altar, and the holy Vessels and Services thereof. These they must look to, and of these God would require and expect an Account at their Hands. *And the Lord said unto Aaron, thou and thy Sons, and thy Father's House with thee shall bear the Iniquity of the Sanctuary, and of your Priesthood,* *Verf. 1.* that is, the Guilt and Punishment of whatever is done amiss in these Matters. *The Stranger that cometh nigh shall be put to Death,* *Verf. 7.* the *Stranger* here is not meant of other People and Nations only, as in other places ; but any other Family beside the Family of *Aaron*, the rest of *Israel*, yea the *Levites* themselves were *Strangers* in this Sense.

There are many Particulars comprised under this general Head, of the Charge of the Altar and Sanctuary ; in each of which I shall but briefly shew, how they had an Eye to Jesus Christ the Priest and Minister of the true Sanctuary.

1. First then, this includes the holy Vessels, and all the hallowed Things thereof, *Verf. 7.* so *Numb. 4. 5* — *15.* and *Verf. 16.* In like manner hath God committed the whole Church of God, and all the Mysteries of our Salvation to the Trust, and Care, and Charge of Jesus Christ ; for the Tabernacle is the Church. All the Concernments of his People, all their Graces, and Duties, and Comforts meet in him, and are under his special Care and Trust : Therefore they are said to be given to him by the Father, *John 3. 35.*

2. The offering Sacrifice, and ordering that whole Matter is here also plainly included, as being part of the Charge of the Altar ; the Priest was to kill and dress the Sacrifices, and sprinkle the Blood thereof, and to manage and dispose of that whole Affair, *Lev. 1. 5.* and he, that is the Priest, shall kill the Bullock before the Lord ; and the Priests, the Sons of Aaron, shall sprinkle the Blood, &c. *Heb. 5. 1.* Every High Priest taken from among Men is ordained for Men in things pertaining to God, that he may offer both Gifts and Sacrifices for Sins : And the same Apostle applies it expressly to Jesus Christ, *Heb. 8. 3.* For every High Priest is ordained to offer Gifts and Sacrifices ; wherefore it is of Necessity, that this Man, that is Christ, have somewhat also to offer, that is, himself, his own blessed Body and humane Nature. This is the Sacrifice he offered. And so he himself was both the Sacrifice and the Priest ; the Priest in regard of both his Natures, and the Sacrifice in regard of his Humane Nature ; see *Heb. 10. 10, 11, 12.* No other can offer any expiatory Sacrifice to make Atonement with the Lord, but only he — He trod the Wine-press alone in this respect, and of the People there was none with him, as *Isa. 63. 2.*

3. The

3. The Priests were to *light the seven sacred Lamps* of the golden Candlestick, *Exod. 27. 20, 21. Lev. 24. 2, 3.* This shadows forth Christ the true Light, *John 1. 9.* shining forth and enlightening his Church by his Spirit in the Ministry of the Word: For the Golden Candlesticks are the Churches; the seven Stars, or Lights in the tops of the Candlesticks, are the Angels or Ministers of the Churches, *Rev. 1. 20.* yet the Ministry considered barely in it self doth not enlighten, but as illuminated by the Spirit, *Rev. 4. 5.*

4. The Priest was to *burn sweet Incense* upon the Golden Altar when he dressed the Lamps, *Exod. 30. 7, 8.* This is Prayer and Intercession, and this is Christ's Work: He prays, and he perfumes the Prayers of his People with the sweet Incense of his own Merits and Mediation: And as they are daily praying; so Christ is daily interceding for them, *Rev. 8. 3, 4.*

5. The Priest was to *set the Shew-bread* upon the Golden Table before the Lord every Sabbath, *Lev. 24. 8.* *Every Sabbath shall be set it in order before the Lord continually:* So doth Jesus Christ present, and set the whole number of his Elect before the Lord continually, as the Shew-bread upon the Table, where his favourable Eye and Face is always upon them.

6. The Priest was to *bless the People* in the Name of the Lord; and well he might: For blessed indeed are such a People, who have such an Altar and Sanctuary, and such a Sacrifice offered for them; amongst whom the Lamp of God shines; whose Prayers ascend and come up before him, as Incense upon the Golden Altar out of the Hand of the true High Priest, the Angel of the Covenant; and who stand before the Face of God, and under the Eye and Care of God continually, *Numb. 6. 23.* and so on to the end, And accordingly the Priests did so, when they had performed their other Ministrations, *Lev. 9. 22, 23.* And God ratified it, *For the Glory of the Lord appeared unto all the People: So 2 Chron. 30. 27. Then the Priests and Levites arose and blessed the People; and their Voice was heard, and their Prayer came up to his Dwelling-place, even unto Heaven.* So doth Jesus Christ bless his People, *Luke 24. 50.* and that most really and effectually, *Acts 3. 26.* These were the Priestly Ministrations.

Object. But now it may be demanded, wherein then differed the High Priest from the other ordinary Priests, these Ministrations belonging to them, as well as him?

Answ. There were three things peculiar to the High Priest, wherein he was advanced by God above his Brethren.

530 *The Gospel of the Ministration of the Legal Ministry.*

1. He had a Superiority of Spiritual Power and Jurisdiction over all the Ministers of the Sanctuary, both the Priests and Levites, *Numb. 4. 19.* also *Vers. 27.* see *Deut. 17. 12.* and so *Aaron* was the Archbishop, or Primate as it were, to oversee and order all: So is *Jesus Christ* in the Church of God; he is the *Ἀρχιεπίσκοπος*. *1 Pet. 5. 4.* And when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away. He only is the chief Shepherd.

2. The High Priest was clothed with peculiar Garments of Glory and Beauty, *Exod. 28.* The inferior Priests, the Sons of *Aaron* had but four Priestly Garments, Linnen-Drawers, and Coats, and Girdles, and Bonnets, *Exod. 28. 40.* but *Aaron* the High Priest had a Breast-plate, and an Ephod, a Robe, a bordered Coat, a Mitre, and a Girdle, with the *Urim and Thummim*, and precious Stones in his Breast-plate, and on the Shoulders of his Ephod, and a Crown or Plate of Gold upon his Mitre, *Exod. 28. Vers. 4.* and so is *Jesus Christ* fairer than the Sons of Men, more beautiful than any other, *Psal. 45. 2.*

3. The third Prerogative of the High Priest was in his glorious Ministration upon the great Day of Atonement, when he went into the holiest of all, to make Atonement there before the Lord, *Lev. 16.* which none but He might do. Thus *Jesus Christ* is entred not into the holy Places made with Hands, which are the Figures of the true; but into Heaven it self, now to appear in the Presence of God for us, *Heb. 9. 24.* Neither by the Blood of Goats and Calves; but by his own Blood he entred in once into the Holy Place, having obtained eternal Redemption for us, *ibid. Vers. 12.*

Here note, as a Corollary, the Wickedness of the Bishop of Rome, who calls himself the High Priest amongst Christians, as *Aaron* was amongst the Jews. His judaizing antichristian Wickedness. And all other such Archbishops, and Primates, and Prelates fall under the same Condemnation; who differ not *specie*, but only *gradu*, not in Kind, but only in Degree, from the Usurpations of that Man of Sin. I know no other High Priest, no other Archbishop, or chief Shepherd of our Souls under the Gospel, but only *Jesus Christ*. Some thus understand that of *Paul*, *Act. 23. 5.* I wist not that he was the High Priest, I acknowledge not that there is an High Priest, *Vide Beza* in *1 Pet. 5. 4.*

Against this Primacy which the Pope usurps, consider,

1. This High Priest in this pre-eminence above his Brethren was an expresse Type of *Jesus Christ*; of whom it is said, that he was the first-born among many Brethren, *Rom. 8. 29.*

2. The Ecclesiastical pre-eminence amongst Ministers is expressly forbidden under the Gospel. How often doth *Christ* reprove his Disciples

ples for it; for striving who should be chiefest, Mat. 18.1,2,3,4. and Mat. 23.8,10,11. and Mat. 20.25. and Luke 22.24, 25, 26. And it is the brand set upon *Diotrephes*, 3 Joh. Vers. 9. that he did φιλοπρωτεύειν, that he affected the Primacy.

3. Tho' the Priest's Power was Ecclesiastical; yet the Pope exercises a temporal Power; and this, not as a Commissioner from and under the Civil Magistrate, but distinct from the Civil Magistrate, and without dependance on him; yea, indeed superior to him; and so do the inferior Prelates too, not only a Civil Power derived from the King, as other Barons of the Realm, or Justices of the Peace, or the like Civil Dignities; but they make the Clergy a Fountain of Power to them selves, even of Temporal Power (wherein they intrench upon the Prerogative and just Rites of the Civil Magistrate) as well as of Ecclesiastical Power, having never received any such Primacy of Office from Jesus Christ, but usurping it to themselves; and so they do intrench both upon God and the King, shewing themselves therein to be the true and natural Children of their Father the Pope, the great *Antichrist of Rome*. But you see how remote this is from the Spirit of the Gospel, and that it is indeed a Judaizing, for Ministers to assume a Disparity and Superiority of Power, and Ecclesiastical or Spiritual Jurisdiction over other Ministers. So much of the Priests, and of their Priestly Work and Ministrations.

2. The second sort of Temple Officers were the *Levites*: Of whom four Things are worthy to be considered.

1. *Who they were.* They were the whole Tribe of *Levi*, excepting only *Aaron's* Posterity, who were preferred to an higher Office of *Priesthood*; yet they were Levites, but all Levites were not Priests. The *Priests* were Levites in regard of their *Birth and Extraction* out of that Tribe; but they were not Levites in regard of their *Office*; nor were the *Levites Priests*.

2. *The occasion of their Separation to this Office.* And there are two or three occasions of it noted.

(1.) The Lord's passing by the first-born of *Israel*, when he slew the first-born of *Egypt*, Exod. 13.2. on which occasion the Lord challenged the first-born to himself; and required they should be sanctified to him. But afterwards the Lord was pleased to take the *Levites* from among the Children of *Israel*, instead of all the first-born. See Numb. 3.11, 12, 13. Therefore the *Levites shall be mine*, (saith God) because all the first-born are mine.

(2.) The Faithfulness of the Levites in a time of great Apostacy and Temptation; the Story whereof you have in Exod. 32.28, 29. and it

332 *The Gospel of the Ministration of the Legal Ministry.*

is afterwards remembered by *Moses* before the Lord in his Blessing of them, *Deut.* 33. 9.

(3.) The later Rebellion of *Korah*, *Dathan* and *Abiram*, with the Lamentations, and self-condemning complaints of the People upon that occasion. Compare *cap.* 17. of *Numbers*, the two last Verses, with the first Verses of this 18th Chapter. That Complaint of the People; *Behold we die, we perish, we all perish*, is an earnest deprecation of the danger; for they were under the Sense of the dread and Majesty of the dreadful presence of God in his Tabernacle, and thereupon they thus spake.

From all which we may observe, that such as God calls to any Work and Office, he doth usually give many visible Intimations of it: He doth design and prepare them to it by many fore-running Providences.

3. *The Rites and manner of their Separation and Consecration to their Office.* This is recorded and declared at large in *Numb.* 8. where you will find it was, by sprinkling them with Water; by shaving their Hair; by washing their Clothes; by offering Sacrifices for them; and lastly by the Children of *Israel* laying their Hands upon them. But I shall not speak to these things, tho' it would be worth the while; because there hath been occasion to speak to sundry of these Rites in other Places formerly.

4. *Their Work and Office* which they were thus separated and set apart unto. Which was in general, to be adjoined, as subordinate Ministers to the Priests, in the outer Services and Ministrations of the Temple: So here *Vers.* 2. *that they may be joined unto thee*; alluding to the Name of *Levi*, which bears that Signification, tho' the Name was given upon another occasion. I say [outer] because they are excluded from the Ministrations of the Sanctuary and the Altar, *Vers.* 3.

Their Work might be distinguished into *Synagogue-work* and *Temple-work*; into temporary, or occasional, and standing Work. But I shall put all together in seven Heads.

1. They were to bear the Tabernacle, and all the Holy Vessels, *Numb.* 4. 15. so Christ supports and bears the Church: But this Work was but temporary and occasional, while the Tabernacle was in that ambulatory Posture; for when the sitting, moving Tabernacle was changed into a fixed Temple, then this part of their Ministration was at an end.

2. The Levites were to assist the Priests in offering Sacrifices, 1 *Chron.* 23. 28—31. 2 *Chron.* 29. 34. and 2 *Chron.* 30. 16. To burn them on the Altar, and sprinkle the Blood was peculiar to the Priests: But the Levites might help in killing them, and other preparatory Administrations.

As

The Gospel of the Ministration of the Legal Ministry. 533

As to the *Gospel* of this, you know the true Sacrifice is Christ, and he is the Priest and the Levite too; he did all himself alone without any Assistance.

3. The Levites were to teach the People in the Law of the Lord: Therefore scattered and dispersed in their Habitations up and down among them, *Deut. 33. 10. they shall teach Israel thy Law*—*Mal. 2. Vers. 7. the Priest's Lips should keep Knowledge, and they should seek the Law at his Mouth, for he is the Messenger of the Lord of Hosts*, 2 Chron: 17. 7, 8, 9. *Jehosaphat sent Levites to teach.* It is the Magistrate's Duty to provide for the teaching and instructing of his Subjects in the good Knowledge of the Lord. This Christ doth, and this Gospel-Ministers also do; they should teach the People, what the Lord hath taught them.

4. They were to judge of Causes, and to determine Controversies among the People, *Deut. 17. 8, 9—12. the supream Judgment lying in the High Priest, Vers. 11. Amaziah the Priest in those things which belong to God shall preside*, 2 Chron. 19. 8, 10. so there is spiritual Judgment of Discipline in the Church under the Gospel, *Ezek. 44. 23, 24. 1 Cor. 5. 12.*

5. They were to sing the Songs of the Temple. That Business of the Temple-Musick was committed to them, partly, as to the Psalteries, Harps and Viols, tho' the Priests were to sound the Trumpets, 1 Chron. 15. 16, 17. 2 Chron. 5. 12, 13. That which answers this, is the inward melody of the Joys and Graces of God's Spirit.

6. Others of them were Treasurers, 1 Chron. 26. 20, 22, 24, 26, 27, 28. There is a Treasure also in the Church of the New Testament, for which the Lord hath appointed *Deacons* whom he hath intrusted with it.

7. Others were *Porters* to keep and watch the Gates of the House of the Lord, which they did both by Day, to keep back unclean Persons, that they might not enter into the Temple: So we find in *Jehoiada's* Time, 2 Chron. 23. 19—*Ezek. 22. 26. and Ezek. 44. 7, 8. and by Night, Psal. 134. 1.* These seem to have been, as the Priests and Singers were, divided into four and twenty Courses, 1 Chron. 23. 4, 5, 6. 2 Chron. 8. 14. So the Gates of the Gospel-Churches should be kept and guarded, that Enemies and unclean Persons may not enter in, *Rev. 21. 27.*

3. The third sort of Temple-Officers were the *Nethinims* or *Gibeonites*, *Josh. 9. for the servile Work of the Temple, Vers. 21, 23, 27. And Joshua gave them that Day to be Hewers of Wood, and drawers of Water, for the Congregation, and for the Altar of the Lord.* Hence they are called *Nethinims*, from *Nathan, dedit.* They were afterwards methodized by *David* for the Temple-service, *Ezra 8. 20. and had Lodgings near the Temple, Nehem. 3. 26. tho' their Dwellings were in their own Towns and Cities, Nehem. 7. 73. the Nethenims dwell in their Cities.*

Their

534 *The Gospel of the Ministration of the Legal Ministry.*

Their coming to the Israelites was to save their own Lives, as a lawful end; but the means they used was very evil: For they came with a Ly in their Mouths, as you all know the Story, *Josh. 9.* And as their means was bad: So the motive was but low; for they were under a legal Work of fear and terror, and under guilt and guile of Spirit, as indeed Guilt is usually accompanied with guile and deceitfulness of Heart. Yet out of this legal Principle, this legal Fear and terror, they came to make their Peace, I may call it in a Sense, their Peace with God; for it was with the People of God, with the People of the true God: And God by his Providence did so order it, that their Lives were preserved; and not only so, but they were devoted, tho in a very low and mean way, to the Service of the Tabernacle of the true and living God. *Joshua* and the Princes (as some alledge) might have banished them, being engaged by their Oath no further, but to the saving of their Lives: But they suffered them still to dwell in the Land, and devoted them as the first Fruits of the Slaves or Servants to the Lord. Their Work was to provide and bring in Water to the Lavers and molten Sea, and to provide Wood for the Fire of the Altar of Burnt-Offering. The Time when they did this their Service, seems to have been early in the Morning, and late at Night; before the Morning-Sacrifice, which was at Nine a Clock in the Morning, and after the Evening-Sacrifice, which was not till Three a Clock in the Afternoon. But by this means having such Access into the Courts of the Temple, they came to see and know something of the Worship of the true God. And, as *David* saith, *Psal. 84. 10. better be a Door-keeper in the House of God, then to dwell in the Tents of Wickedness; better be but a Gibeonite to the Worship of the true God, then the High Priest of Baal or Apollo.*

These *Gibeonites* or *Nethinims* were so incorporated into the Commonwealth of *Israel*, that as they were carried away to *Babylon* with the rest of God's People, so they returned with them, and accordingly are several times mentioned in *Ezra* and *Nehemiah*.

This we may learn from the whole History of them; that it is much better for Men to seek after God, tho' they do it meerly out of legal fear and terror, as these poor Creatures did, then wholly to neglect him. The Lord in the bringing home of his Elect, usually begins with legal Works, and then by degrees carries it on further in such as belong to the Election of his Grace.

And now you have seen the several kinds of these Temple-Officers. The next thing to be spoken to, is their *Maintenance*. For you may ask,

Quest.

Quest. How was all this large and numerous Hierarchy of Temple-Officers maintained?

Ans. There was a large and plentiful Provision made for them, which is the second part of this Chapter, from *Vers.* 8. to the end; no less than five and twenty Verses are employed upon this; beside which, if you will have a full Account of it, we must borrow Light from other Scriptures. Their Maintenance consisted chiefly in these Eight Particulars, the three first whereof are mentioned in this Chapter.

1. *All the Offerings and Sacrifices* that were given to the Lord, the Lord gave part thereof to these his Ministers: So here, *Vers.* 9, &c. Hence the Apostle saith, *Do ye not know, that they that wait at the Altar, are Partakers with the Altar, and they which minister about holy Things, live of the Things of the Temple,* 1 Cor. 9. 13. The Meat-Offerings, Sin-Offerings, Trespass-Offerings, Heave-Offerings, Wave-Offerings were theirs, the right Shoulder, and the Wave-Breast were theirs, the two Cheeks and the Maw, *Deut.* 18. 3. and in the Burnt-Offerings the Skin.

2. They had the *first Fruits of all Things*, and that of the best: So here in *Numb.* 18. *Vers.* 12, 13, 15, 16, 17. of Corn, Oyl, Wine, of Men and Beasts; whereof Men, the first-born of Men, and of Beasts that were not clean for Sacrifice, were redeemed with Money, five Shekels a Head, *Deut.* 18. 4. and they had three sorts of first Fruits.

1. Of the first ripe Ears of Corn offered at the Passover, which was Barly; because that was first ripe in that Country, *Lev.* 23. 10. *Lev.*

2. 14. 2. First Fruits of Bread at Pentecost, and this of Wheat: which was then ripe, *Lev.* 23. 15. 3. First Fruits of all the other Fruits of the Earth, of which *Numb.* 18. 13. *Deut.* 18. 4. and *Deut.* 16. 2.

3. The Levites had the Tenth of all the Increase of the Land, *Numb.* 18. 20, &c. the Tenth of which Tenth went to the Priests, *Vers.* 26.

4. They had *Gleab-Lands*, forty eight Cities with their Suburbs, for themselves, and their Cartel. The Institution whereof is in *Numb.* 35. the eight first Verses. The Performance is recorded in *Josh.* 21. throughout the Chapter, whereof thirteen were given to the Priests, the rest to the Levites, six of them were Cities of Refuge.

5. They had voluntary Presents and Contributions at the three solemn Feasts, *Deut.* 16. 16, 17.

6. They had *Poll-Money*, half a Shekel at every general Muster of the People, and the third part of a Shekel yearly. Of the former you have the Ordinance, *Exod.* 30. 12—16. it is there said to be for the Service of the Tabernacle; which shews, that the Levites had it, tho' withal the Lord puts another respect also upon it. The ordaining of the latter you find, *Nebem.* 10. 32.

536 *The Gospel of the Ministration of the Legal Ministry.*

7. *The Restitution-Money for Trespasses and Injuries*, often fell into their Hands; which was the principal, with a fifth part superadded, *Numb.*

5. 8.

8. They had a privilege of exemption from all publick Taxes and Assessments, that were laid on others, granted them by *Artaxerxes*, *Ezra* 7. 24.

All which put together amounts to a very large and ample Maintenance. Some have observed, that tho' the Levites were not equal in Numbers to the one and fortieth part of the People; yet their Revenue and yearly Income was above four times as much, as fell to the Lot of the richest Tribe in all the Land of *Canaan*; and that the Temple, and these sacred Officers of it, had above a third part of the Income of the whole Land.

The Instruction which the Apostle teacheth us out of all this, is the Maintenance of Gospel-Ministers. He disputes the point at large, *1 Cor.* 9. as from Arguments of all sorts, so from the Equity and Reason of this old Temple-Ordinance.

Object. *But what necessity is there, that Ministers should be maintained by others? For, can they not follow some other honest Calling, and yet preach too?*

Answer. For a Man to follow another Calling, and yet to be a constant Preacher, is neither lawful nor possible ordinarily.

1. It is not lawful, because it is the Ordinance and Appointment of Jesus Christ, that the Ministry should be a particular Calling; that is, that Ministers should employ their whole-time upon it, *1 Tim.* 4. 13, 14, 15. *Be thou wholly in them, give thy self to reading, &c.* To think otherwise, argues a secret Contempt of this Calling; and blindness of Heart concerning the Nature of it. Is it such a small thing in your Eyes to preach the Gospel? That this must be done as a *πρόβλημα*, as a Work upon the by, which is of so great Weight and Concernment, that it requires the whole Man, and the utmost Improvement of all his Abilities, and of all his Time and Talents for the right discharging of it.

2. As it is not lawful, so it is not possible ordinarily, as no Man may preach constantly, so no Man can preach constantly that follows another Calling.

Object. *But they may, by the immediate Assistance of the Spirit say some:*

Answer. I answer, the Spirit of God doth not give any such immediate Assistance in these Times: And therefore it is Presumption to expect it. I say, it is not Faith, but Presumption to expect it: For Aposto-
hical

lical Gifts are ceased. A Minister that is called to that Work, and is diligent in Reading and Meditation, and in Prayer to God, may expect Assistance from the Spirit in this Way: For God hath promised it. But he cannot expect it in the Way of immediate Revelation, because there is no such Promise. Now then, seeing God hath ordained, that the Ministry be a particular Calling; so that it is not lawful for Men that follow their Callings, to take upon them to be constant Preachers; and it is not lawful for one that is a constant Preacher to follow another Calling. It follows, that Ministers either must be maintained, or else they must starve.

Quest. There is also another Question concerning the way and manner of Maintenance, *Whether it may be in any of these Ways that were used under the Law, or whether they be not all ceased and abolished?*

Ans. To this the Answer is easy; that seeing the Maintenance of the Priests and Levites under the Law, was raised all manner of Ways; the Maintenance of Gospel-Ministers must be in some of these, or there can be no Maintenance at all. For if Ministers do receive Maintenance by the Free-will-offerings and voluntary Contributions of the People: So did the Levites under the Law. If Ministers have Houses to dwell in provided for them, the Legal Ministry had so too: If Ministers have it by the Edict of the supreme Magistrate, so had the Levites too, *Ezra* 7. 24. If Ministers have their Maintenance settled by Law, by the consent of the People, as by Act of Parliament. This way was used under the Law likewise, *Josh.* 21. 1, 3. *Nehem.* 10. 32. If Ministers under the Gospel receive Tythes, so did they also under the Law: Only concerning Tythes it's observable, that the most of the other Ways were not used till first instituted under the Law; yet Tythes were paid long before, as a Due to God, and to his Use, long before the Aaronical Priesthood, or Levitical Ministry was instituted and appointed: For *Abraham* paid Tythes to *Melchizedek*, *Gen.* 14. 20. and *Jacob*, *Gen.* 28. 22. resolves, *of all that thou shalt give me, I will surely give the tenth unto thee.*

Such Ways and Parts of their Maintenance, as were inseparable appendants to the Types, as their parts of the Sacrifices, must needs be ceased, because there are no such Sacrifices under the Gospel. But for the other Ways of Maintenance, which were not of such a Nature, they may be lawful still, for ought I know to the contrary. Thus I have gone through the Temple-Officers both their Kinds and their Maintenance.

235 *A brief View and Recapitulation of all the Types, &c.*

And now to wind up all, I shall but briefly Recapitulate and gather up the Heads of things, and so conclude.

All these old legal Types and Shadows may be ranged into these seven Classes, or general Heads.

1. *Personal Types*, sundry individual Persons before the Law, such as Adam, Enoch, Noab, Melchizedek, Abraham, Isaac, Jacob and Joseph.

There were divers also under the Law, such as Moses and Joshua, Sampson, David and Solomon, Elijah, Elisha and Jonah, Zerubbabel and Jeohoshuab.

And besides these individual Persons that were Types, there were also typical Ranks and religious Orders of Men under the Law, such as their Nazarites, their Prophets, Priests and Kings.

All these were personal Types, and this is the first Classis.

2. *Occasional Types*, such Things as Jacob's Ladder, Moses's Burning Bush, the Pillar of Cloud and Fire, Manna, and Water out of the Rock, the Brazen Serpent, the Pool of Bethesda.

And beside such typical Things; there were typical Actions, and Dispensations of Providence, as their Deliverance out of Egypt, their passing thro' the Red Sea, and thro' the Wilderness, and thro' Jordan, and possessing the Land of Canaan, and their Captivity and Deliverance out of Babylon.

And there were not only such typical Mercies and Deliverances, but typical Vengeance and Destruction upon Enemies, the Flood, Sodom and Gomorrah, Egypt, Jericho, Babylon, Edom, were Types of Rome and Hell.

This is the second general Head of Types, these transient and occasional Types.

3. The third is, that initiating Seal of the Old Testament, Circumcision; that famous Ordinance which stood in Force about two thousand Years, much longer then the Temple and Temple Ordinances.

4. The fourth is, the Holy Places; as the Tabernacle and Temple, with all the Holy Vessels and Utensils belonging to them, the Brazen Altar of Burnt-Offering, the molten Sea and Lavers, the two Pillars of the Temple, the Golden Candlestick, the Tables of Shew-Bread, the Golden Altar and Censer of Incense, the Ark, with all the glorious Appurtenances thereof—This is the fourth Classis of them.

5. The fifth is, the Priesthood, with all the Legal Ministry, and all the Concernments thereof, the Rules of these Religious Orders, their holy Ministring Garments, the Ephod, the Breast-plate, the Urim and Thummim, the Mitre, the holy Crown, their Consecration to their Office, their Administrations in their Office.

And

And to the Priests belonged (as subordinate to them) the Levites who were Porters, Singers, Treasurers, Judges. And lastly the *Nethinims*.

6. *The Legal Sacrifices and Purifications* : Their Burnt-Offerings, Meat-Offerings, Peace-Offerings, Sin-Offerings, Trespass-Offerings ; the Purifications of unclean Touches, unclean Meats, unclean Issues, and chiefly the Leprosy ; both the Signs and Indications, and likewise the Purifications of it, they were all Typical.

7. The seventh and last is, *the Jewish Festivals, or holy Times and Seasons* : As the Passover, Pentecost, the Feast of Tabernacles, the Feast of Trumpets, the Feast of Expiation, their New Moons, their Sabbaths, weekly every Saturday, as also every seventh Year, and every fiftieth Year, seven times seven, which is the Jubilee.

These are some of the general Heads of things, which you have heard spoken to, and the Gospel-mysteries included in them, have been briefly opened and unfolded.

This is the proper and genuine Method and Order of them, which to have thus rehearsed may a little help and refresh your Memories.

There are three Things more which must needs be added and annexed unto all that hath been said, each of which might have deserved a distinct Discourse by it self. But I shall but name them, because I would conclude at this time.

1. *That all this typical Dispensation is expired and abolished by the exhibition of Jesus Christ the Truth and Substance and Scope of all* : These Shadows are vanished away by the rising of that Sun of Righteousness ; this is that which the great Apostle doth expressly assert, *Col. 2. 14. He hath blotted out the Hand-writing of Ordinances that was against us, which was contrary to us, and took it out of the Way, nailed it to his Cross* : This the Jews do not believe.

2. *The Gospel-Dispensation doth succeed, and is substituted instead thereof* : So the same Apostle, *Heb. 1. 1, 2. God, who at sundry Times, and in divers Manners spake in time past unto the Fathers by the Prophets, hath in these last Days spoken unto us by his Son*. Instead of Moses the Servant of the Lord, we have Christ himself the Son of God ; instead of the Law and the Prophets, we have the Gospel and Evangelists, who give us an History instead of Prophecy : They tell us that Christ is come ; whereas the Law and the Prophets only said, he shall come. The Jews do not believe this neither : As they adhere to the Law, so they reject the Gospel.

3. *This Gospel-Dispensation is far more glorious then that old Legal Dispensation*. For is not the Substance better then the Shadows ? The Law from

from *Mount Zion* is more glorious than the Law from *Mount Sinai*: The Spirit is better than the Letter, 2 Cor. 3. 6. to *Verf. 11*. The Letter there is not the *written Word*, and the Spirit the *Enthusiasms* of a deluded Fancy, (as some have understood it;) but the Letter is the *Law*, and the Spirit is the *Gospel*, as the whole Context shews.

And look, as the Jews do not believe the two former: So the Papists and other superstitious Christians do not believe this third; and therefore they seek to add an external Legal Pomp and Splendor, which is Carnal, to the Worship of the Gospel, to the Spiritual Majesty and Glory of the Gospel, and Gospel-Ordinances, which their carnal Eyes are not able to see and discern.

Remember these three Things, and carry them along with you.

The Abolition and Expiration of the Law, with all the Types thereof.

The Succession and Substitution of the Gospel.

And the Pre-eminence of Glory in the Gospel above the Law.

And now blessed be God, who hath carried me thro' this Subject of the Types and Shadows of the Old Testament; a Subject in it self useful and edifying, were it handled according to its worth.

I must confess, I have found some Experience of Assistance and help from God, since first I entred upon it, much beyond my own Weakness and Unworthiness, I hope, thro' the influence of your Prayers, and thro' the Grace of Christ shining into a dark Heart.

But I have been but brief in divers Things, which have deserved a much larger and better Explication. If you can say concerning any part or portion of holy Scripture, that now you understand it something better, and that you see a little more into it than you did before; if you have found any Refreshings by what you have heard, any Enlightenings and Increasings of Gospel-Light by it, live up thereto, and bless the Lord, who hath taken off the Veil from *Moses's Face*, and the Veil from your Hearts.

F I N I S.

TABLE

OF SOME Principal Matters in this Book.

A *Aron* a Type, Page 116
 — His Rod, its Mystery, 142 408 409
Abel a Type 115
Abraham a Type, 80
 — His Dispensation, 31
 — His Seed, what? 31 178
 — *Isaac, Jacob*, shadow forth the Trinity, 81
 — A Typical Head, 82 179
 — The Highest Example of Obedience, 82
 — The first godly Soldier, 83
 — *Isaac, Jacob, David*, why mentioned in the Saints Prayers, 6
Asitophel, a Type of *Judas*, 57 107
Adam, his Dispensation, 22
 — A Type, 53 64
 — His Marriage Typical, 85 124
 — *Eve* and their Seed, the Church, 32 395
 — His Sin imputed, 65
Allegories, not always *Res fide*, 128
 — Not safe for Man to make 'em, 55 129
 — When to be made, 344
 — An Instance of *Popish Allegories*, 518
Almond-Tree, 409
Alms a Duty, 80 217 276 416 424 447
Altar of Christ, what 124 201 277 368
 — Bowing to it, 208 279 371 374
 — To be Compassed about, 201 373
 — Of Burnt-Offerings, 364 388 402
 — Of Incense, 253 400 402 428
 — Of the Heart, 368
 — Original of Altars, 365
 — Horns of it, 369 457
 — Of Wood, how not burned, 365
Angels, 15 131 133 408
Animals allowed for Food, 23 27 189 195

Anniversary Days, 440 441 468
Antichrist, *Vide* Popery.
Antiochus a Type, 57
Antitype, what Names it has in Scripture, 60
Apostasy, 226
Apostasies several, 26 29 32 36 38 40 43
Apparitions, *Vide* Visions.
Application of Christ, Typed, 200 201 228 252 289 310 318 420 454
Ark of *Noah*, a Type 73
 — Of the Covenant, 326 406
 — What was in it, 409 410
 — Its several Removes, 327 328
 — If in the second Temple? 42 328 513
Arts, their Invention, 24
Ascensions into Heaven, 67 100 111
Assurance signified by Peace-Offering, 525
 — How to be Sought, 33
Atonement, the great Day of, 450
Axes and *Hammers*, none in Temple Work, 342

B

B *Baal*, use and abuse of the Word, 493
Babel, why Built, 29
Babylon a Type, 54 57 160 162
Backsliding dangerous, 327
 — Man's proneness to it, 32
Baptism, the initiating Seal, 183 381
 — Should be Publick, 136
 — Doth not make, but suppose Member-ship, 181
 — The Time of it not limited, 175
 — By Fire, 387
 — By Sprinkling, 320 321 528
 — Shewed by Circumcision, 183
 — By the Pillar of Cloud, 136
 — By the Waters of *Noah*, 73 76

A TABLE, &c.

—By the Water of the Red-Sea, 157

Barley in Offerings, 211 212 223 535

Bath, a Measure, 378

Bath-quol, 514

Beasts clean and unclean, 23 27 195 283

Believers Typed or Signified, 155 156 215

337 339 357 363 397

Bells on Aaron's Robe, 503

Bethesda-Pool, a Type, 150

Bishop, 493 530

Blood forbidden, how and why, 28 239

—poured and Sprinkled, the meaning,

200 201 252 253 254 289 309 318

—Drunk by Tartars, 28 239

Boats, their use taught by Nature, 27

Bodies of Saints tender'd by God, 416

Booths, dwelling in them, 424

Brass, what it signifies, 365

Brazen Serpent a Type, 145

Breastplate, 507

Burning-bush, 132 326

Burnt-Offering, 194 228 331 525

Burning, the Sacrifice, what, 204

C

Calf-molten, 36 439

—Intended for a Sign or Type, 53

—Had a Causal influence into all their

Afflictions, 39

Call of God, 496 526 532

Canaan Holy and Typical, 31 155 160 171

180 276 322 326

—Why the Fathers wou'd be buried there, 180

Candles in Churches, 393

Candlestick Golden, 388

Captivities, 40

Cases of Conscience, 73 260 264 266 321

Catholic, use and abuse of the Word, 493

Cedar, hyssop, and Scarlet, 309 316 317

Censer Golden, 401 402

Ceremonies, 59 190 197 207 208 277 308

Ceremonial-Law, a Rich Cabinet, 61

—Rules give place to Moral, 397

—Uncleanness, 260 281 311

Chambers of the Temple, 352 358

Chancels, 350

Chariot of the Cherubims, 408

Charity, Vide Alms.

Cherubims, 56 66 408 410 411

Chewing the Cud, what, 284

Chisim signifies the Romans, 116

Christ the Procurer of all Blessings under both

Testaments, 5 7 176 334

—His Death purchases, his Intercession applies, 6

—The Extent of his Death, 457

—His two Natures shadow'd forth, 131

134 148 201 207 315 317 356 368

369 443 455

—Not separated by Death, 207

—His two States Typed, 315 316 443

452 456

—His three Offices shadow'd forth, 398

—His Priesthood typed, 368 369 402

—His Administration to pass away, to

say so is Blasphemy, 407

—Must not be Divided, 421

—His Active and Passive Righteousness

shadow'd forth, 214 215 272 398

408 409 412

—His Birth, when, 419 426 430

—His Birth, Baptism, Age, Death, 419

427 448 449

—His Circumcision part of his Suffer-

ings and Atonement, 181 182 200

—His Perfect Fulness, 117 126 144 152

193 225 263 270 277 288 311 317

334 412 513 519

—Took our Sinless Infirmities, 452 495

—How oft he bled for Sinners, 200

—A Priest in both Natures, 124 201

316 369 528

—A Nazarine, how, 104 120

Christmas, 150 419 426 431 432 433 449 462

470 472

—And other such Times, the right way

of Keeping 'em, 433

Chronologic, or Account of Periods, 49 340

430 448

Church, Visible, Militant, Triumphant, 74

171 357

—Of the N. T. Typed by Israel, 54 118

161

—By Noah's Ark, 73

—By other Things, 54 118 132 171

198 357 362 390 393 395 396

443 506 508

—Christ to be found in it, 132 139 335

—Purity pressed, 75 219 232 233 278

285 287 288 295 297 304 324 336

337 342 343 346 347 357 390 393

397 410 422 533

—A Place of Light, Safety, Glory, &c.

75 132 135 136 150 158 343 344

412

—No Salvation out of it, 75 139

—Particular, what, 179

—The Seat of Worship, 198 330 335

336 389 415

—To

A T A B L E, &c.

—To be joined to, 179 335 336 393
 —Her Officers may not make Laws, 168
 —Must be of Christ's appointment, 440 483 484
 —Rules about it, 342
 —May consist of a Few, 304 395
 —May Err, 250
 —Some rend themselves from it, 296
 —Her part in Excommunication, 303
 —May withdraw from the Pastor, 304
 —May appoint *Occasional* Fasts, &c. 441 468
 —May not make Holy-Days, 462
 —May not make Sacraments, 53
Churching of Women, 286
Circumcision, 31 55 170 173
 —Was the Initiating Seal, 170 181 183
 —What Covenant it related to, 170 176
 —What respect it had to the Covenant, 181
 —Reasons of its Institution and Abolition, 174 175
 —How long it was in force, 538
 —Why upon the Eighth-day, 175
 —Why called the Covenant, 175
 —A Sign, a Seal, a Sacrament, 55 181
 —Of the N. T. is Baptism, 183
 —Held forth Regeneration, 3
 —Christ's Sufferings and Righteousness, 181 182
 —Mortification, 182
 —The Covenant of Grace, 170 176
 —Baptism, 183
Cities of Refuge 326
Clean and *unclean* Beasts, and why, 23 195 283
 —and *unclean* Place, 204
Cloathing for *Adam* and *Eve*, 23 202 203
 —Spiritual, 202
 —Decent, 517
Comfort, 70 77 79 80 108 117 144 209 371 386 398 405
 —How to be Sought, 33
Communion pure, *Vide* Church-Purity.
 —Table, not an Altar, 201 277 371
Concealment of ones Knowledge, 259
Confession, when one is called to it, 260
 —Signs when 'tis right, 301
 —Consecration of Priests, 520
 —Of Levites, 532
Contrition, 403 453
Conversion Typed, 150 155 157
Conviction necessary, 22 157 294 295
Convocations Holy, 415 424 442
Corruption of Man's Nature, 32 *Vide* Sin.
Covenant, when first used between God and Man, 27

—Or Promise to *Adam*, 22
 —With *Noah*, 27
 —A Type of the Covenant of Grace, 73 77
 —With *Abraham* 31 82 177 178
 —Of Works and Grace Typed, 57 77 81 93
 —Differenced 8 9 10 34 69 82
 —Of Circumcision, 173
Covert from Rain, 360
Courts of the Temple, 354
Creation was in that Month which is now the Seventh, 439
 —Since *Adam*, 77 133
Cross in Baptism, 193 235
 —Of Wood, 354 368
Cruelty forbidden, 28 239
Cubit, what, if two Sorts, 352
Curse extends to the whole Creation, 72
Cyrus a Type, 116 339

D

Daniel a Type, 116
David a Type, 53 58 91 106
Days of Fasting, &c. should be but *Occasional*, 449 468
Dayly Feeding on Christ, 141
Deacons, 440 533
Dead raised 110 112 113
 —Defilement by them, 122
 —Works, what, 282
Dealing unjustly, 263
Decency, 517
Dedication of our selves signified by *Burnt- Offerings*, 525
 —Signified by *Heaving* and *Waving*, 275
 —Of part of our Substance a Moral Duty, 80 276
 —The Feast of, *Vide* Feast.
Degrees of Sin, 249
Delays in Religion dangerous, 242 260
 —*Vide* Early Obedience.
Deliverances of *Israel* Typical, 154
Delivering to Satan, 296
Deluge a Type, 76 162
Destruction of Enemies, Typical, 161
Dew, what it signifies, 140
Discerning things that differ, 284
Discipline, 24 75 390 393 410
 —*Vide* Church-Purity.
Dispensations or Discoveries of God, several 21 22
 —Why several, 43
 —Before and under the Law differenc'd, 22
Division

TABLE, &c.

Division of the World, 29
Doeg a Type, 57 107
Doors of the Temple, 347
Doves, 206
Dreams, 16
Drink Offerings 220
Duties and Services washed in Christ's Blood,
and accepted only thro' Him, 317 382 403
404 406 422 456 457
More abundant under the Gospel,
226 443 446
Is the way of safety, 416
Dwelling, what, 338

EAR to be sprinkled and anointed, 320
 321 529
Early Obedience, 140 151 234 238 242 260
 424
Earthen Vessels, 256 257 317
East, and Worship towards it, 200 206 350
 353 354 373
Easter, 150 431 432 449 462 466
Eating and Drinking signifies Communion,
 232 240 256 285
Signifies Faith, 256 420
Edom, a Type, 162
Egypt, and Deliverance thence, 37 54 154
 156 161 163
Deliverance thence, the greatest
Dispensation of Providence, 92
Eliakim a Type, 116
Elijah a Type, 9 109
Did not Eat raw Flesh, 110
Elisha a Type, 91 111
Enoch a Type, 67
Enthusiasm, 33
Ephod, 504
Eve a Type, 66
Evenings two to every Day, 419
Evenness of Temper Commended, 220
Ever, Everlasting, Perpetual; their mean-
ing, 166
Evil not to be done that Good may come,
 518
Things had their Types, 57 145
 162
Examination, a Duty, 69 292 293
Excommunication, what, for what, How, by
whom, 296
An Excommunicate Person must not
be Companied with, 303
Experience to be tried by Scripture, 33 486
Expiation Feast, Vide Feast.

Externals of Religion, not to be rested in, 183
 327 340 409 456
Familiar Speakings of God, 18
Faith an Instrument, 310
Strong under the O. T. 4
Encouragements thereto, 11 80 153
 158 172 209 242 258 263 209
 269 270 289 311 363 369 371
 385 412
Fall of Adam, when, 450
Fast of Forty Days, 98 110
Occasional, but not fixt, may be ap-
pointed by Magistrates, or by
Churches, 441 468
At the Day of Expiation, 450
Fat, its meaning, forbidden, how far, and
Why, 236
Fathers, their Mistake, 368 372
Fear brings Men to God at first, 534
Fasts or Festivals, 171 414 431 440
And Fasts, fixt and Occasional, 440
 441 468
Appointed by God, by Men, 440
Religious, and Civil, 440
General Rules about them, 415
Of the Passover, or unleavened
Bread, 417 433
Of Pentecost, or Weeks, or Harvest,
or First-Fruits, 432 434
Of Tabernacles, 424
Of Trumpets, 435
Of Expiation or Atonement, 440 450
Of the Dedication and Purification,
 440 441 470
Of Purim, Vide Purim.
Fences to the Moral and Ceremonial Laws,
 158 169
Filling the Hand, what, 526
Filth of Sin taken away by Christ's Spirit,
 171 240 321 380
Fire, what, 204 270 385 387 404
Of Expiation and Purgation, 204
Offerings, 188 227 272 274 398
Of the Altar, 204 367 370 511
Of the Lamps, 392
Not kindled on the Sabbath, how 446
Fiery Furnace, 132
First-born Typical, 118
First-Fruits, 312 332 417 422 535
Flaying the Sacrifice, what, 201
Floor of the Temple, 348

A T A B L E, &c.

Foundation of the Temple, 345
 Foursquare, 366
 Fowls or Birds Offered, 205 206
 Frankincense in Offerings, 213
 — On the Shew-bread, 396
 Freewill a dangerous Opinion, 294
 — Offering, 228

G

Gardiner Stephen, 258
 — Garments of the High-Priest, 452 499
 530
 — Of Inferiour Priests, 530
 — Popish, 149 516
 — Vide Clothing.
 Generation present, what is the Work of it 278
 Gibeonites. 359 379 533
 Gideon a Type, 116
 Girâles, 502 506
 Glass, and Glass windows, and Looking-glasses, 347 377 381
 God is our God, what, 3 177 178
 — His Name what, 329
 Godly Men only, were Types of Christ, 63
 117
 — Not deceived by Satan's Visions, &c.
 18
 Gold and precious Stones in the Temple, 346
 Gomorrah a Type, 57
 Gospel, what, 3
 — Succeeds in the room of the Law, 539
 — Preach'd under the O. T. 2 7 8
 — Blessings, what, 3
 — Its Glory, 46 49 152
 — Preferable to the Law, 8 9 10 12
 82 384 539
 — Signified by the Trumpets, 437 448
 Grace the Spring of all good under both Testaments, 5
 Graces, Services, &c. must be washed in Christ's Blood, 317 334 335 382 422
 Guilt removed by Christ's Blood, 171 208
 321 380

H

Habergeon, 504
 — Hagar a Type. 57 81
 Hair, letting it grow, what, 121
 Ham's Sin, and remarkable Curse, 29
 Hand on the Sacrifice, what, 198
 Head unsound, a great Evil, 295 297
 Health-drinking, 221
 Heavens saw the Necessity of a Satisfaction,
 188 189

— Customs to be avoided, 191 209
 240 354
 — gods and Fables, whence, 24 26 49
 66 71 103 331
 Heave-offerings, 223 232 274 277 332
 Heaven typed, 66 155 160 180 328 343 357
 Heber and Hebrew, 30 116
 Hebrew Points, 42
 Heifer, red, 306
 Hell, Names and Types of it, 162
 Hezekiah a Type, 116
 Hierarchy, 150 530
 High Places, 336 337 365 373
 History of the Church before Christ, 21
 Holiness, Inherent and Relative, 325
 — Transient and Permanent, 326
 — A Separation for God, 325
 — More under Gospel than Law, 225
 446
 — Double, or doubly Holy, 186, 223,
 233 274 277 367
 — Of Places, 325 326 329 332 350
 Holy Days, 414 449 460
 — Of Holies, or Oracle, 252 347 354
 Place or Sanctuary, 351
 — Places, 324
 — Water, 286 310
 Homer, what Measure it was, 139
 Honey, commanded, 235 263
 — Forbidden, 217 219 263
 Hoof parting, what, 284
 Horns of the Altar, 369 457
 Hosanna, 426
 Hours, how counted by the Jews, 419 451
 Humbled enough, when, 50
 Humiliation goes before Comfort, 89 108
 — Necessary, 74 294 295 342 343 459
 Hyssop, 309 420

I

Jacob a Type, 85
 — His Ladder, 130
 Idolatry, 30 36 278 473
 Jealousie Offering, 223
 Jephthah a Type, 116
 — His Vow, 260
 Jerico a Type, 161
 Jerusalem, Holy, and a Type, 54 328
 — Its Names or Titles, 329
 Jews indelibly convinced of Idolatry, 41 43
 — Scumble at Christ, why, 41 166
 — Not to be Converted till Antichrist's fall, 41
 — Five Sects among them, 43
 — Their Nation taken by God as a Church, 36 38

—————A

— As a Commonwealth, 38
 — Typical, 118 276
Impenitent, all scandalous Sinners are so, 301
Imputation of Adam's Sin, and when, 65
 — Of Christ's Righteousness, 65 79 182
 202 208 384 385 501 506 519
Incense, 400 428 453
 — A Type of Christ's Intercession, 6
 253 402 403 453 454 529
 — A Type of Prayer, 54 397 403 453
 — To be offered daily, 402
 — Succeeded Sacrifice, 190
Inheritance promised to *Abraham*, what, 180
Infalibility of the Pope, 248
Inspiration, 17
Institution is the Rule of Worship, 149 153
 189 193 196 219 235 262 275 277 306
 342 366 371 451 452 477 486
Intercession founded in Satisfaction, 253 402
 406 457
Intercessors for one another, are not Media-
 tors, 406
Interpretation, a Rule for it, 232 401
Inventions of Men, 207 432 484 486 ; *Vide*
 Institution.
Investiture into Office by Sacrifice, 273
Job a Type, 116
Jonab a Type, 58 91 113
Jordan Typical, 159
Joseph a Type, 55 86
Joshua a Type, 91 92 100
 — The High Priest, a Type, 115
Josia a Type, 116
Isaac a Type, 83
Ismael a Type, 57 81
Israel a Type, 54 118 506 508
Jubile, 448 459
Judab a Type, 116
Judgment, various Senses of it, 507 508
Judgments for the People's Sin, rather than
 Rulers, 40 251
Julian the Apostate, 268
Justice among Men, regarded greatly by God,
 358
Justification, perfect, and alike in all Believers,
 139 387
 — Before Sanctification, 321 522 525
 — By Faith, 289 310 384 386
 — Shadow'd forth by the *Nazarites*, 122
 — by the Molten Sea, 383 384 385

K

K *Eys of the Church* signified by Temple
 Doors, 347

Killing the Sacrifice, 199 316
Kings were Typical, 124
Kingdom of God, what, 179
Knowledge a Help to Faith, 12

L

L *Amb*, Christ compared to one, 417
Lamech a Type, 116
Lamps in the Temple, whether they Burnt
 Night and Day, 392
Languages or Tongues, their Division, 30
Lavers in the Temple, 375
Law or Covenant of Works, 93 94 95
 — Abrogated, 95
 — Its Description, or general Nature,
 168
 — In the Ark what, 408
 — Or Legal Dispensation, 8 34
 — Exceeded that before it, 22 34
 — How short of our Gospel Dispen-
 sation, 8 9 10 34 82 93
 — Moral, Ceremonial, Judicial, 37 168
 — Much in the N. Testament, 8
 — Of *Moses*, whether a Covenant of
 Works or Grace, 93 171
 — Had Fences or Hedges about
 it, 168 169
 — Prepares for Christ, 95 534
 — Or going to Law, 447
 — Of Men, 125 168
Lead not used in the Temple, 348
Leaven Commanded, 218 235 263
 — Forbid, 217 263 417 421
 — Taken in a good Sense, 235
 — In a bad Sense, 218 236 421
Leaving or departing from Church, Fellowship,
 296
Lecture days, 468
Leper might be a Godly Man, 305
 — His Expulsion Typical, 296
Leprosie, 291 313
 — Was Typical, 57 291 323
Letters when Invented, 37
Levites, 531
 — Their Work, 527 532
 — Typical of Gospel Ministers, 54
Light External, internal, 348
Lives or Ages of Men, 35
Lords-Day Holy, 333
 — The only Day required of us, 449
 — Preaching must be on it, 396
 — Collections to be made thereon, 416
 — Supper not to be carried to the Sick,
 415
 — Was

A T A B L E, &c.

— Was every Sabbath, 451
 — Typed by the Meat-Offering, 216
 222
 — Not a Sacrifice, 372
 Lot, what, 455
 Lucky, and unlucky times, 444
 Lying, 265

M

Magistracy, when first given, 28
 Magistrates, 260 411
 — To be Obeyed, 38 40 251
 — Should provide Preachers, 533
 — May appoint Occasional Fasts or
 Thanksgivings, 468
 Male Sex more Worthy, 418
 Manna, 54 137 396 408 511
 Manners divers in which God spake, 13
 — Reasons why God so spake, 43
 Marriage is not a Type, 58
 — Not a Sacrament, 58 65
 — Mixt censured, 26 42
 — Not to be forbidden, 125
 Mass, 277 323 354 372 373 474 493
 Meats not to be forbidden, 28 286 287
 Meat-Offering, 10 228 272 398
 — Separate and join'd with other Of-
 ferings, 224
 Mediators of Intercession, 456
 Meditation, 284 397
 Meekness and Zeal shou'd go together, 96
 Meeting-Houses, 334 350
 Melchisedech, 68 77 78 79
 Membership preceeds Baptism, 181
 Memorial, what, 214
 Mercy only through Christ, 5 6 454 455
 — Rather than Sacrifice, 397 416
 — Seat, 407 408 411 454
 Metuselab, 25 115
 Ministers ungodly, sometimes used by Christ,
 73 111
 — How Priests, and how not, 171 372
 493
 — Maintenance, 203 214 232 536
 — Typed by Priests, 492
 — Are Counsellors and Supporters, 232
 — Are Lights, 348
 — Their Sins are great, 249 250
 — Retain or remit Sin, 292 303 315
 — Part in Excommunication, 302
 — May withdraw from the People, 304
 — Signified by Cherubims, 411
 — By Oxen, 381
 — By Candlesticks, 391

— Their Dignity, Holiness, Call, Qua-
 lifications, 397 409 410 411 452
 453 494 496 504 525 526
 — Must not follow another Calling, 536
 — Have no Jurisdiction one over ano-
 ther, 150 530
 — In what Way They may expect the
 Holy Spirits Assistance, 537
 Ministry, a Fruit of Christ's Ascension, and
 also of his Blood, 524
 Miracles wrought by Christ, 99
 — Were Symbolical, 314
 — By Moses, 99
 — By Joshua, 101
 — By Elijah, 110
 — By Elisha, 112
 — Difference between those wrought
 by Christ and by Moses, 99
 — If Ceased? 18 20
 Mitre of Aaron, 514
 Months Jewish, how reckoned, 441
 Moons New, 441
 Morality insufficient, 208 270 334 345 358
 385 386 399 454 455
 Moriah Mount, 340
 Moses a Type, 58 91 92
 — A Typical Mediator, 7 54 97 98
 — His Dispensation, 8 34 92
 — It was not a Covenant of
 Works, 8 93 171
 — It was like to it, and a Type
 of it, 8 93
 — Was Prophet, Priest, King, 58
 — The greatest Man in the World,
 92 96
 — His Sin which excluded him *Canaan*;
 94 144
 — His Body Buried, 95 100
 — Raised and Ascended, 100 112
 Mount of Transfiguration, 326
 Mourning for the Dead forbid, 497
 Musick its first Invention, 24
 — Vocal, taught by Nature, 24
 — Accompanied all Sacrifices, 197
 — Moral, Ceremonial, 190
 — In Worship, 436 439 476
 N
 Nails paring, what, 319
 Name of God, what, 329
 National Judgments, *Wide Judgments*.
 — Worship, an Advantage, 36 38
 Nazarites, 119
 — How Christ was one, 104 120
 Necessary

A T A B L E, &c.

Necessary and Necessity, 241 359 360
Neibinims, 379 533
New-Moons, 441
New-Testament contains much Law, 8
 —Explains the Old, 401
Ninevites Repentance, 114
Noah his Dispensation, 26
 —A Type, 68 71
 —His Ark the beginning of Shipping, 27
 —His Sacrifice a Type, 73 76
 —And those with him the Church, 395
North side of the Altar, 199 277
Novation Error refuted, 324

O

O *Ath*, to do an unlawful thing, 260
Obedience the highest Instance of it, 82
 —Should be more under the Gospel than Law, 226
Offerings, what, 185
 —*Jewish* and ours differenc'd, 185
 —*Vide* Sacrifices.
Officers in the Church, who they be, and by whom appointed, 440 483 484
 —Of the Temple, 171
Old-Testament, why so called, 7
 —Dispensation, its Differences from the New, 8
 —Contains much Gospel, 8
 —Closed by *Malachi*, 43
One only Way of Salvation, 8 45 93
Open, uncovered Laver, what, 382
Oracles of the Heathen, 331
Oral, Tradition, 22 34 35
Orders or Ranks of Men Typical, 117
 —Among Papists, 125
Ordinances Typed, 136 150 370 381 396 420
 —Of the Gospel, what, 395
Ordinances must be Sprinkled, 201 456 523
 —Should be Publick, 136
 —Not to be rested in, 183
Outer Court to be left out, 342 357
Oxen signify Ministers, 381
Oyl in Offerings, 212 321
 —In Cleansing, 321
 —In Consecrations, 367 522
 —Signified the Holy Spirit, 212 321 370
 —Not in some Offerings, and why, 213

P *All or Pallium*, 504
Parables a double use of them, 9
 —Are Argumentative, 63

Paradise a Type, 66
Partition-Wall, 174 283 357
Parts of Worship, 330 360
Pascal Lamb a Type, 54 417
 —Was a Sacrifice, 229 273
Passover, Vide Feasts.
Patriarchs, three of 'em propagated Religion 2000 Years, 35
Peace-Offering, 226 273 525
Peace of the Church made a pretence, 279
 —True and false distinguished, 79 108
Penitent, if to be Excommunicated, 301
 —To be re-admitted, 324
Pentecost, Vide Feasts.
Perjury, 265
Persecution censured, 82 208 239 266
Personal Types, 63
Pharaoh a Type, 57
Pillar of Cloud and Fire, 38 59 100 133
 —Of Brass in the Temple, 359 388
Plate of Gold, 515
Points Hebrew, 42
Pomegranates, what, 503
Pool of Bethesda a Type, 150
Popery, 28 49 72 125 156 162 191 204 243 248
 250 277 279 286 322 323 326 332 345
 354 369 384 393 406 415 441 449 457
 493 510 516 518 530
Porch or Tower of the Temple, 349 350 361
 353
Pouring out the Blood, 200 254
Prayer accepted only in Christ, 253 403 404
 457
 —And Thanksgiving with all Offerings, 276
 —Typed by the Incense, 253 403
 —Should accompany Preaching, 397 404
 —What is Right, 403 404 453 454
 —Should be Morning and Evening, 404
 —Answered by Terrible Providences, 253 404
Preaching must be every Lords-day, 396
Presence of God, 136 198 329 333 338 343
Presumption, 673
 —Shut out by Repentance, 270
Priests, and Legal Priesthood, 491
 —Derivation of the Word, 493
 —Twenty Four Courses of them, 428 429
 —Were Types, 57 123 171
 —How Gospel Ministers are Priests, 171 493
 —How not, 171 372 493
 —All Believers are so, 397 493 526
 —How they differed from the High-Priest, 529

—Did

Did Typically bear Sin, 256 528
 None Anointed, but the High Priests, 247
 The High Priest above all the Courses, 428
 Continued during Life, 472
 Qualifications and Observances, 494
 Work, 527
 Their Office never Vacant, 123
 Their Garments, *Vide* Garments.
 Promise to Adam, 22
 Prophets and Preachers before the Flood, 25
 Were Types, 123
 Pulpit, 360
 Purgatory, 204 472
 Purifications, 170 306
 Purim, 440 469
 Pyramids, 155

Q Vails, 140
 Quakers, 266

Q

R

R Aibow, 27 77
 A Sign of the Covenant of Grace, 27 73 77 376
 Raptures and Ravishments, 33
 Rebellion condemned, 38 40
 Red, what that Colour signifies, 307
 Red-Sea, why so called, 157
 And Passage thro' it Typical, 157
 Reformation from Popery, 162 323
 Regeneration, what, 3
 Repentance excludes Presumption, 270 421
 Signs of its not being right, 301
 Whether it may stay Excommunication? 301
 Reproach of Christ to be Born, 255 309
 Reservedness blamed, 292
 Restitution necessary, 252 264
 Revelations extraordinary, Q. if ceased? 20
 Differenced from Delusions, 18
 Of John, somewhat Opened, 118
 132 133 252 253 375
 Robe of the High-Priest, 503
 Rock a Type, 142
 Rome devoted to Destruction, 102 162 250
 251
 All who help her, Cursed 102 162
 Several Types of her, 161
 Rood, and Rood-lost, 354
 Roof of the Temple, 348 353

S Sabbath before Moses's time, 141 445
 Not to be every Day, 433
 How Moral, how Typical, 66 124
 444 460
 Christian, 175 445 461 462
 More Holiness and Duty on that Day, 446
 Three Sorts of Sabbaths, 444
 Sacraments not to be made by the Church, 53
 Or Signs of Spiritual Things always given by God, 23 52 62
 Are Visible Promises, 55
 Of the O. T. Types of ours, 56
 How they differed from ours, 181
 Not to be carried to the Sick, 415
 Sacrifices, 170 184 332 271
 Not from the Light of Nature, but Instituted, 23 189
 Must be brought to the Temple, Ec. 190 197 213 330 331 334
 Their Nature, ends, Ec. 184
 Holy, and most Holy, 186 123 133
 274 277
 Small, why appointed, 205 322
 Divers Distributions of them, 184
 185 186 192 211 272
 Rules about them, 189
 Their Cessation shadowed, 426
 Salt used in Sacrifices, 190 203 213
 Samaritans, and Samaritan-Christians, 166
 Samson a Type, 54 91 103
 Samuel a Type, 116
 Sanctification follows Justification, 321
 Shadow'd forth by Nazaries, 121
 Specially held forth by the Meat-Offering, 217 228
 Sanctuary, 351
 Satan, Delivering a Person to him, what 296
 Satisfaction Necessary, 187 193 208 231 311
 312 454 455
 Saul a Type of Judas, 107
 Scaffold of Brals, 359
 Scape Goat, 315 455 457
 Scarlet, 310
 Scripture the best Interpreter, 61 257 344
 356
 Excels Oral Tradition, 34 35
 Sea under the Curse as well as Earth, 72
 Sea and Lavers in the Temple, 375 388
 Of Glass, 375 383
 Seed promised to Abraham, what, 31 178

Separation

Separation of Godly from Wicked, 24 25 304
Vide Church-Purity.
Seraphims, 146
Serpents, 146
Seab a Type, 115
Seven; Instances, and meaning of that Number, 252 309 318 391 454
Seventh Day, *Vide Sabbath.*
Seventh Month, 436 439
Seventh Year, 447
Shadow, what, 52 169
Shaving the Head, what, 318 319
Shekel, 352
Shew-bread, 224 394
Shiloh, 327
Sibyls understood not their own Prophecies, 19
Signs and Wonders, 17
 — Outward, of Spiritual Things, always given, 23 52 62
 — Of a Christian under a low Dispensation, 33
 — Of Grace, 69 79 97 108 270 293 319 358 364 387 398 406
 — Are Seals of the Covenant, 181
Sin, 147 155 208 246 257 287 291 304 322
 — Against the Holy Ghost, 266
 — The same Thing may be a Sin and a Judgment, 40
 — Offering, 243 273 525
 — For which no Sacrifice, 245 265
 — Degrees of Sin, 249
 — None Venial, 257
 — Of Rulers and People, 46 251
 — Unknown, Pardon of it must be sought, 260
 — Presumptuous, of Ignorance, and against Knowledge, 245 246
Sinai Mount, Holy, 326
Snuffers, 390 393 394
Societians, 375
Sodom a Type, 57 83 161 183
Solomon a Type, 91 103 107
Sovereignty of God, 47 150 151 196 243 275 339 340
Spirit of God signified by Water, 142 143
 — By Oil, 212 321 391 392
 — By Fire, 370 391
Sprinkling, what, 200 201 252 253 289 309 318 425 454
 — Is sufficient, 253 320 321 379 526
Standards of Weights and Measures, 353 358
Stones on which the Law was written, 511
Superstition condemned, 193 207 208 277

286 322 350 371 460 471 473 515
Supper. *Vide Lord's Supper.*
Surplice, 207 279 501
Suspension, 299 302
Symbols or visible Signs of God's Presence, 23 38 62 329
Synagogue Worship, 330 350 479

T *Abernacle*, 171 326 327 338
 — At *Gilgal*, *Shiloh*, *Nob*, *Gibeon*, &c. 327
 — *Vide Feasts.*
Table of Shew-bread, 394
 — Of the Lord, not an Altar, 277 371
Tables of the Covenant, 410 511
Temple, 39 171 326 330 338
 — Officers, 171
 — Of Zerubbabel, 41
 — What Things it wanted, 41 513
Tensh, or other fit part to be given to God, 80 276
Thankful enough, when, 50 423
Thankfulness, 305 422 423 442 446
 — Taught by the Sacrifices, 277
 — Follows Forgiveness, 422
Theft, 263
Theocracy was the Jewish Government, 38
Three, or the third Day, Mystical, 234
Throne of Grace, 407
Thumb and Toe to be sprinkled, 320 321 525
Times sundry in which God spake of Old, 21
Tishes, 332 535 537
Tophet a Type, 163
Transfiguration Mount, 326
Transubstantiation, 510
Trees sacramental, 23 66
 — In the Temple, 346
Trespass Offering, 259 273
Trinity typed forth, 81
Trumpets, their Institution, Use, &c. 436 480
 — *Vide Feasts.*
Turcism, what, 49
Turks let into the Christian World in Answer to Prayer, 253 405
Twelve, 395
Two Birds, and two Goats, why, 315 455
Types a double use of them, 9
 — What in general, 17 52
 — Their Description, 51
 — Belong to, and are instituted by the second Commandment, 53
 — How to be known, 53, 129
 — Not

— Not to be made by Men, 53 55 129
 — Are Seals as well as Signs, 55
 — Relate not only to Christ's Person, but
 to his Benefits, and to all Gospel
 Mysteries, 56 81 93 109 145 149
 153 275
 — Of Evil Things as well as good,
 57 145
 — Their Difference from other Things
 of a like Nature, 58 59 237
 — Their proper and borrowed Sense, 59
 — Their several Scripture Names, 60
 — Their General Distribution, 63
 — Why God spake by them, 62
 — Rules about them, 53 61 65 129 257
 344 356
 — How they Shadow, 52 169
 — None before the first Gospel Promise,
 56 66
 — Agree not in all Things with the
 Antitype, 57
 — Arbitrary and Fixt, 58 237
 — Partial and Total, 57 58 64
 — Personal, 63
 — Their Ends, 129
 — To retain 'em now, a denial of the
 Gospel, 150 277 287 308 371 392
 431 449
 — Real, 127
 — Occasional, 127
 — Perpetual, 165
 — May be accommodated several ways,
 237 388 458
 — Their Meaning how to be found out,
 480
 — They are Abolished, 539
 Typical Histories were true Histories, 128
 — Orders or Ranks of Men, 117

Vail, upon Moses, 93
 Vail of the Temple, 252 351 356 389
 Vessels belonging to the Tabernacle and Tem-
 ple, 327 359 360
 Violence, 264
 Visions, 14
 Unbelief, the Evil and Danger of it, 2 11
 23 50 94 147 335

Unclean till the Evening, 256 310
 — Might not eat of the Sacrifices, 232
 233 422
 Uncleaness, Moral, Ceremonial, 170 260 281
 282 311
 — Natural instituted, 283
 Union, what, 247 370
 Union with Christ, 65 207
 — Before Communion, 399
 Unprofitableness, the Cause of it, 2
 Voices, 17 514
 Vow, 228
 Urim and Thummim, 509

W

Walls of the Temple, 345
 Washings, 3 203 318 319 380 452 522
 Water, what it signifies, 143 310 316 319
 Wave Offerings, 223 232 274 277
 Weeks, Vide Feasts
 Weights and Measures, 353 358
 Wheats in Offerings, 211
 Whitsuntide, 150 431 449
 Wicked Men could not be Personal Types of
 Christ, 63 117
 Wilderness, and march thro' it, 38 158
 Windows of the Temple, 347 351
 Wine in Offerings, 221 222
 — Forbidden, 121 222
 Wisdom of God its variety, 46
 Without the Camp, what, 204 244 255 308
 Wonders and Signs, 17
 Work to be restrained, when, and when not,
 441 467
 Worship, Moral and Instituted, 330 335 350
 — Pure, prels'd, 206 207 212 219 277
 354
 Writing, when invented, 37

Y

Year how computed by the Jews, 441

Z

Zerubbabel a Type, 91 115 339
 Zeal should be with Meekness, 96

ERRATA

ERRATA

Page 11. l. 31. r. Fathers. p. 21. l. 30. for once r. one. p. 11. to p. 31. in the *Running Title*. r. *Sundry Times*. p. 39. l. 4. r. 2. There were. p. 45. l. 14. r. *John*. 13. 34. 1. 15. r. 1. *John*. 2. p. 57. l. 15. dele Colon. p. 60. l. 3. after forma. r. a. p. 65. l. 16. for did. r. doth. p. 58. l. 24. for 90. r. 71. p. 72. l. 4. r. 2. The Deluge a Type of p. 76. l. 5. r. and gone. p. 82. l. 18. r. turn aside unto *Hagar*. So a Believer that. p. 84. l. 30. for this. r. his. p. 108. l. 18. r. is his. p. 110. l. 3. del. ['] after *Elijah*. r. ['] after *Hebrew*. penult. r. manifest. p. 111. l. 18. r. Church-State. l. 31. for the *Eden*. r. *Edom*. p. 133. l. 9. for of r. part of Antichrist. p. 136. l. 17. r. to them. p. 139. l. 24. after them. r. to. p. 113. l. 5. d. *punctum*. p. 145. l. 5. for Spiritually r. Scripturally. p. 146. l. 7. for whole r. old. p. 147. l. 5. del. so. p. 148. l. 4. for God r. Gold. l. 27. after his r. Son. p. 152. ult. r. held forth. p. 156. l. 14. r. frowardly. p. 159. l. 2. r. applies. p. 167. l. 7. r. sixteen hundred. p. 172. l. 21. for 77. r. 78. r. 60. 61. p. 188. l. 30. after Sacrifice r. of. p. 193. l. 11. for () r. () p. 194. Margin. for 240 r. 191. p. 199. l. 6. after Altar r. *Lev*. l. 19. r. flay it. p. 200. l. 35. r. *Mat*. 26. 28. p. 201. l. 27. r. Nature to the. p. 206. l. 33. after were r. not. p. 218. l. 28. r. leavened. p. 220. l. 4. r. away with it. p. 221. ult. for 252. r. 200. p. 222. l. 7. r. Rite. l. 12. for 4. r. 3. p. 227. l. 6. 36. & 229. l. 27. & 230. l. 9. 24. 33. r. Rites. p. 212. l. 22. r. thy Peace-offering. l. 27. after then r. thy Faith. p. 245. l. 1. r. clearness. l. 31. r. concerneth. penult. r. have. p. 247. l. 21. r. anointed. p. 255. antep. r. *rise*. *lay*. p. 268. l. 18. for be. r. he. p. 283. l. 18. del. r. l. 20. r. 1. That. p. 317. l. 4. for from r. by. p. 320. l. 22. for 1 r. 2. p. 321. l. 8. r. where. by. p. 335. l. 23. for to r. of. p. 339. Marg. for 409 r. 314. l. 16. del. 6. p. 342. l. 9. r. Mount. as did *Moses*. p. 351. l. 34. for aud r. And. l. 35. r. Temple. it. p. 352. l. 33. for above r. about. p. 355. l. 35. r. where. by. p. 356. l. 26. r. 2. *Chron*. 3. 14. p. 370. l. 16. for this Ordinance r. It. p. 371. l. 35. r. groffest. p. 379. l. 16. r. walk in: The. p. 386. l. 11. r. This Fountain. p. 415. l. 8. r. set Times. p. 418. l. 24. for Verf. r. Chap. p. 425. antep. r. eight. penult. r. eighth. p. 440. l. 11. r. seventh. p. 443. ult. r. *Psalm*. p. 452. l. 23. for 653 r. 52. p. 456. l. 5. for 398 r. 315. p. 458. l. 25. for 244 r. 194. l. 26. for 285 r. 226. l. 30. for 299. 300 r. 237. 238. l. 37. for 323 r. 256. penult. for 323. 322 r. 254. 255. p. 468. l. 11. r. *hac*. p. 480. l. 22. r. *conventum*. p. 500. l. 10. r. use. p. 508. l. 6. del. you. l. 38. r. you have. p. 510. l. 27. r. Oracular. p. 518. l. 27. r. Heaven and Earth. p. 535. l. 8. for 248 r. 197. p. 530. l. 37. for This r. 1. The. p. 534. l. 1. del. as.

From 128 to 137 in the *Running Titles*, for Personal, r. Occasional.

In divers *Manners*, 13. By

Visions. 14 of
Dreams. 16
Voices. 17
Inspirations 17
Types. 17
Wonders. 17
Intimate familiarity 18.

GOD { Father.
Son.
Spirit.
Angels, 15
Other Things 16

At Sundry Times, 21

Before the Law, 22
in three Periods,

from *Adam* to *Noah* 22. when
GOD reveal'd
Himself by { The First Promise, 22
Outward Signs, as Sacrifices, &c. 23
Church-Discipline, and Separation from
the Ungodly 24
Raising up Prophets, &c. 25

From *Noah* to
Abraham, 26,
in which Dis-
pensation God { Saved 'em in the Ark, 27
Renew'd his Covenant, and gave the Rain-
bow for a Sign, 27
Enlarg'd their Food, allowing 'em *Animals*, 27
Restrain'd the Eating Blood, 28
Gave 'em Magistracy, 28
Divided the World among 'em, 29

From *Abraham* to *Moses*, 31
In which { *Abraham's* Call.
Promise of a Seed,
Promise of *Canaan*,
Circumcision,

Under the Law, 34,
In Four Intervals

From *Moses* to *Solo-
mon's Temple*, 37
including { Deliverance out of *Egypt*, 37
Giving the Law, 37
God's taking the *Jewish* Nation for
his Church, and for his Kingdom. 38
Giving Visible Tokens of his Presence, 38
Leading them thro' the Desert to *Canaan*, 38

From the Temple to the Captivity, 39

The Time of the Captivities, 40 { *Jehoiakim's* & *Daniel's*,
Jeremia's & *Ezekiel's*,
Zedekiah's & *Jeremiah's*.

The Time of the Second Temple, 41.

The Chronology of the whole, from the Creation, 49.

b

Types

TYPES
(the Fifth way or Manner of God's Revealing Himself)
reassumed, 51.

Their Nature, 51 } Their Description, 51, 52
 Rules for better understanding Them, 53
 Difference and Agreement between Them and other Things of
 like Nature, 58
 Words and Phrases by which TYPES are express'd, 59

Reasons why GOD spake by Them, 62

Personal,
63

Distribution, 63. Into

Individual
Persons, 63

Before the
Law, 64

Adam, 64
 Enoch, 67
 Noah, 71
 Melchizedek, 77
 Abraham, 80
 Isaac, 83
 Jacob, 85
 Joseph, 86

Under the Law, 91

Moses, 92
 Joshua, 100
 Sampson, 103
 David, 106
 Solomon, 107
 Elijah, 109
 Elisha, 111
 Jonah, 113
 Zerubabel, 114
 Joshua the
 Priest, 115.

Typical Orders
of Persons, 117

Jewish Nation, 118
 First-Born, 118
 Nazarites, 119
 Prophets, 123
 Priests, 123
 Kings, 124

Occasional,
127

Things, 130

Jacob's Ladder, 130
 Moses's Burning-Bush, 132
 Pillar of Cloud & Fire, 133
 Manna, 137
 The Rock, 142
 Brazen Serpent, 145
 Waters of Bethesda, 150

Deliverances of
God's People, 154

Deliverance out of E-
 gypt, 154
 Passage thro' the Sea, 157
 March thro' the Wilder-
 nefs, 158
 Passage thro' Jordan, 159
 Entrance into Canaan, 160
 Deliverance out of Ba-
 bylon, 160

Real, 127

Actions,
153

Destruction of E-
nemies, 161

Sodom,
 Egypt,
 Jericho,
 Edom,
 Babylon } as Types of
 Rome, 161

in { the Deluge,
 Sodom,
 Egypt,
 Tophet. } as Types
 of Hell,
 162

Perpetual: or, The Ceremonial Law, 165.

Types

Mystery : Or, What Covenant it relates to, 175

- Circumcision, 170, 173.**
 - Not to the Covenant of Works, 176
 - To be a GOD to Abraham, 178
 - Great Seed, the Messiah, 178
 - To give Him a Church Seed, 179
 - Believing Jewish Seed, 179
 - Ingrafted Gentile Seed, 179
 - To provide an Inheritance, 180
- What Respect it has to this Covenant, 181**
 - As a Seal, 181
 - As holding forth CHRIST's Sufferings, 181
 - Especially CHRIST's Righteousness, 181
 - It respected Mortification, 182
 - It shadow'd forth Baptism, 183
- Sacrifices, 184, 271**
 - Burnt-Offering, 194
 - Meat-Offering, 210
 - Peace-Offering, 226
 - Sin-Offering, 243
 - Trespass-Offering, 259
 - Consecration-Offering, 271, 653
- Ceremonial Uncleanings, 282. By—**
 - Unclean Eating & Touchings, 283
 - Unclean Issues, 290
 - The Leprosy, 291
- Purifications, 281 where consider**
 - Ceremonial cleanings, 306**
 - Unclean Eating & Touchings, consider—
 - Unclean Issues, where consider—
 - Leprosy, 313: Means were—
 - Matter of the Sacrifice, 306
 - Rites about it, 308
 - Matter, 313
 - Rites, 313
 - Preparative, 314
 - Executive, 315
 - Matter, 315
 - Rites, 316

How Ceremonial Cleansing Typified Spiritual, 282

HOLY PLACES, Vide Prox. Pag.

Festivals, 414

- Feasts—**
 - Passover, 417
 - Pentecost, 422
 - Tabernacles, 424
 - Trumpets, 436
 - Expiation, 440, 450
- New Moons, 441
- Sabbaths, 444
 - Seventh Day, 444
 - Seventh Year, 447
 - Fiftieth Year, or Jubilee, 448

Temple Officers, 171, 491

- Kinds, 491**
 - Priests, 491
 - Levites, 531
 - Nethinims, 533
- Maintenance, 534**
 - What They Typified, 492**
 - CHRIST, 492
 - His Ministers, 492
 - His Members, 493
 - Wherein They were Types, 494**
 - Personal Qualifications, 494
 - Apparel, 499
 - Consecration, 520
 - Ministration, or Work, 527

HOLY PLACES, 314
their Holiness was either

Transient, 316, 29

Burning Bush, or Place of GOD's Appearing to Moses, 316

Place where God appear'd to Joshua, 316

Mount Sinai, 316

Mount of CHRIST's Transfiguration, 316

Land of Canaan, 316

Cities of Refuge, 316

Permanent, during the Jewish Oeconomy, 316

Tabernacle
& Temple,
316, 338

Builders 339

Time 340

Place 340

Materials 341

Parts 341, viz.

House, 344

Common Parts

Foundation, 345

Walls, 345

Doors, 347

Windows, 347

Floor, 348

Roof, 348

Special Parts,

349

Porch, 350

Sanctuary, 351

Oracle, 351

Chambers, 351

Courts, 354

Outward, 354

Inward, 355

Of Natural Necessity, 359

Vessels,

359

Jerusalem, 318

Typical
& Instituted,
360.

Without
of Brass

360

Two Pillars, 359

Altar of Burnt-

Offering, 364

Molten Sea, and

Lavers, 375

Within
of Gold

388

In the San-

ctuary, 389

Candlestick,

388.

Shew-bread,

Table, 394

In the Holy

of Holies

400

Vessels for of-

fering In-

cense, 400

The ARK,

with its ap-

purtenances

406

HOLY

